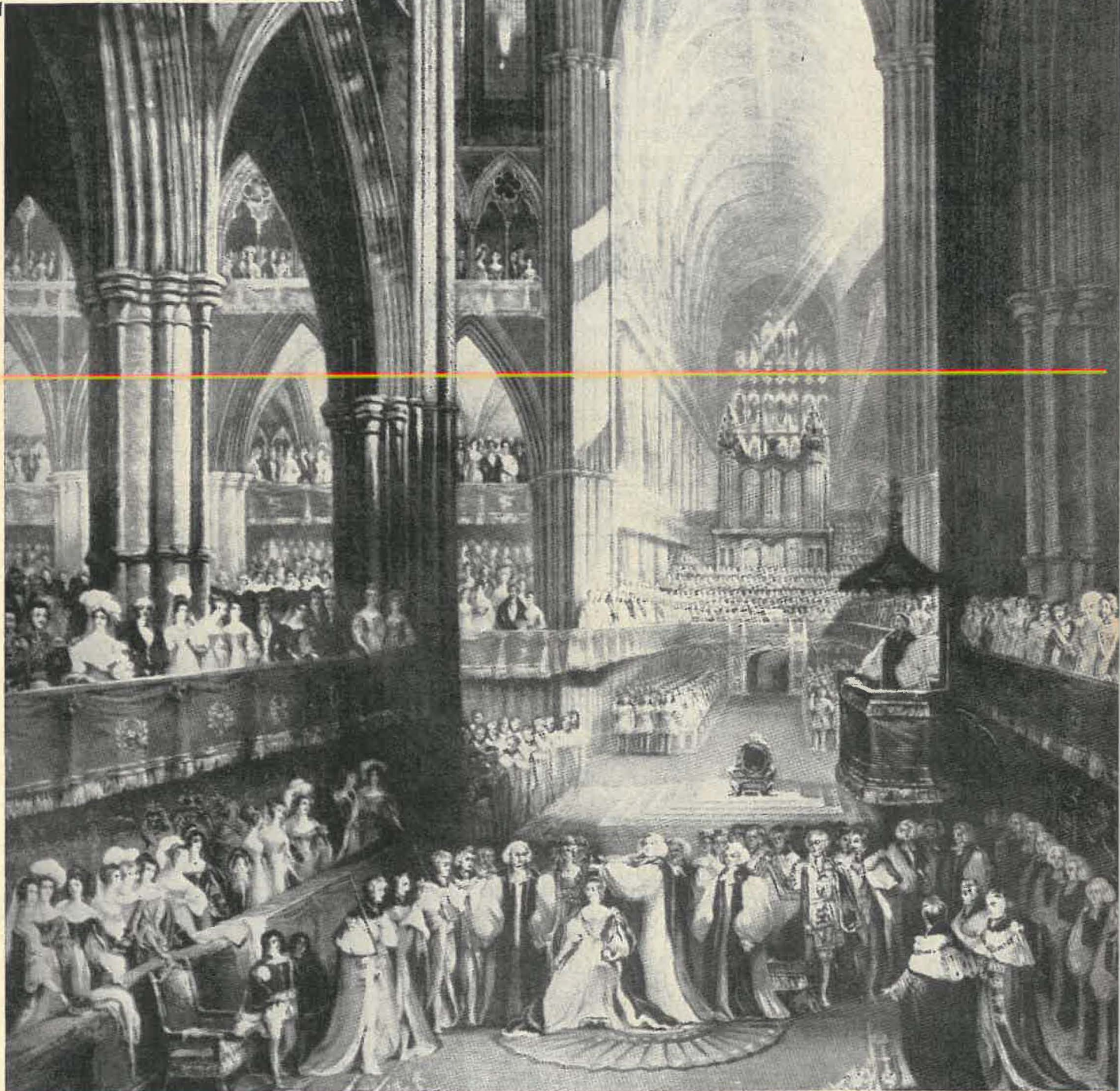


# The Living Church

May 10, 1953

Price 15 Cents



*British Book Centre, New York.*

**CORONATION OF LAST QUEEN REGNANT: Crowning of Queen Victoria, 1838 [see page 17].**

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

**Spring Books**



*For May*

FORTH

*presents*

## A Queen is Crowned

The Dean of Westminster, the Very Rev. Alan C. Don, K.C.V.O., describes the coronation "from beginning to end a most solemn religious act which takes place within the framework of the Holy Communion." Illustrated with a dozen striking pictures from official British sources.

15c a copy

\$1.25 a year

**OTHER FEATURES IN MAY:** A Century of the Diocese of Olympia. Four pages of photographs of new college centers, L. M. Franklin in Mexico, Religion in Stamps.

Write your name and address on this ad and mail with your \$1.25 for a year's subscription and receive the May Coronation number Free.

FORTH • 281 Fourth Avenue • New York 10, N. Y.

## THREE HUNDRED RECRUITS FOR THE CHURCH'S MINISTRY

This month's graduations in the Seminaries of the Church will yield over three hundred men for ordination by the Bishops of the various Dioceses.

Their intensive, three-year course of theological education and pastoral training over, they will be commissioned and assigned to parishes and missions wherever the Church's work requires.

Christian people are bidden (B.C.P. p. 47) to pray for these men "that they may shine as lights in the world, and in all things may adorn the doctrine of God our Saviour."

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, GAMBIER, OHIO; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, AUSTIN, TEXAS.



## The Old Way and the New



**W**HEN will we receive the new courses? A statement in *Findings*, the new official information sheet of our national Department of Christian Education, guarantees "the availability of three to five courses in the spring of 1955." Then, new courses each year until all are out by the spring of 1959. That seems to some (who want printed materials, and little else) a long time to wait. But if we will use the time well, we are fortunate in not getting the new books too abruptly.

It is now quite clear that, no matter when the children's courses of the New Curriculum appear, there will be thousands of teachers unprepared to use them. Knowing only the old approach

and methods, they will certainly try to use them as they have the older texts. That can only produce frustration, failure, disappointment, and a reaction against them. But we are fortunate in having this delay! We can use the interval before publication to prepare our workers. We can, and we must.

How can you recognize the difference? Below we give, in tabular form, with matching numbers, the diametrically opposing methods by which the Old and New ways of teaching approach a teaching session. You are not required to use the New. But you should not attempt to use the new materials if your aims and methods are still grounded in the Old.

Briefly, the Old starts with the content of the Faith, conceived as a vast store of lore — the Bible in full, Prayer Book, skills, traditions, history, and correct terminology — which shall be transmitted, somehow, to the pupils. The New starts with the person — child or adult — and finds his needs, interests, problems; tries to lead him into the full experience of the Church's vital fellowship. You are urged to check these two lists closely, and see with which your sympathies lie. Which column describes best the way things happen in your class?

### The Old Way

*Aim:* To give pupils information about the content of the heritage—make Churchmen.

(1) Start with the Bible, or other Church lore.

(2) Bible *stories* largely — narrative portions.

(3) *Tell* them—information given in words.

(4) Point the moral briefly, in teacher's words.

(5) Give some case in the lives of pupils to show application.

(6) Provide some standard handwork, invented and planned by teacher or text. (Each makes his own.)

(7) Depend on the text book, with separate "lessons."

(8) Be conscious of pupil-teacher relation: *individuals* to be trained.

### The New Way

*Aim:* To help pupils find their place now in the redemptive life of the Christian community.

(1) Start from where the pupils are: present interest, going activity, or problem.

(2) Raise problems by selected incidents from the pupils' own world.

(3) *Discussion* developing group awareness; need for some solution aroused.

(4) Steps taken to find out. (Teacher does not tell them.)

(5) Find solutions and confirmation in Church life—Bible, Prayer Book, and other Church resources.

(6) Original project-activity starts as a result of the discussion and search—(developed by democratic *planning*, as a group.)

(7) Depend on contact with pupils' life and problems — a continuous stream of group experience.

(8) Be conscious of the *group*, the we-feeling, which gives meaning to every individual.

STAINED GLASS



DECORATION

LIGHTING

WOODWORK

METALWORK

ALTARS

HANGINGS

**RAMBUSCH**

40 West 13th St., New York 11





**In the Voices  
of the Bells I gave  
he speaks to me...**



I hear the old, old song of the bells. Hope and peace . . . comfort and joy ring out, to lift my heart from sorrow.

*In memory of loved ones . . .*  
Give or bequeath your church the finest gift—a Stromberg-Carlson Carillon. It captures the depth and beauty of cathedral bells—electronically. Truly a living memorial!

FREE: "101 Selections Arranged for Carillon."  
Write Stromberg-Carlson Company, 1225 Clifford Ave., Rochester 3, N. Y.

**STROMBERG-CARLSON**  
*Carillons*  
"THERE IS NOTHING FINER"®

**FATHER  
BENSON  
OF COWLEY**

*By M. V. Woodgate*

Richard Meux Benson, founder of the Society of St. John the Evangelist, was born in 1824, the son of wealthy and pious Evangelical parents. This is no dry compilation of dreary facts—but a living portrait of a great man of God as he really was. This is the only biography of Father Benson and it has been written with the approval and assistance of the Society of St. John the Evangelist.

\$3.00

Postage Additional

**Morehouse-Gorham Co.**

14 E. 41st Street	New York 17
29 E. Madison Street	Chicago 2
261 Golden Gate Avenue	San Francisco 2

**Fabrics + Hangings + Stoles**

BY THE YARD OR  
FULLY SEWN AND  
EMBROIDERED BY  
SKILLED NEEDLEWORKERS



**R. GEISLER, INC.**  
23-08 38th AVE., LONG ISLAND CITY 1, N.Y.

**LESLIE H. NOBBS**

Designs and Estimates for Special Requirements in  
Decorations MEMORIALS Furniture  
536 MADISON AVE., NEW YORK CITY

**Appeals Warning**

**M**AY I suggest that any clergy who receive letters of appeal for aid from Europe check with Dr. Pepper of the Department of Christian Social Relations of the National Council. A direct personal appeal to the undersigned from Stuttgart revealed upon investigation that the individual was making a business of writing such letters to American clergy.

(Rt. Rev.) JOHN S. HIGGINS,  
Bishop Coadjutor,  
Diocese of Rhode Island.  
Providence, R. I.

**Unconfirmed at Communion**

**A** CORRESPONDENT [L. C., April 12th] seemed to be certain that those who admitted communicants of other Churches, but not confirmed, to the Holy Communion were breaking a rubric and quoted the familiar one at the close of the Communion Service. There is no way of telling, but after 50 years in the ministry and having gone around a good deal in the Church in all sections of the country, I would say that most of us do what your correspondent objects to and with no feeling of disobedience. As we see it, it is a matter of interpretation. We believe the rubric in question is a disciplinary one, having to do with our own people and does not apply to others, who, for one reason or another, are present at a Communion service. This is particularly true where ours is the only Church in a community.

Lambeth Conference would seem, indirectly, to approve of this, for as to our communicants who live far removed from one of our Churches our communicants were advised to worship in the nearest Church (presumably Protestant).

As I see it, the real law breakers are those who substitute for the worship set up by the Church, such books of worship as the so-called American Missal, which has no authority whatever.

(Rt. Rev.) WALTER MITCHELL,  
Retired Bishop of Arizona.  
Rancho Santa Fe, Calif.

**Communion at Ecumenical Meetings**

**S**ADNESS filled my heart when I read in your columns [April 12th] of a "Communion at Ecumenical Meeting" in connection with the diocesan convention of New Hampshire.

Why do we allow ourselves this dangerous luxury of sloppy, emotionalized thinking when it comes to religion, and not tolerate it in any other field? Why do we try to kid ourselves and others by cloaking it under "charity"? We must not forget that the Prayer Book (for which men have fought and died) has discipline as well as doctrine and worship. . . .

What kind of belief do we have, that when put to a test we weaken and say it doesn't matter? Only the truth shall make us free, not compromise, not denial. They are cowardice, and not charity.

We must defend and maintain the "doctrine, discipline and worship" of the Church of the Prayer Book. Let us make a concerted drive against all such hypocrisy. It is not intolerance to have the courage to stand up for what we say in

our creeds. It *does* matter what we believe for from belief stem our actions.

Who will join with me in a novena to the Holy Ghost for the conversion of those who indulge in irrational thinking about religion, May 3d-11th? May I suggest the great collect for Rogation Days. . . . "May evermore give thanks unto Thee *in* Thy Holy Church."

RICHARD T. HALL.  
East Greenbush, N. Y.

**I** DISAGREE with the New Hampshire diocesan house in their expression "Holy Communion at our Prayer Book Celebration." Isn't it rather the "Holy Communion at our Bishops' Celebration?"

Furthermore, if it is to be a Prayer Book Celebration, in the statement to be issued to all delegates of the Convocation expressing the "interpretation of the Sacrament" then necessarily should be mentioned the rubric at the end of the Confirmation Service.

If it is to be a Prayer Book Communion Service, let's give the delegates the interpretation of the Prayer Book, or else not call it that.

ALICIA M. DOMINICK,  
(Mrs. Lamont).  
Millbrook, N. Y.

**T**HE announcement of the diocese of New Hampshire . . . is disturbing for these reasons:

(1) The detailed program of this event, as published in a special bulletin and poster by the New Hampshire State Council of Churches, shows that this is not . . . an Ecumenical Meeting in any proper sense of the word at all. The Ecumenical Movement faces with complete honesty the differences which divide Christians, and has no interest in exhibiting a specious show of unity where no real agreement exists. . . .

It is even suggested, in the poster . . . circulated to publicize these meetings, that the disunity which they represent is actually a good thing. . . .

(2) One of the items on the program of the proposed Convocation is a devotional service to be conducted by a Unitarian minister. It is no reflection upon the personal integrity of this reverend gentleman, nor upon his undoubted qualifications as a minister of religion, to say that his selection as the leader of this devotional service is inexcusable. Clergy and laity of our Church will doubtless feel a certain obligation to attend this service, along with the other events in the Convocation to whose support they are apparently committed by the action of their diocesan authorities. A Unitarian minister differs from us, not in some small points of belief and practice, but in the most fundamental and crucial matters. . . .

(3) The statement of the House of Bishops regarding Holy Communion at ecumenical gatherings gave the bishops no mandate to issue wholesale invitations to other Christians to receive the Sacrament at our altars on any occasion when non-Anglicans happen to be present in a group. The Bishops by their statement have laid upon themselves the heavy task of deciding, when any proposal for such "open Communion" is made, whether the gathering at which it is contemplated is in fact a gathering "for a responsible ecumenical purpose" or whether it is just another case of dissuading in the sea of pan-Protestantism the great and distinctive contribution which Anglicanism has to make



# The Living Church

Established 1878

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

EDITOR: Peter Day  
 ASSISTANT EDITOR: Rev. Francis C. Lightbourn  
 MANAGING EDITOR: Alice Welke  
 ASSOCIATE EDITORS: Elizabeth McCracken  
 Paul B. Anderson, Th.D., Paul Rusch, L.H.D.  
 ADVERTISING MANAGER: Edgar O. Dodge  
 CREDIT MANAGER: Mary Mueller  
 CIRCULATION MANAGER: Warren J. Debus

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.

## Departments

BOOKS .....	17	INTERNATIONAL	12
CHANGES .....	30	LETTERS .....	4
DEATHS .....	29	SORTS .....	7
DIOCESAN .....	26	TALKS .....	3
EDITORIAL .....	14	U. S. A. ....	8
EDUCATIONAL .....	29		

## Things to Come

MAY 1953						
S	M	T	W	T	F	S
				1	2	
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

JUNE 1953						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

### May

- 5th (Rogation Sunday) after Easter.
- Rogation Monday.  
Conventions:  
New Hampshire. Upper South Carolina, to 13th; election of bishop. West Missouri, to 12th.
- Rogation Tuesday.  
Daughters of King, National Council meeting, to 14th.  
Conventions:  
Bethlehem. Western New York. Delaware, to 13th. Fond du Lac. Iowa, to 13th. New York. North Carolina, to 13th. Pittsburgh. Rochester. Southern Ohio, to 13th. Southern Virginia. West Virginia, to 13th. Western New York.
- Rogation Wednesday.
- Ascension Day.  
North Texas convocation, to 16th.
- Sunday after Ascension.
- Meeting, Episcopal Church's new National General Committee on Social Education and Community Action.  
Conventions:  
Connecticut. Long Island. Rhode Island. Southwestern Virginia, to 20th. General Board, NCC, Chicago.
- Conventions:  
Maine. Virginia. Western Massachusetts.
- Whitsunday (Pentecost).  
Olympia convention, to 25th.
- Whitsun Monday.
- Whitsun Tuesday.  
Erie convention.  
Harrisburg convention, to 27th.
- Ember Day.
- Ember Day.
- Ember Day.
- Trinity Sunday  
Church Conference of Social Work, to June 5th.

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

May 10, 1953

## LETTERS

to the Ecumenical Movement. The bishops' task is not an enviable one, and for that reason there are many of us in the Church who are the more ready to support our bishops in this matter, and in the decisions they make, so far as we may. Such support is, however, gravely threatened by a decision which appears to be so entirely lacking in consistent principle and careful consideration as that which has been taken in the diocese of New Hampshire.

(Rev.) JOHN JAY HUGHES.

Newark, N. J.

**RUBRIC**, The Service of Holy Baptism:

"It is expedient that every Adult thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be: that so he may be admitted to the Holy Communion."

Rubric, At the end of the Service of the Sacrament of Confirmation:

"And there shall none be admitted to the Holy Communion, until such time as he be confirmed or be ready and desirous to be confirmed."

No bishop or House of Bishops, no priest or group of priests may alter these rubrics, until they are authorized by both Houses of General Convention.

(Rev.) OWEN LOYD.

Grace Church.

Anthony, Kans.

### Roanridge

**MAY** I add a brief postlude to the "Roanridge Symphony?" I have just returned from a Trainers' Conference there. I trust that my many sympathetic correspondents will take this as their answer. I cannot possibly write to each of them.

The Conference was valuable and promised well for the value of the work to be done both by students and supervisors in the rural field. It was housed and fed with warm and ample hospitality, but one could also observe strict economy. The only place where money could be saved would appear to be in travel allowances and that would bear down on the attending clergy and not on the staff. I still think that men would be willing to bear part of the expense (or their parishes or dioceses) as the experience is a real stimulus.

Many things subject to criticism at one time or another had been changed and evidence was forthcoming in answer to questions asked many times without solution. I met one man who had been in the first class (1945), gone into rural work, stayed there, and was succeeding admirably. There were several others like him in the group.

Secondly: "What do they do with themselves the rest of the year?" Preparation for conferences, training, etc.; pastoral

### The Living Church Development Program

This program, administered by the Church Literature Foundation, is for the purpose of making THE LIVING CHURCH a better magazine going to more Churchpeople. The total objective is \$250,000 over a five-year period.

Previously acknowledged ..... \$1,810.00  
 Mrs. Carl A. Thornton ..... 5.00  
 Toledo, Ohio ..... 5.00

\$1,820.00

A genuine  
**Möller**  
 pipe organ ...



THE ARTISTE—  
 A TRUE PIPE ORGAN

for only \$3975\*...  
 installed!

Now, with the Artiste, M. P. Möller offers you the thrill of owning, and the ease of playing, a true, high-quality pipe organ at the price of substitute instruments. Look at these features:

- 233 precision-made pipes
- pipes, mechanism (except blower) contained in case
- compact case and console of beautiful black walnut
- conforms to AGO standards
- 19 tilting-tablet stop controls
- expression and crescendo pedals

See—hear—play—  
**THE ARTISTE!**

CALL OR WRITE:

**M.P. MÖLLER**  
 INCORPORATED

Renowned for Pipe Organs  
 Since 1875

HAGERSTOWN, MARYLAND

\*Price slightly higher in the far West.





Made for St. John's Church, Marlin, Texas  
**WROUGHT BRASS ALTAR CROSS**  
 Hand Chased on both faces. Outstanding Gothic design—36" tall.  
**\$375.00**  
**R. Geissler, Inc.**  
 23-11 38th Ave., Long Island City, N. Y.  
 Est. 1877  
 New catalog on church crafts available.

FOR THE DEVOUT CHURCHMAN TRYING TO LIVE A CATHOLIC LIFE IN THIS SECULAR AND MATERIALISTIC WORLD . . .

**REASONS**

. . . a weekly leaflet, published monthly, under ecclesiastical editorship.

**MAY ISSUES**

HOW CAN WE KNOW GOD'S WILL FOR US?  
 HOW DOES CHRIST THROUGH HIS CHURCH HELP US TO BEAR SUFFERING?  
 WHY DIDN'T CHRIST LEAVE US A WRITTEN RECORD OF EXACTLY WHAT TO BELIEVE?  
 WHY DOES IT MATTER WHAT CHURCH A MAN GOES TO, JUST AS LONG AS HE IS A GOOD MAN?  
 EACH SUNDAY IN THE GENERAL CONFESSIO I AM FORCED TO SAY THAT MY SINS ARE "INTOLERABLE": ISN'T THAT STRONG LANGUAGE FOR THE AVERAGE EPISCOPALIAN?

Single Subscription: \$1.50

Quantity and Bulk Subscriptions available for sale by bookshops, from book tables and tract cases in churches or retreat houses and for general parish distribution.

Your inquiries are invited for samples and for quotations on quantity and bulk subscriptions.

REASONS is a Chaplain's Press Publication by McGuire-Johnson, Publishers, Wadsworth, Illinois.

work in the local missions, work with Park College students and faculty all take time. No one, however, has mentioned what seemed to me a great and overlooked function of the director and his assistants. That is to *think* about the problems of T & C work. We, who have our noses so close to the grindstone, have little time for the long and larger views developed from observation and meditation. Such a process is going on at Roanridge and is perhaps the most valuable thing there.

Therefore, I suggest that we all keep in touch, send our suggestions, problems, and criticisms to the Institute and keep it alive, changing, and growing by keeping the director and staff close to the manifold frustrations and opportunities of our small and scattered fields.

(Rev.) R. J. GRIBBON,  
 Vicar, Grace Church.

Chillicothe, Mo.

**Lebombo**

THE LIVING CHURCH has done a real service in helping to save vital missionary work in the diocese of Lebombo, Portuguese East Africa, by sending \$2,173.26 [of which \$461.05 has been contributed in 1953] to Canon Boatwright



from THE LIVING CHURCH FAMILY, and by printing the thrilling story by the Canon "The Boys Who Wanted To Go To School" [L. C., March 15th].

The Bishop of Lebombo has appointed me as his commissary in the United States and I shall be glad to supply materials about the work upon request and, where possible, present the subject to missionary-minded groups.

(Rev. Canon) ALBERT J. DUBOIS.

New York, New York

**Editor's Comment:**

Readers are reminded that the funds collected so far by THE LIVING CHURCH RELIEF FUND were given only for the boys' school. But, as Archdeacon Boatwright pointed out in his article, the needs of the diocese of Lebombo in other areas of its work are equally pressing. We hope that many contributions will be sent to Fr. duBois for the Bishop of Lebombo, and shall be happy to forward such contributions through THE LIVING CHURCH RELIEF FUND. Please be sure to mark such contributions "for Bishop of Lebombo," to distinguish them from "Boarding School for Cathedral Boys, Lebombo."

**Mother or Child**

THIS is with reference to Dean Pike's statement [L. C., March 15th] that "Fr. Krohn does not meet the issue raised by my statement about the Roman choice of the death of the mother rather than that

of the child 'where this is the choice of the obstetrician.'"

Surely it is God Who has the choice of life and death, and not an obstetrician, when it comes to the question of the direct suppression of any human life. As I see it, this issue was met long ago in the garden of Eden, with this conclusion:

"And the Lord God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." (Genesis 3: 22, 23).

This oldest of arguments started because man did not like God's basic rules:

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2: 16, 17)

Satan's temptation of mankind is the same now as in the beginning:

"And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Genesis iii, 4, 5)

Shall we be as gods, knowing good and evil, i.e., shall we try to change fundamental moral principles, which are changeless? The commandment, "Thou shalt not kill," has not been rescinded. That individuals sometimes must embrace the Cross in following God's commandments, is not denied.

(Rev.) RALPH E. KROHN,  
 Rector, St. Andrew's Church.

Edwardsville, Ill.

**THE LIVING CHURCH RELIEF FUND**

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

**St. Sergius Theological Seminary, Paris**

Previously acknowledged	\$ 68.00
Asheville, N. Car.	10.00
Mrs. O. L. Hawk	10.00
Anonymous	5.00
	<hr/>
	\$ 93.00

**For Korea**

Previously acknowledged	\$608.50
St. Margaret's Guild, St. John's Church, Grand Haven, Mich.	10.00
Anonymous	7.50
	<hr/>
	\$626.00

**Save the Children Federation**

Previously acknowledged	\$679.24
Mrs. Conrad A. Nelson	5.00
	<hr/>
	\$684.24

**For Christian Arabs**

Mrs. K. P. A. Taylor	5.00
----------------------	------

**Bishop's House, Iona Fund**

Previously acknowledged	\$863.94
Anonymous	5.00
	<hr/>
	\$868.94



## Enrichment of Service

I RESENT the implication that, because I use the American Missal, (old edition, I cannot afford the new) I am "not loyal to the Prayer Book." I love the Prayer Book, and use it at least three times in every day.

Because the title: "The Book of Common Prayer, according . . ." etc., does not appear on the cover or the front page of the book I have on my altar, does that mean that I am disloyal? As a matter of fact, when I say Mass, I say every word that I would say if a copy of the Prayer Book were in front of me. And I read it all from that Missal, except the Ten Commandments (said only once a month, as the rubric requires) and the prayer after the Kyrie Eleison near the top of page 70, both of which I say from memory.

Is it disloyal to say the whole liturgy? Or perhaps the disloyalty consists in adding a few sentences from Holy Scripture at appropriate places, as Introits, Graduals, and the like. (If they are not the very words of Holy Scripture, or at the very least, provable from Holy Scripture, I do not use them.) Or perhaps it consists in reciting a Psalm at the beginning and a few words of St. John's Gospel at the end.

I particularly resent being told I am not loyal to the Prayer Book by the following groups of clergy:

(1) Those who pay no attention to No. III — of the "Table of Fasts," on the Prayer Book's introductory Page li.

(2) Those who do not habitually read, day by day, the two "Orders" of Daily Morning and Evening Prayer.

(3) Those who emasculate those beautiful Offices, when they do read them, by leaving out all or part of the Psalter, and by reading only one Bible Lesson or by choosing Psalms and Lessons of their own, instead of those of the Lectionaries.

(4) Those who substitute their own highly sentimental prayers, for the prayers following the third Collect in the Prayer Book.

(5) Those who hardly ever say the Litany.

(6) Those who never recite the Ten Commandments in the Mass.

(7) Those who administer the Blessed Sacrament by Intinction.

(8) Those who never use the "Exhortations" on pages 85 and 86, and who do not use the two "Offices of Instruction" with regular grown-up congregations, as well as with children and confirmation classes.

(9) Those who never use the "Churching of Women," nor the "Unction of the Sick" (pp. 305 and 320).

(10) Those who begin Mass with the "Preparation," and it with the "Last Gospel," and use the ancient prayers on such special occasions as Ash Wednesday and Palm Sunday, but object to the use of equally ancient Introits, Graduals, Sequences, Post Communions, and Prefaces (other than the few in the Prayer Book) on ordinary occasions. If they use these things, they are using the Missal, even though they do not have one on their altar.

Let's be consistent! I'm sure the Lord blesses the enrichment of "His Own Service" by the addition of appropriate Scripture quotations. Without the "Propers," the "Common" of the Mass is very monotonous.

(Rev.) HOLLIS H. A. COREY.

Daytona Beach, Fla.

YOUR COLUMNIST has been traveling about recently in the interests of **The Living Church** and has come home with such a variety of ideas and impressions that it is difficult to get them all sorted out.

WHILE I was away, the committee report about the controversy between **Bishop Loring** and **Dean Hughes** was made public. There are few better friends of **The Living Church** than these two men of God. We are not neutral in this controversy; we are ardently in favor of both sides.

THE RELATIONSHIP between a bishop and a dean is something like the mother-in-law problem. While the relationship can be a happy one, it would not be difficult to name a dozen bishops, of every possible shade of Churchmanship, who have been involved in serious differences with their deans. And in cathedrals where the dean is just the Bishop's assistant, although there is the benefit of a clear and simple line of authority, there is a substantial loss in the dean's capacity to be an effective dean and pastor to the people of the cathedral parish.

WHEN TWO STRONG MEN stand face to face, to hark back to Kipling's ballad, they may take an oath of "brother-in-blood" but **some day something is going to have to give**. Even in cathedrals that do not have parishioners, bishop and dean often find that they cannot get along together. So thank God that in your diocese the situation is different.

PEOPLE like **The Living Church**. That is one thing I have definitely found out in my travels. Actually, of course, the sentiment is mutual. **The Living Church** likes people. In its 75 years of service to the Church, the magazine has trained up more than one generation of editorial staff members in a tradition of journalism that has a special quality of its own.

PROMPTNESS, objectivity, accuracy, and completeness — these are obvious requirements of good newsgathering. To them an editor must add the ability to evaluate what is interesting, important, significant, or valuable to his readers. But beyond these criteria of service to the reader, there is the matter of responsibility to the people and organizations whose life and work is the subject matter of our columns.

PEOPLE in the news are still people, not characters in a story or figments of the imagination. The real stuff of the news is their hopes, fears, ambitions, disappointments. The job of the reporter is not to dissect them, not to lay bare their souls, but to treat them with the reverence and respect that one man owes to another. Though all men must be equal before the honest reporter, the L. C. reporter's object must be not to regard them as equally ridiculous but as **equally dignified**. To be candid, but not rude; fearless, but not heedless; objective, but not callous; independent but not suspicious; trusting but not gullible; inquisitive but not indecent; to tell our

readers all they want to know and yet to respect the privacy of the person being written about — all this may seem to amount to walking a journalistic tightrope, but in most cases it is a simple matter of trying to love our neighbors in the Church.

IF WE ERR from this high standard, and of course we sometimes do, we trust that we shall be forgiven by those we have offended.

THESE reflections were set off by a story in this morning's newspaper about a universally respected civic figure who was caught swiping cigars from a blind cigar-store proprietor. Do you remember the old fighting man who said the two things that made him cry were a child with a broken toy and a child caught stealing candy? Perhaps the newspaper editor felt like crying over that story. Perhaps in publishing it he was turning a little tragedy into a bigger one, unnecessarily. But, in case of doubt, the editor has to choose.

STORIES of this kind usually find their way into our columns only in the form of succinct deposition notices printed in small type in the back—or, in the case of those colorful souls who make a living by telling hardluck stories to the clergy, in the form of a caution notice in the classified columns. In fact, there is a rather low incidence of sin in this periodical which claims to be concerned with God's dealings with man. The Old Testament has a lurid sinner on every other page!

IT IS not the scarcity of sinners that holds us back, but the belief that personal sins, under the dispensation of Christ, are generally best handled in a pastoral setting. After all, most of those whom Christ cured by His forgiveness and their faith are not identified by name in the New Testament.

WHAT THIS CHURCH needs is a simple, workable method of getting a national Church paper into the hands of Churchpeople. In recent weeks we have been adding new subscribers at the rate of about 200 a week, but it costs a great deal of money to send out circulation letters to large numbers of individuals. The cost, in fact, is so great that it has to be regarded as an investment for long range returns. About half of our \$250,000 development program is needed for investment in circulation work.

THERE IS another way of building circulation about which we shall be writing to the clergy in a couple of weeks: the **Every Parish Plan**, which we have developed after listening to Presbyterian, Lutheran, Baptist, and other successful religious journalists tell how they have achieved impressive results in their Churches. It is simple, it is inexpensive, it is potent. And if it is enthusiastically supported, it will put the Episcopal Church in a more respectable position among the Churches as a supporter of its periodicals.

Peter Day.



## NEWS FRONTS

**Million Dollars for Indianapolis**

The news that a million dollars had been given to the diocese of Indianapolis electrified that diocese's recent convention. Bishop Kirchhoffer, the diocesan, made the announcement at an evening meeting of the convention. He said simply that the gift, in securities, was made by a faithful communicant of the Church with the request that the income be used to further the Church's work with the diocese.

**National Council Meeting**

*Miss Elizabeth McCracken's telegraphed summary of the April meeting of the National Council:*

In action described by Bishop Sherrill as "the greatest advance in our missionary program since I have been Presiding Bishop," National Council voted aid to a number of Church projects and institutions.

More than \$380,000 was appropriated for work including a Christian student center in Hokkaido at one of Japan's top five universities; rehabilitating buildings at St. Andrew's school, Guadalajara, Mexico; and for building and repairing churches in Mexico, Honolulu, the Philippines, Haiti, Puerto Rico, Panama Canal Zone, and Japan, as well as for the establishment of a church in the atomic research town of Los Alamos, New Mexico.

The Rev. J. Earl Fowler resigned as associate secretary of the Overseas Department to become business manager of St. Luke's Hospital, Tokyo. The Rev. Claude L. Pickens, Jr., succeeds him.

**Dean Brown Appointed**

The Very Rev. Francis Craighill Brown, who is resigning as dean of the School of Theology at the University of the South, Sewanee, Tenn., has been appointed professor of Pastoral Theology at Berkeley Divinity School. He will have special responsibility for supervising the field work and summer programs of students as well as for the courses in his department.

**TUNING IN:** †Fifth Sunday after Easter is also known as Rogation Sunday. It is followed by the Rogation Days (Monday, Tuesday and Wednesday), which, although the Prayer Book does not specify them as fasts or days of abstinence

**In the News**

**Exclusive report on Bishop Cooper** by Dorothy Morrison [p. 12].

**South Carolina invites Negro churches to apply for union with convention** [p. 26].

**Bishop Block recovering from long illness** [p. 9].

**Church launches pioneer work in study of alcoholism** [p. 9].

**Church Fire Insurance Corporation improves coverage** [p. 10].

**ACU voices opinion on New Hampshire open Communion service** [p. 10]; editorial [p. 14].

**Upper South Carolina plans to elect bishop** [this page].

**Bishop Kennedy uncertain whether he will accept Kentucky election** [this page].

**Spokane convention decides what a communicant is** [p. 26].

**What will happen in Evanston in 1954 is discussed by U. S. Conference of World Council** [p. 11].

**Japanese Churchpeople will try out revised Prayer Book** [p. 13].

The Rev. Richard Wilmer, who is resigning as chaplain of the University of the South, will be minister to Episcopal students at Yale University.

Both Dean Brown and Dr. Wilmer were among faculty members who protested the Sewanee trustees' decision not to encourage Negroes to enroll in the seminary at present.

**10th Anniversary**

Bishop Gray of Mississippi observes the 10th anniversary of his consecration on May 12th. The bishop plans to celebrate Holy Communion that day at St. Andrew's Church, Jackson (Mississippi has no cathedral) and repeat his consecration vows. He also plans to ask rectors throughout the diocese to have a celebration of Holy Communion in their own churches at the same time and "remember the Bishop and our common tasks in their special prayers."

(they could hardly be fasts in Eastertide!), form a "little Lent" in preparation for Ascension Day (Thursday of same week). Collect, Epistle, and Gospel for Rogation Days (p. 261) are on general theme of God's providence.

## EPISCOPATE

**Acceptance Uncertain**

Bishop Kennedy of Honolulu said by telephone from Okinawa that he could not give an immediate answer about whether he will accept election as bishop of Kentucky [L. C., May 3d], according to Religious News Service. He is now on an official eight-week visit to the Far East.

His wife, reached in Honolulu, said she doubted if he would accept the election. "He likes it too well here," she said, and after nine years "does not consider his work here finished."

If Bishop Kennedy declines the election as diocesan to succeed Bishop Clingman, who is retiring, another election will have to be held.

**Bishop Gravatt's Retirement**

The Presiding Bishop has accepted the resignation of the Rt. Rev. John J. Gravatt, D.D., as Bishop of Upper South Carolina, effective October 3, 1953, the date of his canonical retirement. He is expected to ask for the election of his successor at the regular diocesan convention to be held May 11th to 13th at Trinity Church, Columbia, S. C.

During the nearly 14 years he has been bishop of Upper South Carolina, the diocese has grown in number of communicants and number of parishes and missions. Near the H-Bomb plant two new congregations have been organized: All Saints, Beech Island, and St. Bartholomew's, North Augusta. Recently the newly organized congregation of All Saints, Clinton, purchased a church building formerly used by the Associated Reformed Presbyterians and moved across town near Presbyterian College. In addition, two new parishes were organized: St. Martins'-in-the-Fields, Columbia, which in its two years has grown to almost 300 communicants, and the Church of the Redeemer, Greenville, which has over 125 communicants.

In 1947 a number of acres of land near Batesburg, S. C., was given to the diocese for a camp and conference center. It now has a number of substantial buildings on it and is being used by many groups of the diocese.

Heathwood Hall Episcopal School



was organized in 1950 and has been built up to a substantial student body with five grades to date. A number of missions in the northwestern section of the diocese have been reopened, the buildings put in good repair, and active ministry is being carried on by the Rev. Jack Cole.

Bishop Gravatt expects to return to his home at Greenlee, Va., after his retirement.

### Bishop Block Recovering

Bishop Block of California is recovering from a long illness. He contracted a virus infection the latter part of November which caused his hospitalization at the time of the December meeting of the National Council. After his return from Connecticut in December, he suffered a relapse and was again hospitalized until just before the diocesan convention the end of January. His heavy responsibilities at convention time brought on another relapse, and he has been under doctor's care in strict confinement since that time. The reports from the physician are very encouraging, provided he has a complete rest and freedom from all diocesan responsibilities. The infection has left him with a slight heart condition and general debility. No definite date for his resumption of his duties has been set.

## SOCIAL RELATIONS

### Alcoholism Study

Alcoholism<sup>¶</sup> as a disease, its treatment and cure, and the consideration of the ways in which the Episcopal Church can deal with the problem occupied the attention of the first meeting of the General Convention Committee on Alcoholism\* meeting at Plainfield, N. H., recently.

Statistics gathered by the Yale School on alcoholism indicate that there are approximately four million enrolled in the program of Alcoholics Anonymous. This reveals the scope and the importance of the problem. It was further stated that approximately 20 million members of the families of alcoholics have a stake in the ultimate solution of the problem.

The efforts of the various govern-

\*The joint committee appointed by the General Convention of the Church, held at Boston last fall, is comprised of Bishop Hall of New Hampshire, chairman; Bishop Emrich of Michigan; the Rev. Whitney Hale, rector of the Church of the Advent, Boston, Mass.; the Rev. Irwin C. Johnson, rector of St. John's Church, Detroit; Dr. Gilmore Soule of Rockland, Maine; and Dr. Ronald Jardine of Williamsport, Pa. The Rev. David Works of North Conway, N. H., has been appointed as executive secretary to the committee.

**TUNING IN:** ¶Catholic Christendom has never officially condemned alcoholic beverages in themselves, nor their use in moderation by responsible adults. Indeed, the Church could hardly hold that liquor is inherently evil and continue to insist on the



BISHOP GRAVATT  
*The diocese has grown.*

mental agencies active in the field as well as the work being carried on in the various religious bodies in the country was presented to the committee and it was decided that further study of these groups and their achievements will be evaluated by the committee during the coming triennium.

The committee has already done some preliminary work in considering the theological implications of the problem of alcoholism and has appointed a sub-committee under the direction of Bishop Emrich to further the matter and prepare a statement to be presented at the next meeting of the committee. Other sub-committees have been appointed to



BISHOP EMRICH  
*Theological implications of alcohol.*

deal with additional phases of the program.

While many national church groups have engaged in a study of alcohol and its effects on society, the committee of General Convention represents the first effort by any religious body to study the problem of alcoholism — the fourth most important health problem in the country, according to the Surgeon General of the U.S. — as it exists in the United States today and its impact on the nearly one-sixth of the population of the country.

The committee plans to meet again early in 1954.

The Committee had been instructed to study the problem of alcoholism and its effect on the health, morality, and family life of the nation. The four-day conference was attended by several leading authorities† of the nation in the alcoholic field.

After presentations by the various resource experts, the joint committee plans to avail itself of the resources of the departments of Christian social relations and religious education in inaugurating a number of experimental programs in order to secure factual material for its report to the next General Convention at Houston, Texas, in 1955. Chief among these will be the holding of clergy conferences in several of the dioceses of the nation, the distribution of bibliographies dealing with all phases of the subject to the 7000 Episcopal clergy in the United States with the request that they should inform themselves on the problem and the recommendation that an increasing number of clergymen should be encouraged to seek further training in the subject at the Yale School.

## BIBLE

### Scripture Distribution in 1952

The American Bible Society, during 1952, distributed at home and abroad, a total of 13,369,030 copies of the Scriptures in 149 languages. The distribution in the United States totalled 7,822,644 copies.

†Including Dr. Selden D. Bacon, director of the Yale Center for Alcoholic Studies; Dr. Harry M. Tiebout of Greenwich, Conn.; president of the National Committee on Alcoholism; Dr. Robert M. Fleming, member of the World Health Organization, Boston, Mass.; Ernest A. Shepherd, national president of the States Commissions on Alcoholism; and the Rev. Almon R. Pepper, head of the Episcopal Church's Department of Christian Social Relations. Alcoholics Anonymous, one of the leading movements in the world today for rehabilitation of the alcoholic, was represented at the gathering by the attendance of a representative of the Alcoholics Anonymous Foundation.

use (after our Lord's example) of fermented juice of the grape in the Holy Eucharist. But the Church does, of course, condemn the immoderate drinking of alcoholic beverages; and, if one cannot keep within bounds, it is better to abstain altogether.



## HOLY COMMUNION

### ACU Resolution

A resolution asking General Convention to consider and clarify the House of Bishops' statement regarding Holy Communion<sup>†</sup> at ecumenical gatherings has been adopted by the executive board of the American Church Union. The ACU board took the action after it had been announced that baptized communicants of other Churches would be invited to participate in a Prayer Book service of the Holy Communion during the May 10th to 12th meeting of the New Hampshire Convocation of Churches [L. C., April 12th].

This is the text of the ACU resolution:

*"Whereas* the Bishop of New Hampshire, The Rt. Rev. Charles Francis Hall, according to announcements from Diocesan House, Concord, N. H., has issued a general invitation to "baptized communicants" of other religious bodies, some of which do not recognize sacraments, one of which is Unitarian, to receive Holy Communion at a Communion Service at which he will be the celebrant at Manchester, N. H. on May 11, 1953.

*"And whereas,* the Bishop of New Hampshire justifies this action by stating that he believes himself to be acting in accordance with the spirit and intention of the statement issued by the House of Bishops at the 1952 General Convention allowing certain deviations from the Church's law and tradition for what are described as 'gatherings for a responsible ecumenical purpose.'

*"And whereas,* the New Hampshire Council of Churches in publicity with reference to the event generally refers to it as 'The Great Protestant Gathering at Manchester.'

*"Now therefore,* the Executive Board of the American Church Union records its deep concern with reference to this action which strains the loyalties of great numbers of Churchmen and introduces a divisive element into the life of the Church, and further, the American Church Union expresses the hope that the General Convention at its next meeting will:

"(1) Consider whether the statement of the House of Bishops is not in fact an uncanonical assumption of authority which is vested only in the two houses of General Convention acting concurrently.

"(2) Define the word 'ecumenical' and clarify the phrase 'responsible ecumenical gathering' which is at present so unguarded as to leave it to the discretion of each individual bishop to interpret the phrase for himself with a consequent confusion throughout the Church.

"(3) Recognize that by using the Ecumenical Movement as a basis for innovations in Church order the Bishops in their Statement, and now the Bishop of New

Hampshire by his action, are introducing serious divisions into the family of the Church."

## FINANCE

### Fire Insurance

An all-time high of 4310 churches and institutions are now insured by the Church Fire Insurance Corporation.

The year ending December 31, 1952 (the Corporation's 24th year of operation) showed an earned premiums total of \$759,264. This is a marked increase over previous years (total in 1947 was \$362,545; in 1932; \$104,285).

In its annual report, the Corporation, which is a subsidiary of the Church Pension Fund, says

"These figures [of the number of churches and institutions now insured] are



A cum laude graduate of Meredith College, the new manager of the Seabury Press Bookstore, Miss Evelyn Hampton [L. C., May 3d], holds the master's degree in religious education, with a major in Church history. Her duties will include buying religious books and also brassware, silverware, and religious cards.

gratifying, as they reflect the increasing interest and confidence the Church is placing in the Corporation.

"The . . . profit [was] \$176,279 for the year. As the sole stockholder, the Church Pension Fund benefits accordingly.

"The surplus to policyholders is \$1,552,470 in comparison with liabilities of \$282,952, an extremely favorable ratio.

"In 1952 the loss ratio was encouraging, being 29.68% to premiums earned. With the continued support of the Church, and its cooperation in reducing fires, greater savings may be anticipated.

"It is a well-known fact that this Corporation gives sound insurance on Episcopal Church properties at reduced rates. During the past year rates were reduced in the only two remaining states which had not previously received this advantage . . .

"The Corporation has sufficient reinsurance facilities to insure practically any Church property in its entirety.

"During the year the Corporation's charter was amended to permit the writing of other lines, such as Inland Marine, to cover the fine arts group (stained glass windows and other Church objects of art), additional extended coverage, water damage, glass, burglary and theft, boiler and machinery. It is anticipated that these items can be written at the same reduction as that granted for fire insurance policies."

## RACE RELATIONS

### South Florida and Sewanee

The diocese of South Florida has gone on record as being unopposed to the admission of Negro students at the Theological School of the University of the South, Sewanee, Tenn., Religious News Service reports.

Clergy and lay delegates at the annual convention passed a resolution expressing full confidence in the university board's "solving the admission problem in a Christian manner."

Dr. McCrady, vice chancellor of the University of the South, told the convention that the controversy over admission of Negroes to the university's theological school was a "synthetic" one, since no Negro had ever applied. Dr. McCrady added that it is not the university but Tennessee law that debar Negroes from admission, Religious News Service reports. However, Bishop Barnwell of Georgia told his diocesan convention [L. C., May 3d] that he knew a young Negro who wanted to apply.

## ROMAN CATHOLICS

### Mission to Coronation

Pope Pius XII has named a special mission to represent him at the coronation in England of Queen Elizabeth II on June 2d. The mission will be headed by Archbishop Fernando Cento, Papal Nuncio to Belgium, and will include Msgr. Pietro Veuillot of the Vatican Secretariate of State and the Marquis Francesco Theodoli of the Papal Noble Guard. [RNS]

**TUNING IN:** †Holy Communion is the Prayer Book name for that service at which bread and wine are consecrated to become the Body and Blood of our Lord. But more precisely Holy Communion refers to the administration of the Sacra-

ment to the communicants, while the service itself is called variously the Holy Eucharist, the Liturgy, or the Mass. But "Eucharist" appears once in the Prayer Book (p. 574), yet this time referring to the consecrated elements themselves.



## INTERCHURCH

## U. S. Conference

The annual meeting of the U. S. Conference of the World Council of Churches took place in Atlantic City, N. J., on April 20th and 21st with some 125 religious leaders from Non-Roman churches in America attending.

Speaking on "The American Stake in the Asian Revolution," Bishop G. Bromley Oxnam, a president of the World Council of Churches, summarized his position in the terse statement that "There is an Asian revolution and we have a stake in it."

He emphasized, moreover, that the West must keep in mind the unprecedented speed with which this revolution in the East is progressing. "Asia," he said, "in five decades is passing through the intellectual, social, economic, industrial, and political revolutionary phases which took in the West five centuries." He called to mind the fact that since the end of World War II eight subject peoples have come to independence, and are searching for their path into the future.

The history of India, he said, is one of the recurrent famine; of 6 million persons dying yearly from preventable disease; of a life expectancy of 26 years. But now India knows that this is not the story for peoples elsewhere, and they will consequently not continue indefinitely to submit, Bishop Oxnam said, to such conditions.

"What is the responsibility of the Church today?" "First," he said, "let it be clear that we approach world conditions in the light of our Christian faith. We judge those conditions in the light of the Gospel,<sup>1</sup> rather than accepting those conditions as a judgment on the validity of the Gospel message."

Laying special stress on the need for land reform throughout Asia, Bishop Oxnam pointed out that new industrial conditions are making the plight of the peasant even worse than before. While he admitted that the idea of confiscation of land without compensation for it is as abhorrent to him as to others in America, he asked for understanding of the idea of expropriation advanced by many Asian people. . . .

The problem of the Church, said Bishop Oxnam, is to find the way to further and help fulfill the desire for social betterment which pervades Asia, and with which as Christians we are in accord, but not at the same time to play into the hands of the Communists, who are trying to claim the social revolution

as their particular prerogative. If we do not find the way to do this, he warned, we may well find the whole world involved in an Asian upheaval which will endanger the future of us all. And time is involved, he stressed, particularly as regards the questions of land reform and those posed by the industrial revolution in India. We must study the matter, he said, in a spirit of urgency.

Dr. Eugene L. Smith and Dr. Franklin Clark Fry, both from New York denominational headquarters, discussed "Missions and Unity" and Dr. Russell Stevenson explained how this emphasis is being worked out in the programs of the local churches and councils of churches throughout the nation.

Dr. Fry, who is vice-chairman of the Central Committee of the World Council of Churches, said there was a tendency for countries in which church union between various denominations had become a fact, to form a "national" church. He asked whether it might not be preferable to be divided by differences of confession which reached across national boundaries, rather than by differences of geography.

EVANSTON, 1954

An important feature of the meeting was a full discussion of the plans for the Second Assembly of the World Council of Churches to be held at Northwestern University, Evanston, Ill., in August, 1954. The plans were presented by the Rev. Robert S. Bilheimer, executive secretary for the Assembly, who has just returned from the World Council headquarters in Geneva, Switzerland, where he consulted with leaders there on final program plans.

Mr. Charles Parlin, New York lawyer and a lay leader of the Methodist Church, chairman of Public Relations for the Assembly, told of plans to keep the churches informed about the Assembly and to help them interpret its work.

The Assembly will be attended by 600 delegates, 150 consultants selected from the most notable theological leaders of the world, and a youth delegation of 100, besides 600 accredited visitors and the press. One hundred sixty communions from 46 countries are members of the World Council. The first constituting Assembly took place in Amsterdam, Holland, in 1948. The theme of the 1954 Assembly will be "Christ—the Hope of the World." Sub-themes will deal with (1) Faith and Order—Our Oneness in Christ and Our Disunity as Churches; (2) Evangelism—The Mission of the Church to Those Outside Her Life; (3)

Social Problems—The Responsible Society in a World Perspective; (4) International Affairs—Christians in the Struggle for World Community; (5) Intergroup Relations—The Church Amid Racial and Ethnic Tensions; (6) 'The Laity—The Christian in His Vocation.

Besides the Assembly proper, several auxiliary functions have been planned for those attending. These include a special exhibition of religious art at the Chicago Art Institute, and an ecumenical concert by the Chicago Symphony Orchestra. Special theological seminars for ministers are planned, to be held in the Chicago area before the Assembly. Many of the brilliant theologians among the delegates from overseas will participate in leading these courses.

At the beginning of the Assembly, a great mass worship service will be held in Soldiers' Field, open to all people of the Chicago area.

In connection with the Atlantic City meeting, dinner sessions were held by the Central Department of Ecumenical Relationships of the National Council of Churches and by the Committee on Promotion of Faith and Order Studies of the World Council. Dr. Reuben Nelson (American Baptist) of New York was elected chairman of the Faith and Order group.

New members of the Committee on Promotion of Faith and Order Studies include Bishop Dun of Washington and Clifford P. Morehouse. [EPS]

## TRAVEL

## Texas Christian Tour

The third annual study tour entitled "Church Cooperation in Europe" sponsored by Texas Christian University will leave New York on July 3d on the *Italia*, 22,000 ton flagship of the Home Line. The party will return to New York August 24th after travel and lectures in England, Scotland, Holland, Belgium, Germany, Italy, Switzerland, and France.

Church workers, clergymen, college students, and school teachers have made up the tour parties in the past. Any person interested in a Church related type of foreign tour may join the party, and qualified students may earn six semester hours of graduate level credit through the lecture program.

The Archbishop of Canterbury will receive the group in Lambeth Palace.

Inquiries should be directed to Dr. A. T. DeGroot, Texas Christian University, Fort Worth, Texas.

TUNING IN: †Gospel (Anglo-Saxon for "good spell," "good tidings") translates, for English-speaking people, the Greek euangelion, which is compounded of prefix eu ("well," "good") and angello (to "announce"), and therefore means the pro-

claiming of the good news of God's intervention in history through the action of his only-begotten Son, Jesus Christ. †Archbishop of Canterbury is the Primate of All England, in distinction from the Archbishop of York, Primate of England.



## ENGLAND

### Survivor of the "Death March"

*This exclusive report on the Rt. Rev. Cecil Cooper, Anglican bishop in Korea, who was held prisoner by the Communists for three years, comes from Miss Dorothy Morrison, one of the last people to see the Bishop before his capture, and one of the four who met him in England when he arrived by air from Moscow. Bishop Cooper, with his sister, spent his first night in England at the home of Miss Morrison, who is secretary of the Korean Mission.*

Two years and ten months after he was taken into captivity by the Communists, Bishop Cecil Cooper stepped out of a plane at Abingdon, England. General facts of his internment, his journey across Siberia, his welcome in Moscow, and his flight to his home have appeared in the world press. A few further details may interest friends in the U.S.A. and other readers of *THE LIVING CHURCH*. Four people only were allowed to meet him at Abingdon, his sister, two representatives of the Archbishop of Canterbury, and I, myself.

The first sight of the Bishop was a little deceptive—a bearded figure, dressed in khaki trousers, an ill fitting great coat and collar and tie, came out of the plane. Later that evening the Bishop in Korea, clad in the cassock in which he was first taken into captivity, with his pectoral cross,<sup>¶</sup> and without a beard, was very little different from the one who had bade me farewell at a Korean airport a week before the invasion occurred. His cassock,<sup>¶</sup> his cross and ring and his Office book had been the only things which he carried into captivity. His Office book<sup>¶</sup> was taken from him as he crossed into Manchuria on his journey home—he kept it till then. He is thin, but his spirit is unquenched. So is his sense of humor. Characteristically he seems unmoved by his ordeal and unmoved by the tumultuous reception in England.

During his captivity the Bishop had been told that nothing was left of South Korea—he, himself, had only too good proof of the devastation in the north. He learned in Moscow that three British missionaries were still in Korea and that Fr. Chadwell had been assistant bishop since 1951. His hopes began to rise for his beloved Korean Church. Before he had crossed the pavement from the plane to my car he had asked, wonderingly, if it were true that the Cathedral in Seoul was still standing? Little by little he discovered that the Church

in Korea was alive and that all but two of his Korean priests were safe. The news (to him almost incredible) acts like a tonic. Above all he rejoices to know that such great help has come from his friends in the U.S.A.—friends whom he hopes to see again as soon as possible.

Great publicity has been given in the world press to that which is now called the "death march." As American troops advanced north to the Yalu river in October, 1950, all civilian internees, with some American army prisoners, were forced to march north. Bishop Cecil continues to state that this march



BISHOP COOPER\*  
"I endure all things. . ."

was appalling, but was the only really unbearable part of their captivity. He doubts that the awful conditions of the march were other than the arrangements of one North Korean commander—they were not, in his opinion, a designed act of cruelty by the North Korean high command. During this march of 150 miles 96 people died—not 200 as reported in some British papers [although a total of about 200 are reported to have died as a result of the march]. During this march those who fell out were shot if they could not keep up. During this march two members of the Anglican Church died—Fr. Charles Hunt and Sister Mary Clare. Fr. Hunt, already a sick man at the time of his capture, died in Bishop Cecil's arms. Sister Mary Clare, who had remained in Korea to be with the Korean Sisters of the Holy Cross, died also, but apart

\*With his sister upon arrival in England.

from the Bishop since women were not allowed to be with men. She was cared for by the Roman Catholic Sisters, who risked their lives to bury her and to bring her cross and ring to Bishop Cecil as a testimony of her death. Bishop Cecil knows, as we all realize, that death came to these two as a merciful release. Both had been in ill health, neither could have faced long captivity. They had walked until their shoes were worn through, and later Fr. Hunt had walked to the bones of his feet. He had never been even a mild walker, and could not live on Korean food.

On arrival at the northernmost point of Korea the party were halted. It had been the survival of the fittest of whom Bishop Cecil, nearly 70 years old, had been one.

[Bishop Chadwell, at the time of his consecration late in 1951, said that Bishop Cooper "can live on less than any person I have ever known in my life. Any kind of food put before him he would eat, and be thankful. There is no one so food-unconscious as Bishop Cooper, and that will probably be his salvation now."]

Diplomats were then parted from missionaries, only to rejoin them some weeks ago when their repatriation began. Life was hard and food scarce and lacking in vitamins, but it improved as soon as Chinese guards took over.

And Bishop Cecil himself? His one hope (one suspects) is to be able to return to Korea as soon as possible. For this he faces publicity, entertaining, and the coming days in hospital. For the hope of that return he goes quietly on, buoyed up by the prayers of his friends and by gratitude for their past prayers and their love for Korea. The Bishop said his first Mass for three years on the morning after his arrival in England. It was St. George's Day. Only his sister and I were permitted to be there, and the Epistle for St. George's Day sums up without any comment what has been his gift to the whole Church, "I endure all things for the elect's sakes."

### Services Every Sunday

A London *Church Times* reporter had a personal interview with Bishop Cooper. These are excerpts:

"We held a service every Sunday," said the Bishop, "but after Fr. Hunt and Sister Mary Clare died, the congregation numbered only seven or eight. . . ."

There had been no possibility of celebrating the Mass. "We had nothing, but the clothes we stood up in. We had no possessions at all."

**TUNING IN:** ¶**Pectoral cross** is the cross that a bishop wears on his breast (*pectus*). ¶**Cassock** is the vestment worn underneath all others, immediately over street-clothes: it is usually black for priests, purple (or trimmed with purple) for

bishops. ¶**Office book** is a book containing the daily offices of Morning and Evening Prayer or their equivalent—in this case, presumably, according to the form of the Korean Church which has its own liturgy.



When our reporter asked him about the treatment which he had received from his captors, the Bishop answered: "For a time we were fed on millet and Indian corn, but we knew that the North Korean soldiers were getting no better." There was a difference when the Chinese took over.

None of the internees had known, until their release, that King George VI had died. . . .

Our reporter asked the Bishop how it felt to be in an English village. "We used to think about bright spring days like this, when we were in Korea," he said.

## JAPAN

### What God Expects

By the Rev. DONALD T. OAKES\*

Almost 100 clerical and lay delegates from the Japanese Church's ten dioceses gathered at Holy Trinity Church, Tokyo, for the first synod since the signing of the Peace Treaty.

Presiding Bishop Yashiro, in his charge to the recent Synod, reminded the delegates that "we must be certain that the Holy Spirit, the Spirit of Truth, is with us for these four days, and that He is the one that actually presides over our Synod. What God expects of us delegates of the Nippon Seikokwai now is to love His Church, and to have humility. . . ."

The provisional acceptance of a new Prayer Book revision and the inauguration of a Laymen's Evangelization Movement highlighted the 24th General Synod of the Nippon Seikokwai.

Referring to the proposed Prayer Book revision, the Presiding Bishop instructed the Synod:

"We must realize first of all that the Prayer Book is not a tool for quarrels, but is a symbol of unity. That means two things: In using the Prayer Book, we must seek the unity of the whole Anglican Communion; and, if we pass this revision, all dioceses, in every parish, must manifest the perfect unity of the Church, and follow the decision of the Synod with perfect obedience."

The proposed revision was the result of three years of work by a committee of three bishops and 11 priests appointed by the 1950 Synod. The committee, headed by the Rt. Rev. Timothy Makita, Bishop of Tokyo, was selected to be representative both of the scholarship and Churchmanship of the Nippon Seikokwai. Although the entire Prayer Book was subjected to revision, the major changes were limited to the Communion service.<sup>1</sup>

\*Editor of *Japan Missions*.

**TUNING IN:** ¶Here are some ways in which this service will differ from American: Kyrie Eleison (Greek for "Lord, have mercy") may be threefold or ninefold (each part repeated three times), and may be in either Greek or Japanese; Gloria

The Committee asked that the revision be accepted for provisional use throughout the Nippon Seikokwai, even though the present Prayer Book will remain standard. The committee explained that the Liturgy is not something that can be created by scholars, but that it is a living expression of the worship of the Church. Therefore, they deemed it imperative that the revision be placed in use so that it may be justly tested by the whole Church on the parish level and then revised before final action.

It was explained that the revision was made in the light of four principles:

(1) Biblical authority. (2) The insights of the early Church. (3) The writings of Justin Martyr, the Didache, Hippolytus, etc. (4) The writings of contemporary liturgists and the liturgies of other branches of the Anglican communion.

After over two hours of debate, a vote was called for. Presiding Bishop Yashiro reminded the delegates of the importance of the issue placed before them and asked for two minutes of silent prayer.



JAPANESE GENERAL SYNOD\*  
*The Holy Spirit presides.*

After this dramatic period of silence, the vote was taken and the revision accepted by a clear majority.

At another meeting day of the Synod, the delegates resolved to institute a nationwide laymen's evangelism movement as a result of an address by Francis B. Sayre. Dr. Sayre, Presiding Bishop Sherrill's personal representative to the Nippon Seikokwai, spoke to the Synod on the great opportunities that lay before Japan. He said:

"The deep tragedy is that over 80,000,000 Japanese people know nothing of Christ. I know you all feel this as deeply as do I. The rank and file of the Japanese people know nothing of a personal, living God who at this very moment is shaping history. They know nothing of the tenderly loving God whom Christ revealed, who profoundly cares for each one of us with a depth of affection which surpasses even that of an earthly parent. Instead they must turn to the Shintoists' vague and undefined awe and fear of natural phenomena or to the Buddhists' philosophical

search for the power in one's own mind to learn life's mystical meaning, or perhaps to the Confucian search for rewarding ethics."

Dr. Sayre told the delegates that Christianity must be "a really vital force in the building of the new Japan" and it will not be unless the Church launches out into a vigorous program of evangelism.

Such a program, continued Dr. Sayre, "cannot be left to the Bishops nor yet to the clergy of the Seikokwai. The numbers to be reached are too great . . . But clearly an opportunity of such proportions must rest upon the shoulders of the layman, just as it has always done in vital periods of Christian growth."

A delegate from the diocese of Mid-Japan announced that the laymen of the ten dioceses had met and had made these decisions:

First, upon their return to their dioceses they would call together the laymen to discuss the inauguration of a Laymen's Evangelization Movement. Second, they

would plan a laymen's rally of the entire Church this coming summer.

These decisions were put before the Synod in the form of a motion and unanimously approved.

Bishop Kennedy of Honolulu and Chaplain John Kinney spoke to the Synod banquet. Bishop Kennedy thanked the Nippon Seikokwai for help to the Okinawan mission. He hoped that the day was not far off when Okinawa would once again become a part of the Japanese church. Chaplain Kinney thanked the delegates, clergy, and bishops for their help to the Armed Services in Japan. He assured them that the interest of the chaplains toward the Nippon Seikokwai would continue.

\*At banquet, from left: Bishop Makita; Miss A. K. Wooley, SPG representative in Japan; Chaplain Kinney (of Tokyo Army Hospital); Bishop Kennedy, Bishop Yashiro, Dr. Sayre, the Rev. Cyril Powles, Canadian Church representative in Japan; the Rev. Kenneth Heim, new liaison representative of the National Council to Japanese Church.

in Excelsis comes after Kyrie; Creed is optional on ferias (non-feastdays); Proper Prefaces (inserts into "It is very meet, right" etc.) have been increased to 13; Pax ("Peace of the Lord be always with you") follows Lord's Prayer.



## Ecumenical and Responsible

**A** NGLICAN leadership in the ecumenical movement has, to a much greater extent than is generally recognized, grown out of the Catholic movement in the Episcopal Church. Not only have individual Catholic Churchmen, such as Bishop Manning and Frederic Cook Morehouse (to mention only the departed), taken an active part in forwarding the ecumenical movement, but the drive for the visible unity of Christ's Church is an imperative of the Catholic doctrine of the Church.

Among those of Protestant background, the existence of denominational lines may be an irritation but it is not, as it is to the Catholic, an intolerable scandal. Baptists are just as much inclined to fear the power of a united Church as they are to welcome its efficiency. Lutherans, secure in their belief in the unity of the invisible Church, view the divisions of the visible one with equanimity. Calvinists, with their love of order, desire a united Church, but can work within orderly frameworks of federation that satisfy the essentials of neat governmental procedure. Only the Catholic regards the matter as essentially not governmental, but organic — a matter of the life and health of that living organism that is the mystical body of Christ.

Hence, when Catholic Churchmen record their concern at a specific act in the realm of relationships between Churches, it is a mistake to think that this concern springs out of a desire to keep the Churches disunited. Rather, it is a concern at what they regard as an ill-chosen method of dealing with a serious illness of Christendom. Serious illness needs to be treated seriously. It requires not the application of home remedies and patent medicines, not a carefree assumption that if the illness is ignored it will heal itself, but the utmost of dedicated skill combined with prayer and patience if a genuine cure is to be effected.

We have previously reported the plans of the diocese of New Hampshire to conduct a Communion service on May 11th in connection with the meeting of a convocation of churches in Manchester, N. H., sponsored by the State Council of Churches. The various religious bodies composing the state council will also hold their annual legislative gatherings at the same time. The Bishop of New Hampshire is basing his action in celebrating the Holy Communion for "baptised communicant members" of the Churches participating on the statement adopted by the House of Bishops in Boston last fall.

Without question, the Bishop of New Hampshire is acting in entire good faith in planning the service along the lines he has publicly announced. We think,

moreover, that very probably the safeguards laid down by the House of Bishops in its statement have constrained him to make concessions in deference to the opinions of his brethren which he might not otherwise have felt obliged to make. For example, the only minister of another Church officiating at the service, according to the announcement, will be a Bishop of the Old Catholic Church, with which we are in Communion. And, although certain non-baptizing religious bodies belong to the council, the invitation is to "baptized" members of other Churches. Also, in accordance with the statement of the House, "proper preparation for and interpretation of" the sacrament is in this case being provided [L. C., April 12th].

Nevertheless, we do not believe that the meeting is a "responsible ecumenical gathering" in the sense intended by the House of Bishops, and we agree with the American Church Union that this matter needs further clarification by the House or by General Convention.

For reasons which we have set forth at length in a previous editorial, we believe that the dispensing powers of a bishop are extensive, although undefined and to some degree undefinable. As every parish priest knows, the dispensing of an individual from the requirement of being "confirmed or ready and desirous" is frequently a practical necessity within the life of the parish. Chaplains in the army, in hospitals, and in institutions are commonly dispensed by their bishops from requiring strict conformity to the famous rubric. We are, on the whole, willing to take the word of the House of Bishops as sound counsel for bishops who, in the conditions set forth by the statement, exercise the dispensing power within the framework of a "responsible ecumenical gathering."

**N**O better words can be found than those of the House of Bishops to explain to others the Church's reasons for refusing, under ordinary circumstances, to admit members of other Churches to its altars:

"Holy Communion is the most sacred action of the Church as the body of Christ. In it the Church as a body indwelt by the Holy Spirit celebrates before the eternal Father the self-offering of Christ for us and to us. In it we believe Christ is truly present and those who receive Him by faith and join their self-offering with His receive His life and power. Just because this is a sacred action of such high meaning, our own Church and many other Churches have sought to insure that those who celebrate Holy Communion do so with the authority of the body whose action it is, and that those who share in it are informed of its meaning and are responsibly committed to the faith and fellowship of the Church in whose life it is so central.

"While recognizing differences among us, our own Church



has treasured jealously the due ordination and authorization of those who are permitted to celebrate Holy Communion. And we have sought, often very imperfectly, to guard against uninformed and irresponsible participation by the requirement of instruction and Confirmation before the granting of regular communicant privileges."

The question on which we differ with the Bishop of New Hampshire is whether a State Convocation of Churches is in fact a gathering of such weighty ecumenical purpose as to override the considerations of these two paragraphs in the statement of the House of Bishops. We do not think it is.

At the risk of gross oversimplification, we must admit that we are accustomed to regarding the activities of state and local councils of Churches as gatherings for Christian coöperation rather than for responsible efforts in the direction of reunion. In the Episcopal Church, at least, it is the national Church, rather than the diocese or parish, that is charged with responsibility for defining doctrine and relationships with other Churches. And even in the National Council of Churches, the great organ of coöperating Christianity in this country, the emphasis is upon coöperation between Churches rather than on efforts, responsible or not, to unite them.

In the World Council of Churches, the emphasis is somewhat different. While there is a large element of coöperative activity in the World Council's program, it has to a much greater extent than the NCC the character of a body working for reunion of the Churches, a much larger interest in statements on faith and order, a much greater degree of "responsibility" to speak in these realms only in the words which official representatives of the Churches have adjudged to be doctrinally, theologically, and eclesiastically sound.

The reference in the statement of the House of Bishops to the "higher levels" of the ecumenical movement seems to us to refer to such gatherings as the meetings of the World Council itself, the World Conference on Faith and Order, and similar meetings in which practically every person present can be assumed to be something of a theologian, engaged in active discussion of the great doctrinal principles on which the life of the Church is based, and fully informed as to the meaning of the Holy Communion as it is understood in Churches of Catholic tradition.

The word "ecumenical" itself does not mean "interdenominational." It means "world-wide." And while our reverence for New Hampshire is best symbolized by the Dartmouth College map showing how the world looks from Hanover, N. H., we must face the fact that the majority of the world lies outside of New Hampshire.

One unfortunate feature of some of the promotional literature produced in connection with this gathering is the use of the word "Protestant" as defining it. While any word is only a word, the fact remains that the ecumenical movement has no place for

a word limiting the forms of Christianity to one particular tradition, however numerous it might be in a particular area.

Once before when we mentioned editorially our concern that all ecumenical thinking include the Church of Rome, we were accused by a sprightly periodical of having let the cat out of the bag. The periodical in question was, we think, being less than ecumenical if it thought that this large segment of the Christian world should be ignored in ecumenical thinking. We do not hold with those forms of Christian thought which exclude Rome from serious consideration; nor do we hold with those that exclude Protestantism from consideration. And, if the demand that both be included requires a hundred years of marking time, we are willing to mark time for a hundred years, or two hundred, or three hundred.

**R**EARRANGEMENT of denominations is no doubt a useful thing in certain circumstances, but it has little indeed to do with the real aim and object of the ecumenical movement—"that they may all be one." Many times in the past a merger of two denominations has resulted in three—one united, and two residual. Many times in the past, what purported to be a unity movement has turned out to be one more Church—for example, the Disciples of Christ. What the great goal of Christian unity requires is an enormous patience, an ardent desire for unity within each Church, a deeper consecration to God the Holy Ghost who *is* the unity of the Church, a greater sensitivity to the stirrings of the spirit of God in other Churches combined with a resolute adherence to the laws and teachings of one's own.

The unity of the Church is inseparable from the holiness of the Church. And holiness is not primarily adherence to the moral law but a fierce and utter dedication to the God of the Church, a consuming zeal for the sanctity of His House. When the American Church Union expresses its concern as it has done in its statement, those who do not share its opinions should remember that holiness has little to do with liberality, but a great deal to do with passionate love for God and desire to conform to His will. Let us all, in discussing these great matters, try to meet each other at our highest level, speaking the truth in love and accommodating each other in love as far as we can without playing false to our zeal for God and His Church.

### *Spring Book Number*

**T**HIS is the Spring Book Number, and we present in it features ranging from up-to-the-minute timeliness to the remote reaches of antiquity.

All eyes in Great Britain are at present focused on June 2d, which, it is hoped, will usher in a 20th century Elizabethan era; and, judging from the printed output on the subject available in America, the



coronation is a lively topic on both sides of the intervening ocean.

Having just read half a dozen books on the coronation, the literary editor feels very much in the "ask me another" mood. In the article on page 17, he has tried to give a fair and honest description and evaluation of the different types of coronation books. All of them he believes are worthy of the attention of any reader, who will be that much better prepared to listen in on the "greatest show on earth."

The article on the *Te Deum* is timely, not only because this great "psalm of history" will appropriately be sung at the coronation, but because the *Te Deum* is always timely. Yet American Churchmen, to their real loss we believe, hear this great canticle less and less. More and more it seems to be the fashion to replace it on Sundays with *Benedictus es, Domine*; yet the *Te Deum* is the historic festal embellishment of the Divine Office, being used traditionally on all Sundays outside of Advent, Pre-Lent, and Lent, as well as on other feasts.

Without laying down liturgical rules which, even though we might think they ought to apply, cannot claim the force of law in the Episcopal Church of to-

day, we do express the hope that Miss Wolfe's article on Niceta of Remesiana, now generally regarded as the author of the *Te Deum*, will lead to a renewed appreciation of that great hymn, possibly to a revival of its use in quarters where it has been neglected, and to an interest also in the fourth-century missionary bishop believed to have written it [see p. 18].

The third article, which is only in part about books, recalls the reader to the distinctly devotional use of Holy Scripture and of the great Christian spiritual writers, as well as to the general place of devotional reading in any well-rounded rule of life [below]. Everyone needs to make provision, in his budgeting of the hours of the day, for this kind of reading, and for those who have not yet done so any time is a good time to begin.

The other books reviewed cover the usual wide range of subjects of interest to Churchpeople, but of course no really good book is in the category of the merely "usual," or it would not be worth reviewing, still less publishing. All of the books, however, that are reviewed in this issue we believe to be in some way or other "unusual," and we therefore take pleasure in presenting them to our readers.

## A Way To Steady Growth

By Ellen Duke Politella

**M**ANY persons use their devotional life as a smorgasbord. There is a tidbit here, and one there, but there is no order and not much nourishment. They have filled themselves with things that "taste good" but which do not go deep.

Probably the best way to avoid such spiritual indigestion is to have a spiritual director; but, as this is not always possible, many of us must learn to set out a specific plan, or rule, and then stick with it.

One of the most important parts of the rule is to have a definite time and place for devotions. There is a psychological advantage to this. For one thing, as soon as that time approaches, one automatically begins to prepare the mind and heart for it. And the place is important, for it is easier to pray and meditate in an atmosphere of prayer.

The next thing to consider is the subject matter for the devotional life.

### SPIRITUAL READING

If one decides to use the Holy Scriptures for daily meditation, there are many ways of doing this, only a few of which can be considered here.

There is the method, perhaps most widely used, of starting one of the books and reading a chapter a day. Some persons find this unprofitable, however, for

certain chapters have so many suggestions for meditation that they prove confusing, while others seem scarcely to have a thought that the reader can apply. These persons therefore simply start reading, and when they come to a verse which seems to "speak to their condition" (to use a Quaker phrase), they stop, keeping that verse in mind throughout the day, chewing on it as opportunity permits.

Others find their greatest help in a study of the giants of the Bible: not only our Lord and the apostles, but also some of the Old Testament characters, or the members of the early Church, or others. After reading the biographical passages, they will meditate on the meaning and purpose of the life under scrutiny, and attempt to translate its lessons into their own lives.

Much food for thought comes from the writings of the saints. However, it should be considered that many of these writings are advanced, and should not be undertaken by any but the spiritually mature—otherwise religious indigestion may be the result. If anyone wishes to delve into some of these great works, he should do so only under the direction of an experienced and mature Christian.

And there are other books, easier for the beginner: such as Evelyn Underhill's *House of the Soul*, or C. S. Lewis'

*Christian Behaviour*. However, a word of caution: in reading books of this type for purposes of devotion, one should be sure that he has a devotional work and not a theological treatise. Theology speaks to the *mind*. For a person's daily time with God alone he wants something which will speak to the *heart*.

Few Christians will deny the value of steady, day-by-day reading and prayer. How many actually practice it, however, is a different story. The excuse always given (I have never heard any variation on this) is, "I haven't the time." The answer in every case must be: "Our Lord endowed you with the same amount of time which He gave to the saints of old. Examine yourself in all honesty: what do you do with the time in your custody? (For you are but a steward of time, as of money.) Is your Friday Bridge Club, or your Saturday morning golf session, the competing factor?" It is true that neither bridge nor golf is wrong in itself; but if either becomes an impediment to spiritual growth, then it has no place in one's life.

However, let us suppose that after a thorough self-examination you actually cannot find even 15 minutes a day for communion with your Lord. Every minute is taken with God-sent duties:

(Continued on page 28)



# How Kings and Queens

## are Crowned

*A round-up article on books published and received in anticipation of the coronation of Queen Elizabeth II*

**By the Rev. Francis C. Lightbourn**

Assistant Editor of *The Living Church*

**I** NTEREST in the forthcoming British coronation has produced a spate of literature on the history, meaning, and performance of a religious rite probably now unique among the nations of mankind.

How kings and queens of the past have been crowned Lawrence Tanner should surely know, since, for over twenty-five years, he has been "Keeper of the Muniments<sup>1</sup> and Library," Westminster Abbey. The result of Mr. Tanner's long and intimate acquaintance with coronation documents is now set forth in *The History of the Coronation* (New York: British Book Centre. Pp. 96. \$4.50).

Here is a well-rounded and fascinating introduction to the subject in its several aspects, told with an economy of words, a profusion of pictures, and an interweaving throughout of amusing anecdote that keeps the reader's interest at top pitch. The paper, the type, and the binding—not to mention the facsimile of the London *Sun* of June 28, 1838 (day of Queen Victoria's coronation) thrown in for good measure—make this an altogether worthy souvenir of an event that one hopes will not again have to take place for many years to come.

Randolph S. Churchill, only son of Sir Winston Churchill, presents in *The*

*Story of the Coronation* an interesting account covering much the same ground as Tanner but going into greater detail in regard to some of the liturgical and legal matters. The book contains more text and fewer pictures than Tanner's, but does include seven color plates of the crowning of "Prinny" (George IV), as a special feature (New York: British Book Centre. Pp. vii, 152. \$3).

Churchill has five chapters on sovereign queens (Mary I, Elizabeth I, Mary II, Anne, and Victoria<sup>1</sup>) to Tanner's one. He also argues that George VI was crowned on an illegal oath, the revised form not having been sanctioned by Parliament, and that the present queen's



*British Book Centre, New York*

advisers were in error regarding the seating of the Duke of Edinburgh at the opening of Parliament last November.

### A PENSION FOR THEFT

Leonard Wibberly is an Irishman with newspaper experience in London, Trinidad, and California, where he is now on the staff of the Los Angeles

*Times*. His contribution to coronation literature, *The Coronation Book*, is an exciting account of the instruments and personages of the rite with the historical and legendary stories of their origin dramatically told (Pellegrini & Cudahy. Pp. 191. \$2.75).

Tanner's and Churchill's books are probably the best all-round works of those mentioned in this article—at least for the general reader. But Wibberly makes interesting collateral reading, and, while designated for age group 10 and up, is in no manner childish. This editor read the chapters on the Cullinan diamond (part is in the Royal Sceptre, part in the Imperial State Crown) and on the frustrated attempt of Captain Blood to steal the royal jewels in the time of Charles II (incidentally he was given a pension of five hundred pounds a year for promising not to do it again!)—and then told these to his own nine-year-old. Result: he has been pestered for a "story" ever since.

But the real "children's book" on the coronation is *The Coronation Gift Book for Boys & Girls*, by Malcolm Saville. This is in effect a junior edition of Tanner, with lots and lots of pictures—including halftones, drawings, and color plates—and a clear text in which, after describing the historical background, etc., the author takes the reader to an imaginary seat in Westminster Abbey and describes the rite as it proceeds. In one or two places the Church of England is called "Protestant," but otherwise the religious treatment is all that could be desired, with even the centrality of the Eucharist underscored (New York: British Book Centre. Pp. 80. \$2).

All of these books in one way or another emphasize the religious significance of the coronation, and indeed it would seem virtually impossible to write one

**TUNING IN:** <sup>1</sup>Muniments, a legal term for title-deeds, is here used in an older sense to mean treasures or valuables. <sup>2</sup>Artists' reproductions of the coronation of Queen Victoria have come down to us. The one on this week's cover by Arthur

Newcombe, is taken with permission from *The History of the Coronation*, by Lawrence Tanner. Cut on this page, showing procession of clergy into the Abbey, is from *The Coronation Gift Book for Boys & Girls*, by Malcolm Saville.



that left this out, so inherently religious a rite the whole thing is. But the book that presents this side in greatest detail, suppressing other aspects, is *The Coronation Service*, by Francis C. Eeles (Mowbrays. In America: Morehouse-Gorham. Pp. 94, \$2.25).

This is a small but meaty volume—the liturgical student's delight. Dr. Eeles, at the outset, disclaims all originality, and says that he has "only attempted to gather from well-known sources." Nevertheless, he seems to have digested these as well, and the result is a clarification, at least in part, of matters (like the anointing) on which other writers leave the reader somewhat up in the air.\* (Dr. Eeles writes from a definitely Anglo-Catholic point of view.)

A commemorative Bible (AV minus Apocrypha), containing color frontispiece of Westminster Abbey Central Nave, and a brief account of the coronation service, has been put out by Cambridge University Press, New York branch. It also contains thumbnail sketches of the kings and queens, from 9th-century Egbert to Elizabeth II, that should be a boon to any schoolboy boning up on English history (Pp. vii, 957, 29. \$2.75).

#### PAPER DOLL PRIMATE

"The most authoritative work on the history and theory of the English coronation service," says Randolph Churchill, "was written by a German, Percy Ernst Schramm, Professor of History in the University of Gottenburg." This reviewer tried to find a copy of this (English translation, 1937) in the library, but someone else had it out. Which may be a commentary on current interest in the subject. . . .†

At the other extreme are the coloring books that can be bought in any five-and-dime store. Thus one may find paper-doll Primates of All-England strutting about in America; and if a coronation accomplishes this, it will have accomplished something.

\*One liturgical point that all of these books miss is to see in the sovereign's act of "offering" the bread and wine for his own Communion (which they do mention) a relic of the primitive practice by which the people themselves offered the elements they were later to receive as the Body and Blood of Christ. That even Eeles fails to note this—and in fact seems to suggest a different explanation—makes one wonder, despite Gregory Dix's use of the parallel, whether the origin of the sovereign's action at this point is really to be sought in the primitive offertory procession or elsewhere. But the question is of course too complicated to be more than raised in this article.

†A brief authoritative treatment, accessible to the clergy, is article on the coronation service in *Liturgy and Worship*, edited by W. K. Lowther Clarke and Charles Harris.

**TUNING IN:** ¶A canticle is a psalm-like hymn not taken from the Psalter, though Prayer Book does extend term to cover Venite. ("Chant" refers only to musical setting.) ¶Prophets of Te Deum are not those of Old Testament, but of early Christian

# Who Wrote the Te

By Julia W. Wolfe

The literary works of the fourth-century missionary bishop, Niceta of Remesiana

*Te Deum Laudamus* ("We praise thee, O God; we acknowledge thee to be the Lord") is one of the greatest of Christian hymns. The Prayer Book (p. 10) provides it as the canticle<sup>¶</sup> of first choice to be sung after the first (Old Testament) lesson at Morning Prayer. Though nowadays it seems more often to be replaced by the much shorter *Benedictus es, Domine* ("Blessed art thou, O Lord God of our fathers"), the period from Easter to Advent provides a long uninterrupted stretch for its use, in accordance with tradition, on all Sundays—and other feasts—on which *Gloria in Excelsis* is said in the Holy Eucharist. *Te Deum* is also sung as an anthem on occasions of special thanksgiving, and will be so used at the approaching British coronation.

**A**FTER much research and with the emergence of new knowledge, it is now commonly agreed who wrote the great "Psalm of History," as it has been called, namely, the *Te Deum*.

The structure of the hymn is clearly defined in the Latin text by the rhythms at the end of the lines. So it can be said with confidence that the hymn ended with "Make them to be dowered (rewarded) with Thy saints in glory everlasting." Most manuscripts read *munerari*, not *numerari*, which was probably a correction by very early printers, carried over in our Prayer Book version, "Make them to be numbered. . . ."

The hymn, in its original form, consists of three stanzas, each ending with a refrain. The first is the praise of all creation, visible and invisible, to the one God and Lord, and the refrain is naturally the hymn of the angels, "Holy, Holy, Holy" (Isaiah 6:3).

The second stanza is the praise of the Church universal founded on the apostles, prophets<sup>¶</sup>, and martyrs (the translation should be "white-robed army of martyrs"), and the refrain is the confession of faith in Father, Son, and Holy Ghost. (These two stanzas make up the first section of the hymn in our Prayer Book arrangement.)

The third stanza—second section in

Prayer Book—is the praise of the congregation to the Saviour through whom this revelation has come to men, and the refrain is the prayer, "We therefore pray Thee . . . glory everlasting."

If the church music always followed these divisions, our understanding would be enlarged. On great festivals and great national days, it seems, it should be left as the author wrote it.

#### AN OLD LEGEND

The verses that make up the third paragraph of our English version are a random assortment, mostly taken from the Psalms. The first two were soon attached to the hymn as a versicle and response, others were originally attached to the *Gloria in Excelsis*, then transferred to the *Te Deum*, while still others were added to the *Te Deum* at a later date.

The old legend that the *Te Deum* was composed by St. Ambrose and St. Augustine,<sup>¶</sup> at the time of St. Augustine's baptism, has this kernel of truth in it: that it was probably one of the hymns brought from the East, which they taught the great congregations to sing. (All of St. Ambrose's hymns that have come down to us are written in metre.)

There is no reason to connect the *Te Deum* with St. Hilary of Poitiers,

ministry (see Acts 13:1). ¶Traditional ascription of *Te Deum* to St. Ambrose and St. Augustine is shown in art by representing the words as coming from the mouth of each, then merging in a single stream.



# Deum?

or with the obscure name of Sebut and Abundius, found in some manuscripts.

There remain a series of manuscripts, many of them connected with Ireland, which give the name of the author as Niceta or Nicetius. And this theory of authorship is confirmed by the tradition of many old cathedrals in England.

About fifty years ago a learned French scholar, Dom Germain Morin, OSB, called attention to the name, and identified it as that of a distinguished missionary bishop of the fourth and early fifth centuries, Niceta of Remesiana.

Later, in the fifth century, Gennadius published a paragraph about Niceta in his catalogue *De Viris Illustribus* ("On Famous Men")—the earliest dictionary of Christian biography. From



ST. AUGUSTINE  
A kernel of truth.

Gennadius we learn that Niceta composed six books of instruction for Candidates for baptism "in a simple and polished style," his style also, being highly praised by Cassiodorus, Prime Minister of the Gothic King Theodoric. Gennadius says nothing about hymn writing, but that is proved by two poems written to him by his great friend Paulinus, the saintly Bishop of Nola,<sup>1</sup> who pictures

Niceta teaching the sailors to sing hymns to Christ as he sails across the Adriatic Sea on his way to visit to Paulinus, and we gather that this visit took place about the years 399 A.D. and 402.

There is an interesting reference to Niceta in a letter of Paulinus to the Gallican historian Sulpicius Severus, in which he speaks of the impression which his friend had made in Rome both by his learning and his piety.

Remesiana was a fortified station on the great highroad between the old Rome and the new. The site is now occupied by the Serbian village of Bela Palanka, about 25 miles from Nisch, the ancient Naissus. Here Niceta preached to the Roman settlers, among whom were many gold-miners. One of his friends wrote that it was his duty to turn shrewd gold-miners into "golden men." But he also ministered to the savage Bessi and Getae of the Balkan Highlands.

In the year 396 St. Jerome<sup>2</sup> wrote to a friend that he heard that the savage Bessi were giving up their inhuman customs to make known the sweet songs of the Cross. Is not this an interesting hint that the successful missionary was a hymn-writer?

We may also attribute to Niceta two interesting addresses, assigned in a later age to Nicetius of Treves, *De Vigiliis Servorum Dei* (On Vigils of the Servants of God), and *De Psalmodiae Bono* (On the Good of Psalmody).

## SILENT MELODY?

We read that the custom of congregational singing, which spread from Palestine in the last quarter of the fourth century, was strenuously opposed by many members of the congregation. Some went so far as to argue that, when St. Paul exhorted men to make melody in their hearts, he meant silent melody. Niceta is said to have smiled at this, quoting the example of St. Paul and St. Silas, who sang hymns in the prison at Philippi, which were heard by all of the prisoners. He laid down the excellent rule that everyone should sing in meetings, provided he could sing in tune and in time.

Niceta is also mentioned in two letters of Pope Innocent I, first as a neighbor of the Bishop of Musch, and secondly, as a suffragan of the Bishop of Thessalonica. In the letter, written A.D. 414, after the sack of Rome, the Pope begins with an expression of thankfulness that the archdeacon, who had brought letters to which his was an answer, had arrived safely while there was so much strife in the world. He goes on

to advise on various questions of discipline, and the letters are of great interest as showing the general current of church life moved on in Dacia (the region round Remesiana), despite the violent upheaval of political organization. But we gain no fresh light on the personality of Niceta.

Paulinus was a true scholar, and his great admiration of Niceta's learning was based on a high standard. He was a friend of Ambrose and Augustine, yet he admits this missionary bishop from distant Dacia to his society on equal terms. This is no slight test of literary capacity, and this judgment, as we have seen, was confirmed by the laymen of Cassiodorus. Is it not strange that Niceta's memory should be so forgotten that his works were ascribed to Nicetas of Aquileia and Nicetius of Treves? In the 16th century, when Cardinal Baronius was revising the Roman calendar, he transferred Niceta's commemoration from June 22d (when he was remembered with his friend Paulinus) to January 7th. But this was not done without criticism.

## NEW MSS

Since the publication of Dom Morin's famous article, many new manuscripts of Niceta have been found. In the earliest edition of an ancient order of catechizing, which was found in Munich (an old 9th-century manuscript), Niceta is numbered among the Doctors<sup>3</sup> of the Church, between Hilary of Poitiers and Jerome. This is his true historical position. We may then state that the period of his life coincided with that of St. Jerome, who was born about 340 and died September 30, 420. There is thus no difficulty in supposing that the *Te Deum* may have been written in time to be sung at Milan in 380 A.D.

The whole collection of Niceta's works may be seen in the British Museum. This was compiled and published in 1905. As yet there is no English translation, but several scholars have done some work on them. Anyone who can read Latin finds delightful paragraphs in Niceta. His strenuous life did not leave much time for prolonged studies. His style is simple, his speech is direct, and his appeal interests, but he rises at times to a fervid eloquence, as in the peroration of the "Sermon of the Creed," or his beautiful description of the Psalms. He had the pastoral instinct which he admired so greatly in St. Basil "If the Incarnation," he wrote, "is untrue, untrue will also be the salvation of man." The climax of the *Te Deum* is the lodestar of his teaching.

<sup>1</sup>TUNING IN: ¶Paulinus of Nola (Pontius Meropius Anicius Paulinus): said by later writers to be the inventor of the church bell (*nola*), but he makes no mention of bells in the description he has left of his own church. ¶St. Jerome (Eusebius Sophron-

ius Hieronymus—the "pious," "prudent" man with the "holy name")—called Hierome in the 39 Articles—translated the Bible into the Vulgate Latin Version. ¶Word *doctor* originally meant teacher, as in King James Bible (see St. Luke 2:46).



"... little short of monumental."\*

# THE Christian Society

By **STEPHEN NEILL**

Here is an illuminating study, in one volume, of the expansion of the Christian people from the time of Christ right up through the present day. Bishop Neill aims at a realization of what the Church is by surveying what it has made of itself and how it has conceived its mission.

"The title itself as a variation of the Christian 'Church' is an inspiration. With wide and profound learning, penetrating insight, and fascinating style the pilgrimage of the Christian Society is traced in its fan-like expansion throughout the world down to and including our own time. No such illumination of this history in the compass of a single volume is known to me." — \*CHARLES CLAYTON MORRISON. \$3.50

## THE REALM OF SPIRIT AND THE REALM OF CAESAR

By **Nicolas Berdyaev**

The last will and testament of "one of the greatest philosophers and prophets of our time," *Times* (London) *Supplement*, clarifies his overall position through a brilliant analysis of the nature of freedom. As such it is both a fine summary of and introduction to his thought. \$2.50

## THE SPIRITUAL ESPOUSALS

By **Jan van Ruysbroek**

A new translation, with excellent introduction, by Eric Colledge of a classical work on the spiritual life by one of Christianity's outstanding mystical theologians. \$3.00

Also in Harper's Classics of the Contemplative Life Series:

**THE ASCENT OF MOUNT SION**  
Bernardino de Laredo .. \$3.50

**THE GOAD OF LOVE**  
Walter Hilton .....\$3.00

at your bookseller  
**HARPER & BROTHERS**  
New York 16, N. Y.

## BIBLE

### New Rays of Light

THE INTERPRETATION OF THE FOURTH GOSPEL. By C. H. Dodd. New York: Cambridge University Press. Pp. xi, 447, \$8.

This book is an impressive climax to the fruitful labors of the famous Cambridge New Testament scholar, C. H. Dodd. The points of view which he had established in his various studies of Gospel origins and apostolic preaching are here applied to the last of the Gospels in a truly monumental work.

Essentially, this Gospel is "a theological work rather than a history" (p. 444). The evangelist is indifferent to chronological arrangements, but is vitally concerned with presenting his theological ideas in dramatic form. Therefore, the order of thought determines the structure of the Gospel. There is, however, a master plan and that is the broad climactic sequence of St. Mark.

Dodd does not go in pursuit of sources in the Fourth Gospel, nor does he investigate its authorship. The author had a wholly original and creative mind in working his material into a unified and significant composition (p. 389), so that "a search for its 'sources' or even for the 'influences' by which it may have been affected, may easily lead us astray" (p. 6).

Notable scholars have been led astray by this presumption of displacements and rearrangements by redactors, but not Dodd. This is reassuring for new Testament students.

On the other hand it will be a disappointment to many students that Dodd has given no attention, beyond passing references to dialogues, monologues, hymns, and one reference to the "Jews" as serving as chorus and comment on the action in the episode of 11:1-44 (p. 363; see also his allusion to the "religious language of the Fourth Gospel," p. 17, and to the Johannine dialogue as an original literary creation, p. 445) to the liturgical style and quality of the Johannine language, and to the role of the Gospel in the developing worship of the early Church (cf. O. Cullman, *Urchristentum und Gottesdienst*). We would like to have Dodd's opinion on these important aspects of this Gospel.

Dodd's fresh contribution will be found in his analysis of the Gospel's structure into three parts: the Proem (1: 1-18, the Prologue, 19-51, the Testimony); the Book of Signs (Chs. 2-12); the Book of the Passion (Chs. 13-21—13-17 Farewell Discourses, 18-20 the Passion Narrative, 21 the Epilogue).

Dodd feels that the Fourth Gospel is written for a Greek philosophically-minded audience, one which is familiar

with the Platonic world of Ideas and is "nurtured in the higher religion of Hellenism" i.e. Hermeticism. "True" (*alethinós*), therefore, means for Dodd "real" as against the purely temporal, instead of "true" as against "false"; that is, the Gospel's author is not primarily defining his truths against erroneous doctrine infiltrating the church, as numerous scholars do hold.

Of very great value are the preliminary chapters on the Background, in which will be found perhaps the most readily available presentation of Hermeticism, Gnosticism, Hellenistic Judaism, etc., with up to date data; and every student will hail with delight the studies of the Gospel's Twelve Leading Ideas. These word studies (for example, the one on Symbolism) will alone be the source of long and rewarding study in Johannine and contemporary Christian thought.

Dodd's great work illustrates again the inexhaustible riches and depth of the Gospel of St. John as it continues to yield ever new and varied rays of Light.

FREDERICK A. SCHILLING.

## CHURCH HISTORY

SCHISM IN THE EARLY CHURCH. By S. L. Greenslade. Harpers. Pp. 247. \$3.75.

Professor Greenslade of Durham has provided an admirable example of the use of historical study for the illumination of the present-day problems of the Church. Ancient as well as modern writers agree that heresy can be distinguished from schism, though they inevitably interlock.

After a valuable historical survey, Dr. Greenslade offers his own suggestions, which amount to saying that we should carry further the principle partially worked out by St. Augustine, and recognize that most schisms are indeed divisions within the Church. He would like to see intercommunion established, as a step towards full union, with all denominations that can be described as "substantially orthodox, adhering to the Bible and the Apostles' Creed, ordaining a ministry, using the Gospel sacraments, and showing the fruit of the Spirit" (p. 221).

In the reviewer's opinion, Anglican authority is still right in not contemplating intercommunion beyond the limits of the Catholic priesthood; but detailed discussion of this would be beyond the limits of a review. Even those who differ on some points will welcome much of Canon Greenslade's discussion, and his clear and accurate summary of the ancient precedents should be of great value to all interested either in the history of the ancient Church or in the unity of the Church today.

E. R. HARDY.



**Preachments and Problems**

ST. PETER CHRYSOLOGUS — SERMONS ;  
ST. VALERIAN — HOMILIES. The  
Fathers of the Church, Volume 17.  
Translated by George E. Ganss, S.J.  
Fathers of the Church, Inc. Pp. 454.  
\$4.50.

ST. AUGUSTINE — TREATISES ON VAR-  
IOUS SUBJECTS. The Fathers of the  
Church, Volume 16. Translated by  
several Religious and others. Fathers  
of the Church, Inc., 1952. Pp. 479.  
\$4.50.

The authors whose works make up  
*The Fathers of the Church, Volume 17*,  
are not major figures among the Fathers.  
St. Peter Chrysologus was Archbishop  
of Ravenna, St. Valerian a bishop of a  
diocese in southern Gaul. Both flourished  
in the first half of the fifth century.  
Here we have 190 of their sermons and  
homilies. These are not epochal treat-  
ises, but simple preachment to simple  
Christians of their age. In this lies their  
value and interest.

The collection of St. Augustine's  
treatises brings to us the Great Doctor  
more especially in the role of pastor and  
spiritual guide, as he addresses himself  
to the problems of conscience which be-  
set earnest Christians in his day.

This material must be published, of  
course, in any patristic set which aims  
at completeness. The general reader  
should be advised, however, that these  
treatises are hardly for him. There  
seems to be no way of "modernizing"  
this great mind and spirit. Augustine  
cannot come to us; we must go to him.

It may be said that the admirable  
modern translations in this project make  
Augustine as accessible to the modern  
reader as he can be made. But if you  
want to read the "essential" Augustine,  
go to the longer treatises, and above all  
the *Confessions*.

The introductory essays preceding  
these treatises are interesting and in-  
formative. CARROLL E. SIMCOX.

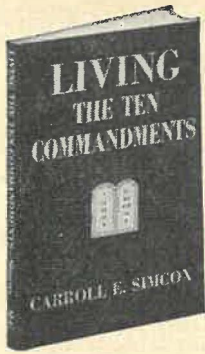
**"Progress" Scored**

CHRISTIANITY AND THE PROBLEM OF  
HISTORY. By Roger L. Shinn. Scrib-  
ners. Pp. xiv, 302. \$4.50.

"The problem of a philosophy of his-  
tory is the significant meaning of his-  
tory."

Mr. Shinn is persuaded that only  
Christian thought in some form can fur-  
nish the meaning, but he has doubts  
about all the forms that have appeared  
up to now. He writes with all the old  
liberal protestant preconceptions and  
with their prejudices against such things  
as the doctrine of the Church (he is  
particularly bitter about this), scholas-  
ticism, mysticism, metaphysics, etc.

But again and again he transcends



**LIVING  
THE TEN  
COMMANDMENTS**

By Carroll E. Simcox

It is one thing to know how to recite the Ten Com-  
mandments, but quite another to live by them. It  
requires an understanding that few of us seem to  
possess today. This is the final volume in the author's  
trilogy upon the Creed, the Lord's Prayer, and the  
Ten Commandments. \$2.00

**LIVING THE LORD'S PRAYER**

By Carroll E. Simcox

The Lord's Prayer is a key to the Christian's proper relationship to his God and  
his brethren. Emphasis is laid upon Christian prayer as life itself rather than as a  
mere occasional exercise of the mind and spirit. \$1.75

**LIVING THE CREED**

By Carroll E. Simcox

One cannot know a house by walking past it down the street; one must enter it and,  
still better, live in it before he can say he knows the house. So it is with the Creed.  
In sixteen brief chapters, the Creed is considered phrase by phrase, sentence by sen-  
tence. \$2.75

Postage Additional

**MOREHOUSE-GORHAM CO.**

29 E. Madison Street  
Chicago 2, Ill.

14 E. 41st Street  
New York 17, N. Y.

261 Golden Gate Avenue  
San Francisco 2, Calif.

**ST. JAMES LESSONS**



Our aim is to present material that  
will supply knowledge and history of  
the Church and a love of the Sacraments  
as practised in the Episcopal faith.

The books are printed attractively, il-  
lustrated and include well-executed hand  
work. Pages and type are large, clean  
and uncrowded; they cover 33 lessons,  
plus suggested reviews. Nine courses  
based on the Episcopal Book of Common  
Prayer. The cost by reason of generous  
subsidy and production in large quantity  
has been kept within reach of all  
Churches and Missions.

**CURRENT PRICES:**

Pupils work books . . . . .ea. .75  
Teachers manuals, I-III. . . . .ea. .50  
Teachers manuals, IV-IX . . . . .ea. .75  
(Post paid in U.S.A.)

Checks must accompany orders. No books on  
approval.

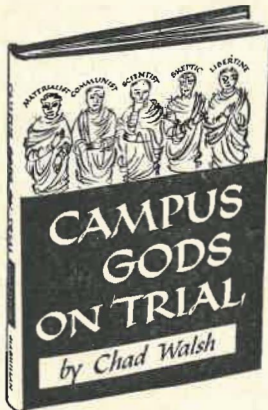
*All orders will receive prompt attention.  
Write for Information.*

- I The Lord Jesus and Chil-  
dren
- II Jesus, Lord of Heaven and  
Earth
- III Friends of The Lord Jesus
- IV The House of The Lord  
Jesus
- V Christian Virtues
- VI The Lord and His Servant
- VII The Lord and His Church
- VIII The Lord Jesus Reveals  
God
- IX How God Prepared for the  
Coming of Jesus

**ST. JAMES LESSONS, INC.**  
865 Madison Ave., Dept. 3, New York 21, N.Y.



## What gods do college students worship?



### CAMPUS GODS ON TRIAL

By  
**CHAD WALSH**

Have you ever wished you could help college students who are misled by current intellectual fads? Have you ever been called upon to answer young people who think that science or economics or some ism holds the answer to all problems?

Chad Walsh, as a spokesman for youth, and for higher education itself, offers an open-minded and searching examination of the forces that influence campus thinking. With sharp insight he shows the inadequacies of these campus gods such as relativism and materialism, and then states positively the doctrine of Christianity as it can be applied to the problems of college students.

A well-known writer, a college professor, and a minister, Chad Walsh brilliantly presents the case for religious literacy on campus. \$2.50

At your bookstore

*The Macmillan Company*  
60 FIFTH AVENUE, NEW YORK 11, N.Y.

them in his scholarly analyses of a host of thinkers, Christian and otherwise, who have written about the meaning of history. The best feature of the book is the competent and concise way the author presents the views of a really enormous number of men from St. Augustine to Toynbee; and for this reason alone it is worthwhile, if not indispensable.

His criticisms of these views are on a much lower plane. For example, he dismisses Aquinas because he is a metaphysician, and Toynbee because he gives a large place to the Church in the meaning of history. The one really good job of criticism he does is on the idea of progress, which he holds to have replaced Christian eschatology in modern Western civilization. And he believes that this replacement must be reversed if history is to have any meaning for us and for the future.

EVERETT BOSSHARD.

#### An Oft-Repeated Paradox

THE PROTESTANT CRUSADE 1800-1860. A Study of the Origins of American Nativism. By Ray Allen Billington. Rinehart. Pp. viii, 514. \$6.50.

The anti-Roman Catholic campaign of the first half of the 19th-century has been frequently discussed in general histories and monographs. Professor Billington's book, first issued in 1938, provides the fairest and most complete presentation of the subject. Its republication is a valuable service.

The movement was one of religious and political hysteria, resulting from the impact of a large Roman Catholic immigration on a country with a predominantly Protestant tradition. All of the issues, real and imaginary, had their origin in this basic situation.

Some of the topics of controversy were of genuine importance. Some are still with us, as, for example, the questions: What religion, if any, shall be taught in the public schools? What state aid, if any, shall be given to the parochial schools? Other problems, though real enough, had nothing to do with religion.

The campaign produced a number of disgraceful outbreaks of mob violence. Though its political arm, the Native American, or "Know-Nothing" Party, gained brief control in one or two states, its legislative consequences were trivial and transient. Its ultimate effect was to help the Roman Catholic Church by attaching an implication of intolerance to any criticism of that body.

The crusaders justified their own obvious attack on religious liberty by asserting that the Roman Catholic hierarchy was opposed to such freedom. This paradox is invariably repeated by pro-

scriptive movements in this country. The procedure is always to allege that some enemy is undermining our free institutions and then to urge us to destroy those institutions ourselves so as to repress him.

W. W. MANROSS.

#### THEOLOGY

##### A Provocative Book

WHY I AM NOT A ROMAN CATHOLIC. By Kenneth N. Ross. Mowbrays. In America: Morehouse-Gorham. Pp. 126. \$2.25.

The occasion for this little book is the active proselyting of members of the Church of England by the Roman Catholic Church, which the author states is now going on in England.

It is most likely that all Anglicans, convinced and thoughtful in their position, will find given somewhere or other in these pages their reason or reasons for feeling no compulsion to desert their present Communion, in favor of membership in the Church of Rome. The subjects discussed range from such old stand-bys as the Infallibility and Universal Jurisdiction of the Pope, the Validity of Anglican Orders, and the Immaculate Conception, to more recent pronouncements of the Biblical Commission and the Doctrine of the Assumption. The sources drawn upon range from papal bulls to letters to the *Rome Times*.

This book will be a new source of comfort for some, a point of departure for others, and provocative for all.

ARTHUR A. VOGEL.

##### Theology vs. Unity

THE UNFINISHED REFORMATION. By Charles Clayton Morrison. Harpers. Pp. xvi, 236. \$3.

This is an earnest plea for the unity of all Protestants, among whom the author includes Episcopalians: it is a sincere book, as we should have expected from the former editor of the *Christian Century*, but there is much in it that a Churchman is bound to question.

Dr. Morrison takes his title from his theory that the Reformers aimed at creating a united Christianity purified from the taint of Rome, and that their revulsion from the Anabaptists, and their entanglement with various states in Europe, caused them to exercise an economy in theology which prevented unity.

This would have surprised the Reformers themselves. In reality the Reformation was a reaction against abuses in the Medieval Church which took the form of a theological rebellion: the theology, good or bad, was completely sincere and so important as to cloud the question of unity.

Dr. Morrison contends that theology



is of little value and must not be allowed to impede unity; whereas in reality it is vital because it is ultimately concerned with the natures of God and man, and it is useful to know what one is and what one is becoming.

The picture Dr. Morrison draws of the future "ecumenical" Church is interesting: there is to be no authority but Christ Himself, neither men, nor the Church, nor Creed, nor the Bible. This seems to be going further than even the Pelagianism the reader detects in Chapter V would lead him to expect. The texts ascribed to Hebrews on page 120 are actually from 1 Peter 2:5 and Revelation 1:6.

MAURUS BENSON, OSB.

**Science: Genuine and Pseudo**

**CHRISTIAN FAITH AND THE SCIENTIFIC ATTITUDE.** By W. A. Whitehouse. Philosophical Library. Pp. 149. \$3.75.

**SCIENTISM, MAN, AND RELIGION.** By D. R. G. Owen. Westminster Press, 1952. Pp. 207. \$3.50.


Early in his study, Mr. Whitehouse tells us that he is committed to the Christian view of Karl Barth, rather than to that of C. E. Raven [L. C., April 26th] or C. S. Lewis. The author did well to tell the reader as much, for the kind of apologetic he furnishes does not apply to the old orthodoxy as it does to the "neo-" variety.

Mr. Whitehouse (like the reviewer) is a mathematician. It is notable, therefore, that the greater part of his book is taken up with an exposition of Barthian "Church thinking," while in the earlier book which is in some ways comparable, written by the Anglican clergyman, D. R. G. Owen, the greater part is taken up with an exposition of science. Where Whitehouse ventures little criticism of science, and puts forward a type of faith that is intrinsically incompetent to speak about science, Owen is concerned chiefly to show where science has come into conflict with religion by failing to be true to its own principles.

Owen's thesis is that genuine science does not disagree with religion; the conflict arises where science becomes "scientism," a kind of pseudo-scientific religion. Owen shows this "scientism" to be basic in the thinking of totalitarianism.

Whitehouse, on the other hand, seems to suggest that the scientist make an act of faith which scientific judgment is powerless to forbid, because it concerns a strictly separate realm, but which Whitehouse must admit (p. 81) seems "faintly disreputable" to the scientist. His "neo-orthodoxy" really side-steps the conflict, rather than resolving it.

In contrast to that "faintly disrepu-



THE  
*Westminster Press*

**MAJOR VOICES  
IN AMERICAN THEOLOGY:**  
SIX CONTEMPORARY LEADERS

By DAVID WESLEY SOPER. An important study of the lives, works, and thought of six great American theologians—The Evangelical Theology of *Edwin Lewis*; The Critical Theology of *Reinhold Niebuhr*; The Post-Critical Theology of *Nels F. S. Ferré*; The Bridge-Building Theology of *Paul Tillich*; The Theology of Hope, *H. Richard Niebuhr*; The Theology of Work, *Robert L. Calhoun*. \$3.50

**PAUL**

By MARTIN DIBELIUS. Edited and completed by *Werner G. Kümmel*. This book answers plainly the questions most frequently asked about Paul—What can be known about his early life? What is the significance of the names *Saul* and *Paul*? What was his motive in preaching to non-Jews? Which of the New Testament letters did he actually write? Was his religion more "Jewish" or "Greek"? Did he found a new religion? \$2.50

At all bookstores,  
**THE  
WESTMINSTER  
PRESS**  
Philadelphia 7

**FIVE Outstanding Laymen  
DECLARE THEIR RELIGIOUS CONVICTIONS  
in  
WHAT RELIGION MEANS TO ME**

CARL W. ACKERMAN,  
*Columbia University*

JOSEPH W. BARKER,  
*President, Research Corp.*

CLIFFORD P. MOREHOUSE, *Vice-President Morehouse-Gorham Co.*

ELLIS H. CARSON,  
*President, National Surety Co.*

PIERPONT V. DAVIS, *President of Harriman Ripley & Co.*

*Foreword by The Rev. John Heuss, Rector of Trinity Church, New York. These five addresses were given at Trinity Church during Epiphanytide, 1953.*

Prob. Price, 75 cents

**Morehouse-Gorham Co.**

14 E. 41st Street, New York 17  
29 E. Madison Street, Chicago 2      261 Golden Gate Avenue, San Francisco 2

*Sudbury* CHURCH WORSHIP AIDS

Have your dealer show you  
the wide variety of well made  
church appointments we produce

FOR COMPLETE CATALOG SEND TO  
**SUDBURY BRASS GOODS CO.**  
55 SUDBURY STREET, BOSTON 14, MASS.

**GOWNS**

• Pulpit and Choir •  
Headquarters for  
RELIGIOUS SUPPLIES

Church Furniture • Stoles  
Embroideries • Vestments  
Hangings • Communion  
Sets • Altar Brass Goods

CATALOG ON REQUEST

*National* CHURCH GOODS  
SUPPLY COMPANY  
821 13 ARCH STREET, PHILADELPHIA 7, PA.





## SIGRID UNDSET

by A. H. Winsnes

The author shares his subject's background of culture and country, and had her assistance in completing his manuscript. He is mainly concerned with the development of her mind from agnosticism to Christianity as this is shown in her novels, each of which is analyzed. But there is also new and delightful material on her own story. Illus. \$3.00

## SELECTION

Edited by Donald Nicholl and Cecily Hastings

If this yearbook of articles chosen from the European and English press is as well liked as we expect, we shall do another next year; whether we do or not depends on you. It may be called a sort of Reader's Digest for grown-ups, if we may say so without offending anyone.

\$3.00

## THE INTERIOR CARMEL

by John Wu

A book by a Chinese layman written around a really new idea in mystical theology and one, moreover, which would have delighted St. John of the Cross or St. Teresa. \$3.25

Order from a bookstore

There is more about these books in the current number of *Sheed & Ward's OWN TRUMPET*. To get the *Trumpet*, free and postpaid, write to Livia MacGill,

**SHEED & WARD** New York 3

## BOOKS

table" religion, we have the totally disreputable results of science which has ceased to be scientific, which Owen dramatically illustrates with the case of Sigmund Freud, a prisoner of men who followed his materialistic concepts where they led.

ROGER GEFFEN.

### Cleaning Cats and Saving Men

THE ATONEMENT IN OUR TIME. Published in England as *The Hope of Glory*. By Martin Jarrett-Kerr, C. R. Morehouse-Gorham. Pp. xxi, 164. \$2.25.

George Bernard Shaw, in the preface to his play, *Back to Methuselah*, commented thus upon modern educational methods:

"It is said that if you wash a cat it will never again wash itself . . . therefore if you want to see a cat clean, you throw a bucket of mud over it, when it will immediately take extraordinary pains to lick the mud off, and finally be cleaner than it was before."

For those who are willing to accept Shaw's idea about cleaning cats as containing the principle of a legitimate teaching method, *The Atonement in Our Time* will prove a stimulating book. To others it will only seem to add confusion to an already difficult subject.

The author approaches the doctrine of the atonement in terms of existential philosophy and modern psychology. This approach explains his opinion that no true exposition of the doctrine of the atonement exists. He believes that a middle way must be found between two extreme views: (1) that Christ was not *man* but *a man*; and (2) the orthodox position, that the divine person of the Son, took to Himself "impersonal human nature."

This book does not achieve its aim of pointing the way to a deeper understanding of atonement, but it does point to the need of some clear and careful writing on the part of orthodox theologians in terms understandable to the "modern mind." WINTHROP P. CLARKE.

## UNCLASSIFIED

### Just Like Other Kids

KNOCK AND ENTER. By Chad Walsh. With Illustrations by Jacqueline Jackson. Morehouse-Gorham. Pp. xii, 208. \$2.50.

This book shows imagination which comes from a thorough understanding of children. Much of our teaching of the essential doctrines of the Church is unpalatable to the children of confirmation age, when couched in the traditional language of the Church. But when we can (as this book does so graphically) in-

# The Gospel of Mark

The first New Testament issue in HARPER'S ANNOTATED BIBLE SERIES

edited by

DR. FREDERICK C.

## GRANT

Dr. Grant has applied his superb talents to this treatment of Mark. The footnotes, on the very page with the text, are written in lucid, laymen's language. Here is an understandable, trustworthy King James Version study book.

Church Management says:

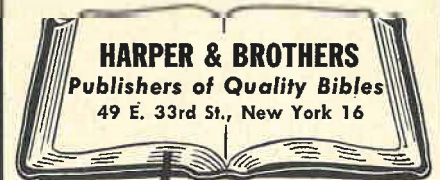
"It is a critical yet self-explanatory commentary whose treasures of scholarship and insight are open to all intelligent readers."

Old Testament issues edited by DR. JULIUS A. BEWER

The Book of The 12 Prophets, Vol. I  
The Book of The 12 Prophets, Vol. II  
Isaiah, Vol. I (Chapters 1-39)  
Isaiah, Vol. II (Chapters 40-66)  
Jeremiah, Vol. I (Chapters 1-25)  
Jeremiah, Vol. II (Chapters 26-52)

Size 5 1/2 x 8 1/4", paper covers, ea. . . .75

At your bookstore



THE BISHOP WHITE PRAYER BOOK SOCIETY affiliated with THE FEMALE PROTESTANT EPISCOPAL PRAYER BOOK SOCIETY OF PENNSYLVANIA

Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

The Book of Common Prayer — Pew Size  
The Book of Common Prayer — In Braille  
The Church Hymnal — Melody Edition

Each request must be endorsed by the Bishop of the Diocese.

Apply The Rev. Allen Evans, D.D., S.T.D., Sec. 319 Lombard St., Phila. 47, Pennsylvania

For an accurate, complete, and up-to-the minute picture of the Church, subscribe to THE LIVING CHURCH.



terpret to the child the great truths of the Faith in story form, the child grasps their meaning and sees their relation to his every day life.

My 13-year old son Peter, says:

"I read two books the other week, one on aviation, the other on sailing. Each one taught me about these things by telling a story. This book [*Knock and Enter*] tells a story about religious instruction, and it makes religion very interesting. The characters in the family were very natural. When he [the author] explains things, you don't have to look in the dictionary for the meaning of the words. The priest's son was a regular guy, and not the way some kids get, and his interests were the same as other kids."

To say that this book is for children only is to limit its value.

BERNARD G. BULEY.


**Inimitable Verve**

**THE IMPUDENT DREAMER.** The Story of Tubby Clayton . . . who had the impudence to believe that, under God's hand, he could make dreams come true. By Melville Harcourt. Oxford University Press. Pp. 260. \$5.50.

The biographer of "Tubby" Clayton, one of the most widely known of Anglican clergy (and, thank God, still alive and at work in All Hallows-by-the-Tower), has done a real service in giving a true and vivid picture of the war-time padre and inspired "promoter" whose efforts reached thousands of lives around the world. His character lives in the story of his activities; human frailties of temperament are not hidden, but the inimitable verve, the love of God and man, the forgetfulness of self, and the dynamic drive, come through with photographic quality. "Tubby" was, and remains, largely incorrigible. Early in his term at All Hallows, he was severely rebuked by authorities of incorruptible metropolitan police for luring a constable inside the "tower-room" of the Church for a hot cup of cocoa on a wild wet night. Twenty years later, as I walked across Tower Hill with him, he tried vainly to get a passing postman on his rounds to come in for a cup of tea!

The author has done a marvelous job of condensation and presentation, turning a mass of material into a readable and exciting narrative of an unforgettable character. I wish he had found room to give us the words of "Rogerum," evidently a song of great meaning in the Toc-H movement. Also, the title of the Kipling poem quoted on page 169 should be "The Fall of Jock Gillespie," not "The Life and Death." (All that was the matter with Jock Gillespie in Kipling's eyes was that he was going to be married, and we presume he survived that ordeal).

R. B. GRIBBON.



# GOD HIDDEN AND REVEALED

by John Dillenberger

Reinhold Niebuhr says of this important work, "A brilliant analysis of one aspect of Lutheran theology which has not been dwelt upon. This work sheds an interesting light on the concept of deus absconditus."

Paul Tillich says, "GOD HIDDEN AND REVEALED covers historical material which is not available to most readers, and provides a fresh clue to the situation in theology today." \$2.50

## SPIRITUS CREATOR

*Studies in Luther's theology*  
by Regin Prenter

A new study based on twentieth century research of Luther's concept of the Holy Spirit. Dr. Prenter analyzes Luther's works, searching for the answer to *what* Luther thought. The most comprehensive study available concerning Luther's specific conclusions on the Holy Spirit. \$3.00

## HERALDS of the GOSPEL

by H. T. Lehmann

Preachers will find inspiration in this new study stressing the centrality of the proclamation of the New Testament message. An effective guide to *what* to preach rather than *how* to preach. \$1.25

At all bookstores

## MUHLENBERG PRESS • Philadelphia

Any book mentioned in this magazine—

# BOOKS OF ALL PUBLISHERS

BRASSWARE SILVERWARE

buy from your official house

## THE *Seabury Press*

GREENWICH • CONNECTICUT

**RELIGIOUS BOOKS OF ALL PUBLISHERS**

**Morehouse-Gorham Co.**  
14 E. 41st St. New York 17, N. Y.    29 E. Madison St. Chicago 2, Ill.  
**Morehouse-Gorham Co. of California**  
261 Golden Gate Ave., San Francisco 2, Calif.



**OSBORNE**  
Designers and Makers of the Finest  
**CHALICES**  
Illustrated Book No. LC53C available  
Bronze Memorial Tablets List—LC53M  
**F. OSBORNE & CO. LTD.**  
117 GOWER ST. LONDON W.C. 1 ENGLAND

**CHURCH FURNISHINGS**

Stained Glass • Lighting Fixtures  
Altars • Pulpits • Tablets  
Genuine Bells • Vestments

Studios of **GEORGE L. PAYNE**  
15 PRINCE ST.    PATERSON 16, N. J.

**VESTMENTS**

Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen  
**1837 Church Vestment Makers 1953**  
Over One Hundred Years

**COX SONS & VINING, Inc.**  
131 East 23rd Street, New York 10, N.Y.



When writing to Advertisers please mention THE LIVING CHURCH





the  
**Minister's**  
gift

## The Marriage Service

Beautifully bound in white leatherette, stamped in gold leaf, this is a perfect and tasteful gift for the minister to give. It contains the solemnization of matrimony as provided in the Book of Common Prayer, marriage certificate, certificate of intention, blank pages for signatures of witnesses and guests. Printed in red and black on fine paper. Gift envelope stamped in red. Order your supply now!

65 cents each; \$7.25 a dozen, postpaid.

Send check with order.

MACRAE SMITH CO. 225 S. 15th St., Phila. 2, Pa.

## THE SECOND REFORM

By J. W. C. Wand  
BISHOP OF LONDON

According to Bishop Wand, the first half of the nineteenth century brought many changes in the Church of England. "Changes then took place in its organization, its inner life, and even in its doctrinal emphasis which led to an unprecedented expansion and dictated the course of its development down to the present time." *This is a new book, just received from Faith Press, London.*

\$1.35

MOREHOUSE-GORHAM CO.  
New York • Chicago • San Francisco

## The Spiritual Letters of Father Hughson, O.H.C.

"Fr. Hughson speaks to the condition of many. His letters are clear, vivid and attractive. He writes with conviction, common sense, wisdom and sanctity. This book deserves the widest circulation. It is a real addition to Anglican spirituality."

—Church Times (London)

Cloth \$3.00

At your Bookstore, or

HOLY CROSS PRESS,  
WEST PARK, N. Y.

## DIOCESAN

**SOUTH CAROLINA**—An invitation was extended to Negro churches of the diocese of South Carolina to apply for union with diocesan convention through existing constitutional procedure. The action came after considerable discussion at the recent convention of the diocese, when the question of admission of Negro representation came up again as it has for a number of years. A proposal to change the constitution to admit Negroes on a limited basis was voted down.

Although committees discussed the recent protest resignation of theology faculty members at Sewanee, no resolution on the subject was made by the convention and the three trustees from the diocese were reelected.

Two new missions have been started, at Hilton Head and at Hampton. The recent campaign of Porter Military Academy raised nearly \$100,000 and hopes are strong for raising the next \$50,000 for new school buildings.

Bishop Carruthers of the diocese reported the highest number of clergy canonically resident in the history of the diocese.

Standing committee: Clerical, J. Q. Beckwith, E. B. Guerry, DeWolf Perry, M. E. Travers, H. D. Bull; lay, H. P. Duvall, Loring Lee, Jr., W. R. Mead, B. A. Moore, H. S. Reeves.

Executive council: Clerical, DeWolf Perry, T. S. Tisdale; lay, Moultrie Ball, James Skardon.

Delegates to Synod: Clerical, H. D. Bull, T. S. Tisdale, E. B. Guerry, DeWolf Perry, J. Q. Beckwith, R. J. Hobart.

Lay: R. C. Charles, W. W. Dukes, Jr., J. P. Frost, W. R. Mead, P. G. Porcher, James Skardon; alternates, Roy Attaway, M. W. Tupper.

Delegates to Anglican Congress: Clerical: DeWolf Perry; alternate, H. D. Bull. Lay, Jack Wright; alternate to be chosen by the Woman's Auxiliary.

**SPOKANE**—A canon defining communicant status was adopted by the annual convocation of the missionary district of Spokane.

A communicant in good standing was defined as a confirmed person who (1) is not under ecclesiastical discipline, (2) makes his communion at least once annually, (3) supports the Church by participation in public worship, by works of charity, and by gifts, in accordance with his ability and opportunity. The canon will be automatically superseded by any similar action of General Convention.

Delegates were present for the first time from the "two-altar" parish of St. Paul's, Kennewick, and Our Saviour, Pasco. The federated parish was organized under a canon adopted last year. The new mission of St. Timothy's, Medical Lake, was admitted to union with convocation.

For the first time the opening service was held in the choir and sanctuary of the Cathedral of St. John the Evangelist, Spokane, which were opened last fall.

A retirement gift of more than \$4,600

## Clergy Vestments AND ACCESSORIES

QUALITY founded on  
PERFECTION

You want perfect tailoring in your next clergy vestment or accessory. We are experienced in meeting your most exacting requirements. Our finer materials assure vestments of high quality.



WRITE FOR CATALOG AND CLOTH SWATCHES  
CHOIR VESTMENTS & ACCESSORIES



Embroidered Frontals • Superfrontals  
Markers • Dossals • Fair Linens

J. THEODORE LUTHERBERTSON INC.  
2013 SANSON ST. • PHILADELPHIA 3, PENNSYLVANIA

## MOWBRAYS

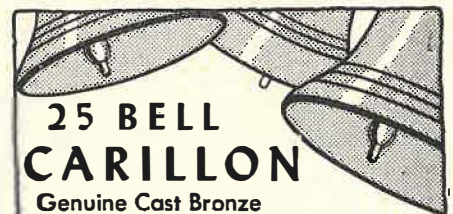
Church and Altar  
Ornaments

Embroidery and  
Needlework

Cassocks and Surplices

At favourable exchange rates

A. R. MOWBRAY & CO. LIMITED  
28 MARGARET ST., LONDON, W.1  
ENGLAND



## 25 BELL CARILLON

Genuine Cast Bronze

only \$8,000 installed

Plan a Memorial Carillon for your church. Designed to fit any church tower or bell room.

Other types of carillons available.

Write today for free estimate or visit our Boston store to see it on display.

WHITTEMORE ASSOCIATES, INC.

16 Ashburton Place, ( 116 ) Boston 8, Mass.

Clergy and Choir  
VESTMENTS  
ALTAR HANGINGS and LINENS  
Chasubles - Albs - Amices - Copes  
All Embroidery Is Hand Done

J. M. HALL, Inc.

14 WEST 40th ST., NEW YORK 18, N. Y.  
Tel. CHickering 4-3806



## DIOCESAN

was presented to Bishop Cross of Spokane by the congregation of the district. Since last June he has been in technical retirement because of age, but has been serving as acting bishop. The Rev. C. Gresham Marmion, Jr., chosen by General Convention to succeed him, declined the election.

New members of executive council: Clerical, F. W. Kates, H. E. Parrott, J. G. Holmes, R. L. Baxter; lay, Dr. C. C. French, Col. Edward Hopkins, W. H. Farnham, F. S. Barrett.

**NEVADA**—When statistics for 1952 showed increases in all categories except two (the number of inactive confirmed persons and the number of burials), Bishop Lewis of Nevada warned his district convocation against complacency and smugness, stating that gains in numbers and dollars are no criterion of the real accomplishment of the Church's mission. At the same time, a 25% increase in giving for "work outside" does suggest a keen awareness of the Great Commission.

Council of advice: Clerical, A. S. Kean, F. W. Weida, T. H. Kerstetter; lay, Karl Gallagher, Allen McBride, J. R. Miller.

Executive council: Clerical, J. T. Ledger, J. R. Fredericks, Jr., R. A. Stevens, A. S. Kean; lay, J. A. Glock, J. R. Miller, Jack Woodard, N. J. Newcombe. There are other ex-officio members.

Chancellor: H. H. Atkinson; secretary, the Ven. T. H. Kerstetter; treasurer, Mrs. Sylvia Kerstetter.

**KANSAS**—Mother Church, Daughter Church, Sister Church and the Significance of General Convention in the Work of the Church were subjects that the Rev. Dr. C. Rankin Barnes, secretary of the National Council and the House of Deputies of General Convention, discussed during the convention of the diocese of Kansas. The Rev. Dr. Barnes also preached at the opening service of Evensong at Grace Cathedral, Topeka.

Mrs. Barnes accompanied her husband to Topeka to be speaker for sessions of the Woman's Auxiliary annual meeting.

New member of Bishop Vail Foundation: Clifford Stone; of standing committee: the Rev. A. D. Davies. Examining chaplains: the Rev. Messrs. C. A. Clark, F. C. Rufe, H. R. Heeney. Delegates to Anglican Congress: the Rev. G. L. Evans; Fred Study.

**SALINA** — Two days of intensive planning on ways and means of achieving diocesan status occupied the recent 50th anniversary convocation of the missionary district of Salina at Hutchinson, Kans.

An increasingly active laymen's organization under the presidency of Larry Thurston, Hutchinson, played an active part in the convocation. An aspiration voiced by one of the laymen was to "see the organization conduct regular Sunday services in all towns without clergy where as many as five Episcopalians can be gathered." One person listed 48 such towns for proposed activity. The con-

## No Other Folding Kneeler Chair Like This ...Combines Seating and Kneeling...Beauty and Comfort



Many uses: *In the Sanctuary... as a pew extender for overflow crowds... For Lectures... Dimmers... Entertainments.*

The kneeler is a built-in part of the chair and folds automatically as the chair folds. It also folds up and locks out of the way when the chair is needed for regular seating only. This steel chair folds to flat 2" thickness for safe, non-wobbly stacking in minimum space—has Clarin famous lasting baked enamel finish—choice of luxurious mohair or leatherette upholstery—several beautiful color combinations—supremely comfortable for sitting or kneeling.

Write for:  
Beautiful, new  
Free Catalogue  
showing entire  
Clarin line in-  
cluding unique  
new folding  
tablet arm  
chair.



Clarin Mfg. Company, Dept. 46,  
4640 W. Harrison St., Chicago 44, Ill.



SINCE 1925...THE ARISTOCRAT OF FOLDING CHAIRS

**STAINED GLASS**  
Bronze Tablets  
Brass Altar Ware  
Furnishings of  
Metal and Wood  
SINCE 1889  
**THE PAYNE-SPIERS**  
STUDIOS, INC.  
43-54 EAST 13TH STREET, PATERSON 4, N. J.

**KNEELING HASSOCKS**  
of resilient granulated cork,  
covered with desirable plastic  
leatherette. Pew and Com-  
munion cushions in various  
types of coverings. Inquiries  
welcomed.  
Samuel Collins  
68-12 Yellowstone Blvd.  
Forest Hills, L. I., New York

**GENUINE CHIMES  
BELLS & CARILLONS**  
as installed in  
The Bok Tower • St. Thomas Church, N. Y.  
Harkness Tower Yale • Harvard U.  
St. Paul's, London and Elsewhere by  
**TAYLOR of ENGLAND**  
American Representative **GEORGE L. PAYNE**  
15 PRINCE ST. PATERSON 8, N. J.

**FOAM RUBBER  
CUSHIONS**  
Filled with foam  
rubber. Zippered  
removable cover  
in your choice of  
wide color range  
of ecclesiastical  
velour.  
**PEW  
COMMUNION  
KNEELER**  
SAMPLES AND PRICES ON REQUEST  
**BERNARD-SMITHLINE CO.**  
23-10 38th Ave. Long Island City, N. Y.

**JAMES POWELL & SONS**  
(Whitfriars) Ltd. Est. 1680  
HARROW, MIDDLESEX,  
ENGLAND  
**STAINED  
GLASS**  
American Representative  
**FRANCIS J. MAYERS**  
2 W. 47th St., New York, N.Y.  
Tel. Luxemburg 2-2188

When Writing Advertisers Please Mention **THE LIVING CHURCH**





Direct Prices to  
Churches, Schools,  
Colleges, Clubs,  
Lodges, Hotels  
and all Institutions

Write for  
Catalog & Discounts

Monroe Tables Designed and Manufactured Exclusively By  
**THE Monroe COMPANY**  
20 CHURCH STREET COLFAX, IOWA

**ST. MONICA'S HOME  
FOR SICK COLORED WOMEN**  
(Founded in 1888)  
125 Highland Street  
Boston 19, Massachusetts  
Under the direction of  
The Sisters of St. Margaret



*Church Groups*  
**RAISE MONEY**  
*Easily!*



Sell these handsome 10-inch PICTORIAL PLATES, each having a beautiful reproduction of an artist's drawing of YOUR OWN CHURCH permanently baked on. The resale price is low.

Free illustrated literature and prices are yours without obligation.

Write today for folder H.  
**EDWARDS CHINA & GLASSWARE CO.**  
Wholesalers of China for hotel, club and church dining rooms.  
ROCK HALL, KENT COUNTY, MARYLAND

**MONEY FOR YOUR TREASURY**  
OVER 1,500,000  
SUNFLOWER DISH CLOTHS

were sold in 1952 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS  
Established 1915 Cohoes, N. Y.

## DIOCESAN

vocation was fired with enthusiasm through the laity of Grace Church, Hutchinson, where a new \$200,000 church has been dedicated during the past year and where the budget of the church has been doubled within the past year, two-thirds of the pledging being made by persons who have entered the church during the last three years under the ministry of the Rev. Charles E. Wilcox, former rector now at Tulsa, and the Rev. Fred Croft, present rector.

Increases in mission quotas providing \$5000 for additional evangelism and establishing of missions in western Kansas were voted.

This resolution was voted:

"Whereas the Department of Christian Social Relations of the national Church is making a concerted effort to establish sound welfare and mental health standards in Church agencies, and

"Whereas therapy cannot be complete unless it centers in God and His redemption, and no program can be a total program unless it centers in Christ and His Church,

"Be it resolved that the Department of Christian Social Relations of the national Church be requested to make a study looking toward the establishing of standards of religious practice and redemptive therapy in Christ as the prerequisite foundation for Church agencies using the necessary secular disciplines effectively."

ELECTIONS. Council of Advice, clergy: F. W. Litchman, R. W. Treder, R. H. Mize, Jr., John Holmes; lay: Leon Jacobus, Eugene Beardsley, Whitley Austin, J. P. VanDoren.

Executive Board, clergy: Fred Croft, Earl Minturn, R. H. Mize, Jr.; lay: Larry Thurston, Stewart Davis, G. N. Waddell.

Delegates to Synod, clergy: Wilfred Hotaling, Earl Minturn, Fred Croft; lay: Allan Hibbard, Al Pelnar, Larry Thurston.

## Steady Growth

(Continued from page 16)

caring for the children, preparing meals, washing, cleaning, and so on. Here, then, is an opportunity for sacrifice: to get up a few minutes earlier, before the household is awake, and to spend those quiet moments with the King of Heaven.

This will give you many advantages over a later hour. First, because you have been able to offer yourself on the altar at the beginning of the day, you will find that your day goes smoother, with less friction. Then too, the sacrifice involved in cutting off a few moments of comfort will give greater value to your meditation: it is true, here as elsewhere that the thing which costs the most in personal effort will give the greatest pleasure. Sacrifice adds flavor.

To establish a daily devotional period may mean changing your entire manner of life; but you cannot afford not to do this. The only ones who find the practice impossibly hard are those who have never tried it.



## HOW OFTEN SHOULD HOLY COMMUNION BE CELEBRATED?

The Cross in  
Action

By  
The Rev. R. E. Merry

### Letter-Fold Leaflet

Reprinted from *The Living Church*,  
March 29, 1953

10 cents a single copy

8 cents each for 25 or more

7 cents each for 100 or more

Plus postage

THE LIVING CHURCH

407 E. Michigan St.  
Milwaukee 2, Wis.

**STAINED GLASS**  
**WOOD-WORK METALS MARBLE LIGHTING CHANGES**  
**DECORATION MOSAIC AND ALL CHURCH CRAFTS**

THE J. & R. LAMB STUDIOS  
1857 TENAFLY N. J.

The Manitowoc Church Furniture Co.

Designers — Craftsmen

P E W S

Tracery and Carving

Dept. Q

WAUKESHA

WISCONSIN

## MEMORIAL TABLETS

IN BRONZE and BRASS

Send for illustrated brochure No. LC1M  
RELIEF • INCISED • ENAMEL

F. OSBORNE & CO., LTD.

117 GOWER ST., LONDON W.C. 1 ENGLAND



## VESTMENTS

Cassocks • Surplices • Stoles  
All Clergy and Choir Apparel by  
**WIPPELL of ENGLAND**

CATALOG AVAILABLE

American Representative GEORGE L. PAYNE  
15 PRINCE ST. PATERSON 16, N. J.



## EDUCATIONAL

### SEMINARIES

#### \$15,000 for CDSP

A bequest of securities amounting to more than \$15,000 has been left the Church Divinity School of the Pacific, Berkeley, Calif., in the will of the late Mrs. Ellwood P. Cubberley of Palo Alto. A longtime supporter of the school, Mrs. Cubberley died January 25th.

Mrs. Cubberley was born in Richmond, Ind., in 1871. In 1892 she married Ellwood P. Cubberley [now deceased], who joined the Stanford faculty six years later as a professor of education. He was later made dean of his department and retired in 1933. The Cubberleys gave Stanford the half a million dollar education building which bears their name.

### SECONDARY

#### New Head for St. Mary's

The appointment of Mrs. F. R. Flounders as principal of St. Mary's Hall, Burlington, N. J., the oldest Episcopal school for girls in the United States, has just been announced by Bishop Gardner of New Jersey, president of the school's board of trustees.

Mrs. Flounders, at present, is president of the school board in Jenkintown, Pa., where she resides, and will gradually assume her new duties at St. Mary's Hall.

## SCHOOLS

### FOR BOYS

#### ST. PAUL'S SCHOOL

##### Garden City, Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

#### Porter Military Academy

##### Charleston, S. C.

87th year

Accredited — R.O.T.C. — Small Classes.

Day School 1-12 — Boarders 8-12.

REV. WM. L. HARGRAVE, Acting President;

J. W. WERTS, Business Manager

"An Episcopal Church School."

### COLLEGES

#### CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrollment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College

Northfield

Minnesota

## DEATHS

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

#### William H. Smith, Priest

The Rev. William H. Smith, Ph.D., who retired as rector of Christ Church, Schenectady, N. Y., on January 1, 1953, died of a heart ailment on April 13th. Fr. Smith was born in 1887 in Leicester, England. He was educated at Wycliff College, Toronto, and received the Ph.D. from Hartford Seminary. He was ordained in 1917 by Bishop Sweeney of Toronto.

After serving cures in Norwich and Wethersfield, Conn., he came to Christ Church, Schenectady, in 1930. During his rectorate, the debt incurred by the building of the present church and parish house was entirely liquidated.

#### Mrs. Robert Gray

Mrs. Robert Aldridge Gray, a sister of Deaconess Eleanor P. Smith of Chicago, died on April 2d. Also surviving Mrs. Gray are her husband, a daughter, four grandchildren, and another sister.

#### William J. Pentland, Jr.

William J. Pentland, Jr., a life long member of St. Michael's church, Brattleboro, Vt., died April 16th, after a long illness. Born at Brattleboro on Christmas Day, 1874, he was baptized shortly thereafter in the present church building and later was confirmed by the late Bishop William H. A. Bissell.

At the time of his death Mr. Pentland was senior warden emeritus, an office he had held since January 1951. A sister, Miss Laura Pentland, survives.

Mr. Pentland was first elected a vestryman of the parish in 1899 and served in that capacity as well as in all of the offices of the vestry and wardens over a period of 52 years. He was many times a delegate to the diocesan convention. Throughout his life his primary interest was the welfare of his parish church.

#### Sidney John Topping

Sidney John Topping died on February 27th.

Born in Cambridge, England, in 1869, Mr. Topping went into Church work as a young man. He became interested in the Church Army, was made a captain, and came to the United States at a time when the Church Army was attempting to gain a footing here.

It was to become head of the office at Seabury Western Seminary that he eventually left the Army. After that he went to Nashotah House as secretary to the then Dean Ivins (now Bishop Ivins, retired, of Milwaukee). He remained as secretary to Dean Nutter until 1943 when ill health forced his retirement.

## SCHOOLS

### FOR GIRLS

#### All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

THE REV. W. G. CHRISTIAN, Rector  
Box L Vicksburg, Miss.

## Hannah More Academy

The Diocesan girls' school for Maryland. Grades 7-12. Boarding and Day. Accredited. College preparatory and general courses. Small group. Homelike atmosphere. Modern methods, aims, equipment. Music, art, speech. Riding and other sports. Cultural advantages of Baltimore and Washington. Established 1832. Catalog. Victor L. Cain, Headmaster, Reisterstown, Maryland

#### ST. JOHN BAPTIST

##### School for Girls

##### Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grade 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:

Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

## KEMPER HALL

Boarding and Day School for Girls.  
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC. KENOSHA, WIS.

#### MARGARET HALL

Under the Sisters of St. Helena  
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX," ADDRESS:  
Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

#### Saint Mary's School

Mount St. Gabriel

Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Music, Art, Dramatics, Riding. Modified Kent Plan. For catalog address:

THE SISTER SUPERIOR

## STUART HALL Episcopal School for Girls

• Virginia's oldest preparatory school for girls. Rich in cultural traditions of the South. Charming surroundings. Modern equipment. Grades 9-12. Fully accredited. Graduates in leading colleges. General course. Music, art. Gymnasium, wooded campus, indoor pool. Catalog.

Mrs. Wm. T. Hodges, Headmistress,  
Box L, Staunton, Va.

If . . .

The Church is important to you, it is important for you to support and make use of the Church institutions listed here:

**Church schools make  
good Churchmen!**



## CLASSIFIED

### BOOKS

**USED AND NEW BOOKS:** Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

**THE ALTAR GUILD MANUAL.** Diocese of Dallas, 2d Edition, \$1.00 plus postage. Recommended by National Committee of Diocesan Altar Guilds. Available at Canterbury Book Store, 5100 Ross Ave., Dallas 6, Texas.

**RELIGIOUS libraries** purchased. Baker Book House, Department LC, Grand Rapids 6, Mich.

### CHURCH FURNISHINGS

**ANTIQUE SANCTUARY-LAMPS.** Robert Robbins, 1755 Broadway, New York City.

### LINENS AND VESTMENTS

**CHURCH GOODS.** Handbook for Altar Guilds 52c. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrille, 11 W. Kirke, Chevy Chase 15, Md.

**ALTAR LINENS:** Outstanding qualities of all Irish Church linens by the yard. Silk embroidery floss. Transfer patterns. Plexiglass Pall Foundation—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

**ALTAR LINENS, Surplices, Transfer Patterns.** Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

**LINENS BY THE YARD:** Fine Irish Linens made for us in Belfast. Transfers, patterns for vestments, Nylon. Free samples. Mary Fawcett Co., Box 325L, Marblehead, Mass.

### POSITIONS OFFERED

**A SMALL CHURCH SCHOOL** for girls in the far south is in need of an art teacher. Reply Box A-853, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

**PRIEST** available July-Sept., East. One or all. Reply Box H-868, The Living Church, Milwaukee 2, Wis.

**PRIEST**—Age 42, Married, College and Seminary Graduate. Good Preacher and Pastor. Prayer Book Churchman. Salary \$4,000 and house. Good references. Desires Parish in Provinces I, II, or III. Reply Box B-874, The Living Church, Milwaukee 2, Wis.

**PRIEST:** Capable, experienced, Prayer-Book Churchman, available for Moderate Parish. Locum-Tenancy terminated by Rector's return. Excellent references. Salary \$4,000 plus Rectory. Reply Box K-875, The Living Church, Milwaukee 2, Wis.

**CLERGYMAN** desires duty for either July or August in New York state, Northern Pennsylvania or Northern New Jersey. Use of rectory or living quarters. Reply Box C-876, The Living Church, Milwaukee 2, Wis.

**PRIEST, M.A. degree, married, middleage, desires parish or missions.** Correspondence invited. Reply Box F-870, The Living Church, Milwaukee 2, Wis.

**PRIEST, not too Catholic, desires larger parish.** Married, varied experience. Reply Box S-871, The Living Church, Milwaukee 2, Wis.

**RATES (A)** Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. **(B)** All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. **(C)** Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. **(D)** Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word. **(E)** Church Services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. **(F)** Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

## CHANGES

### Appointments Accepted

The Rev. Hal C. Ashbrook, Jr., formerly curate of St. Luke's in the Mountains, La Crescenta, Calif., is now vicar of St. Luke's Mission, Firestone Park, Los Angeles. Address: 1772 E. Eighty-Third St., Los Angeles 1.

The Rev. Glion T. Benson, who formerly served the church in La Junta, Colo., is now vicar of St. James' Church, Sedro-Woolley, Wash.

The Rev. Robert J. Clarke, formerly vicar of the Church of the Good Shepherd, Fort Lee, N. J., is now rector. Address: 314 Palisade Ave.

The Rev. Francis B. Downs, formerly rector of the Church of the Epiphany, Providence, R. I., is now rector of St. Anne's Parish, Lowell, Mass. Address: St. Anne's Rectory, Merrimac St.

The Rev. William F. Hays, formerly in charge of churches at McGehee, Arkansas City, and Lake Village, Ark., with residence in McGehee, is now rector of St. Mark's Church, Jonesboro, Ark., in charge of All Saints' Church, Paragould. Address: 1224 S. Main St., Jonesboro.

The Rev. George W. F. McKinney, formerly serving St. Christopher's Church, Cheyenne, Wyo., is now serving Trinity Church, Owensboro, Ky.

The Rev. Gale F. Miller, who formerly served St. Andrew's Church, Balomah, Liberia, is now rector of Emmanuel Church, Little Falls, N. Y.

The Rev. James Stilwell, formerly rector of Grace Church, Columbus, Nebr., and Holy Trinity Church, Schuyler, is now rector of St. Matthew's Church, Lincoln, Nebr. Address: 2325 S. Twenty-Fourth St.

### Armed Forces

Chaplain (Major) Eric Eastman, formerly addressed at Fort Jay, Governors Island, New York 4, may now be addressed at Chaplains Division, HQ Munich District, APO 407, c/o P. M., N. Y.

### Resignations

The Rt. Rev. Dr. Douglass H. Atwill, Retired Missionary Bishop of North Dakota, who had been serving Trinity Church, Kirksville, Mo., has now retired from the active ministry and may be addressed at 336 W. Elmwood Pl., Minneapolis 19.

The Rt. Rev. Dr. Frank Arthur McElwain, Retired Bishop of Minnesota, has resigned the supervision of DuBose Conference Center, Mont-eagle, Tenn., and is now residing at Bellamy Apts., 2 D, Lexington, N. C.

The Rev. Rowland F. Nye has resigned his work at St. Thomas' Church, Lyndhurst, N. J., and may now be addressed c/o Miss Madeleine L. Nye, Box 274, Arlington, N. J.

### Changes of Address

The Rt. Rev. Dr. Paul Matthews, Retired Bishop of New Jersey, planned to leave Florida on May 1st. Bishop Matthews may now be addressed at 79 Bayard Lane, Box 229, Princeton, N. J.

The Rev. Bernard A. Jennings, rector of St. Ann's Church, Smithburg, Md., and Catoctin Parish, Thurmont, may be addressed at Smithsburg.

The Rev. G. Paul Musselman, formerly of Detroit, now executive secretary of the new Division of Urban-Industrial Church Work in the Department of Christian Social Relations of the National Council, should be addressed for office purposes at 231 Fourth Ave., New York 10. Home: 12 Parkway Village, Cranford, N. J.

The Rev. Sidney B. Parker, who is serving St. Michael's Mission, Baton Rouge, La., may be addressed at 253 S. Veta St.

### Ordinations

#### Priests

Alaska: The Rev. Lewis Hodgkins was ordained priest on April 12th by Bishop Gordon of Alaska at St. Elizabeth's Church, Ketchikan, Alaska, where the ordinand is in charge. Presenter, the Rev. John K. Watkins; preacher, the Rev. C. Alfred Cole, rector of St. John's Church, Charleston, W. Va. Address: 1151 Woodland Ave., Ketchikan, Alaska.

#### Deacons

Idaho: Allison H. Baer was ordained deacon on

April 12th by Bishop Rhea of Idaho at St. Michael's Cathedral, Boise, where the new deacon will be canon missionary. Presenter, Dean M. B. Hitchcock; preacher, the Rev. A. E. Asboe. Address: 1419 Warm Springs Ave., Boise.

Mississippi: Bishop Gray of Mississippi ordained five men to the diaconate during the Easter recess of the School of Theology of the University of the South. All will complete their studies at Sewanee in June and at that time be assigned to charges in Mississippi.

Elmer Monroe Boykin and Herbert Crisler, III, were ordained April 2d in St. John's Church, Laurel, Miss. They were presented jointly by the Rev. Dr. Holly W. Wells, and the Rev. William Mann. Preacher, the Very Rev. Dr. F. Craighill Brown.

Michael Thomas Engle was ordained April 6th in St. Columb's Church, Jackson, Miss. He was presented by his father, the Rev. Paul E. Engle. Preacher, the Rev. William Asger.

Peyton E. Splane, Jr., was ordained April 7th in St. Paul's Church, Meridian, Miss. Presenter, the Rev. D. M. Hobart; preacher, the Rev. Dr. H. B. Vinnege.

Duncan Montgomery Gray, Jr., son of the Bishop of Mississippi, was ordained April 8th in Grace Church, Canton, Miss. Presenter, the Rev. C. B. Jones; preacher, the Rev. Dr. R. N. McNair.

Quincy: Patrick Francis Latham Connor was ordained deacon on April 16th at Grace Church, Galesburg, Ill., by Bishop Essex of Quincy. Presenter, the Rev. D. F. Heermans; preacher, the Rev. M. A. Norton.

### Laymen

New directors elected to the Episcopal Church Foundation include Mr. George F. Jewett, Spokane business executive; Mr. Marshall P. Madison, San Francisco business executive; Mr. Thomas Rodd, New York banker; and Mr. Robert D. Jordan, director of the Department of Promotion of the National Council.

The foundation's purpose is to raise funds to expand and strengthen the work of the Church. At present it is engaged in an intensive campaign to build up its revolving loan fund, which is used to aid church construction in areas of rapid population growth.

### Women Workers

Mrs. Laurence F. Piper, religious education consultant in the diocese of Connecticut, has been obliged to resign because of ill health. Mrs. Piper has also given leadership and direction to young people's work and conferences.

## CLASSIFIED

### POSITIONS WANTED (Cont'd.)

**ORGANIST-CHOIR DIRECTOR** available. Highly trained. Experienced with mixed choirs. Experienced and interested in serious junior choir program. Organ recitalist. Excellent references. Reply Box G-872, The Living Church, Milwaukee 2, Wis.

### STAINED GLASS

**CHURCH WINDOWS** and Memorials shipped anywhere in U. S. Send sizes and shapes for designs. Haskins Glass Studio, 34 James St., Rochester 7, New York.

### NOTICE TO SUBSCRIBERS

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

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH





THE  
EPISCOPAL CHURCH  
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

DENVER, COLO.

**ST. ANDREW'S** Rev. Gordon L. Graser, 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.

STAMFORD, CONN.

**ST. ANDREW'S** Rev. Percy Major Binnington  
Washington Ave.  
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &  
Fri 9; C Sat 5-6

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

ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

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 Wed 6:15; Also Fri (Requiem) 7:30; MP  
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30,  
7:30-8:30 and by appt

BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & 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

BOSTON, MASS.

**ALL SAINTS'** (Ashmont Station) Dorchester  
Rev. Sewall Emerson, r; Rev. Donald L. Davis  
Sun 7:30, 9, 11 (Sol), EP & B 5; HC daily 7;  
Wed & HD 10; EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &  
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

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.

ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11  
MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat  
& Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC;  
Wed 10 HC

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

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

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun: HC 8 & 9:30, Morning Service & Ser 11;  
Thurs, and HD HC 12; Wed Healing Service 12

**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

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Mosses 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

**ST. THOMAS'** Rev. Roeliff H. Brooks, D.D.  
5th Ave. & 53d Street  
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho  
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;  
12:10 Noonday ex Sat.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Rev. Bernard C. Newman, v  
Broadway & Wall St.  
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,  
Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri  
HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Rev. Robert C. Hunsicker, v  
Broadway & Fulton St.  
Sun Music Broadcast CBS 9, HC 10; Daily MP  
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by  
appt

**CHAPEL OF THE INTERCESSION**  
Rev. Joseph S. Minnis, D.D., v  
Broadway & 155th St.  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

**ST. LUKE'S CHAPEL** Rev. Paul C. Weed, Jr., v  
487 Hudson St.  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. Edward E. Chandler, p-in-c  
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

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

BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30  
Healing Service 12 Noon Wed

**ST. ANDREW'S** Rev. Thomas R. Gibson, r  
3105 Main at Highgate  
Sun Masses 8, 10 (Sung), 11:45, Ev & B last Sun 5;  
Daily 7, Thurs 10; C Sat 7:30-8:30

SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, r; Rev. George F. French,  
Rev. John M. Mills, Assts.  
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Breakfast),  
9 Sch of Religion and Nursery, 11 Nursery; Daily  
Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:  
MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

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

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, Mon, Wed  
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP  
5:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7  
& 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 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow Sts.  
Sun 8, 9:15 & 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 5-6

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



# How this new version of the Bible can change your life

Your present Bible, most likely, is the King James Version... translated 342 years ago, and filled with expressions that are confusing to us today. Too often, therefore, it lies in your home—respected, but neglected.

Now at last you can own a Bible written in living language . . . so clear and powerful you will find yourself turning to it regularly—enjoying all the help and stimulation that God's Word offers in these troubled times. It can literally change your life, bring you greater peace of mind.

This new version is an *authorized* Bible, more faithful to the earliest known manuscripts than any other version.

## Newest Version Really Our Oldest

In the 342 years since the King James Version was published,

dramatic discoveries of old documents have shed new light on the Scriptures. Based on these authoritative manuscripts—some more ancient than any previously known—the RSV is in a sense our *oldest* Bible. And it is far more accurate and easier to understand.

## Easier to Read

Ninety-one Bible scholars cooperated in the fourteen-year-long labor to recover the full meaning of the Bible. They preserved the timeless beauty of the King James Version, but freed the Bible from outdated expressions that make it difficult to read.

Did you know, for instance, that in King James' time "by and by" meant *immediately*? That a man's "conversation" meant his *conduct*? That "to suffer" meant *to allow*?

In the Revised Standard Version,



**PERFECT GIFT FOR BRIDE, GRADUATE, LOVED ONE**

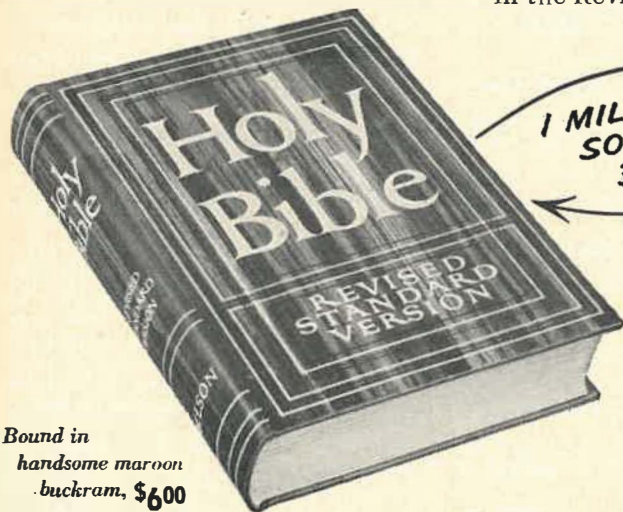
No gift could bring more lasting joy than the Word of Life in the living language of today: the Revised Standard Version of the Bible. Clearer and easier to read, it is ideal for young people—perfect for the couple starting their new life together, for the graduate whose future spreads bright before him . . . or for your child at the close of the Sunday School year. Let the RSV bring new spiritual riches to those you love.

direct, understandable language makes the original meaning clear.

## Religious Leaders Praise It

"For everyone seeking peace of mind, victory over fear, and a solution of personal and social problems, this version will be of great practical help," says one nationally known religious figure. Another counsels, "Every Christian should possess this translation."

Here is a Bible so enjoyable you'll pick it up *twice* as often. Its clear simple language makes Bible reading a rewarding pleasure your whole family will want to share. As it strengthens your understanding of God's Word, it will bring new spiritual joy to you and your loved ones.



Bound in handsome maroon buckram, \$6.00

Supplies of the genuine limp leather edition, individually boxed, are now becoming available. \$10.00.

**THOMAS**  
*N*  
**ELSON & SONS**