

# The Living Church

September 27, 1953    Price 15 Cents



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## Fall Book Number

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Edited by Frank Dean Gifford

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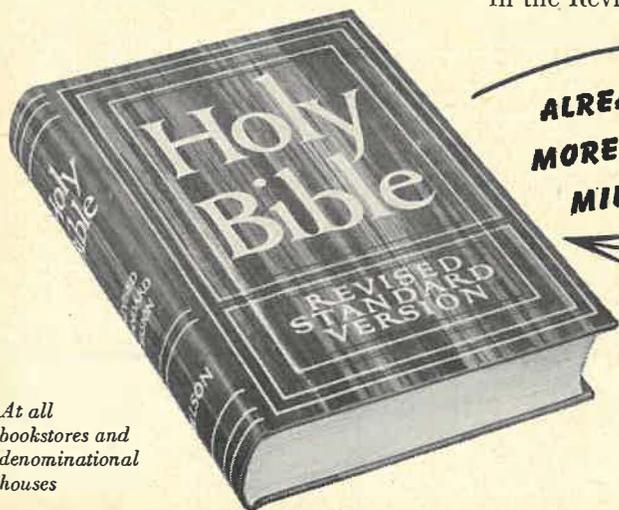
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By STEPHEN F. BAYNE  
Bishop of Olympia

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## SORTS AND CONDITIONS

CAUTION notices appear from time to time in our classified advertising columns, to let the clergy know that they should deal carefully with certain individuals who seem to drift from one rectory to another with a hard-luck story.

EVERY time we publish a caution notice, however, I experience a sense of moral and social confusion. I prayerfully hope that the priest who reads the notice and is approached by the individual will not turn him away altogether or call the police to apprehend him; but will, with a supernatural wisdom, dispense to the panhandler a charity that seems like charity not only to God but to the recipient.

THERE are many reasons why people approach the clergy for financial help, varying all the way from the best of good reasons down to conscienceless racketeering. At both extremes, the need is simple—the respectable citizen caught short and the bad man working a confidence game simply want money, and the problem is only to distinguish between the legitimate and the illegitimate claim.

IN BETWEEN, however, are the numerous representatives of stumbling humanity who ask for money when their real desire is for something else. There is the pathological liar, whose thirst to be approved by his fellowmen issues in fantastic untruths concerning himself; and the untruths become more convincing to him if they are believed by someone else. There is the man whose pride went down the drain years ago, who believes himself to be worthless. The dollar he seeks to win from the clergyman is a small sign of love, a token that some value is placed upon him by a fellowman. There is the alcoholic, unable to hold a job, driven by an inner pressure whose origins he himself does not know. His dollar buys a brief space of synthetic peace.

SOCIAL AGENCIES exist to take care of most individual types of need. And in some places there are even social agencies to tell the man in need which social agency can meet his problem. No doubt the clergy in general are familiar with the social resources of their communities and can help a man to get the kind of professional aid he seems to need.

YET this referral to social resources should, I think, be the second step in dealing with the problem, not the first. The social agency is the inn to which the good Samaritan takes the casualties of life's highway, not the essential first aid that can be given only by the Samaritan himself.

SOMETHING in the soul of the man who has been reduced to begging is probably suffering damage. Giving him money undoubtedly will not heal him, but brushing him off or coldly "referring" him will almost certainly intensify the damage. No matter what else he needs, he needs first of all simple acceptance and friendship; and in coming to the priest, surely he has come to the right place, to the personal representative of Christ the friend of publicans and sinners.

CHURCH LAW makes financial provision for this priestly responsibility in Canon 45, Section 2 (c)—"The Alms and Contributions, not otherwise specifically designated, at the Administration of the Holy Communion on one Sunday in each calendar month, and other offerings for the poor, shall be deposited with the Minister of the Parish . . . to be applied . . . to such charitable uses as shall by him be thought fit. During a vacancy the Vestry shall appoint a responsible person to serve as Almoner."

AS ONE who never knows just what to do when approached by a panhandler on the street, I know that the right course is not always either clear or easy. I would like to think, though, that the Communion alms are governed by a more open-hearted policy than my personal pocketbook, and that the clergy would rather be fools for Christ's sake than cogs in a social mechanism.

MANY of those who approach the clergy for money are "hard cases." They have been helped, worked with, loved, trusted, supported by clergy and social agencies and kind-hearted citizens many times, without visible result. When one benefactor runs out of patience, they drift on to another, as lovable and pathetic as stray dogs. How does supernatural wisdom deal with such cases? I do not know, but hope that if the priest errs it is on the side of generosity.

IF WE wish upon our clergy the job of being Christ's representatives to drifting humanity, we are also wishing a job upon ourselves. The "Communion Alms and other offerings for the poor" have to be substantial enough to meet the many demands made upon the priest not only for this type of help but for many other "pious and charitable" needs. And we have to guard against a spiritual danger that always arises when we send dollars to do the work of Christ.

THERE IS an old saying, "Religion is caught, not taught." It is also true that "religion is caught, not bought." If the priest and the Communion alms become a kind of insulation between us and human need, a way of buying off God's demand that we love our neighbors, our gifts will be sterile and our souls stultified. What we demand of the clergy we must also demand of ourselves, for we, too, are Christ's representatives and sharers in His priesthood.

ONE OF "the disadvantages of being a Christian," to use Chad Walsh's memorable chapter heading, is that our Christian profession is always pushing us off the diving board into the uncomfortable realities of life. As Christians, we have one uncomfortable reality after another to contend with, and never seem to arrive at the place where we can say that we are doing all that is necessary. The New Testament has very little to say about thrift but a great deal to say about generosity. Thrift is a tidy virtue that arrives at a reasonably evident maximum. But generosity—well, we have a maximum for that, too: the Cross of Christ.  
Peter Day.

# The Living Church

Established 1878

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

**EDITOR:** Peter Day  
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## Things to Come

SEPTEMBER 1953						
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### September

- 27. 17th Sunday after Trinity.
- 29. St. Michael and All Angels.

### October

- 2. Kentucky election of bishop.
- 3. Bishop Gravatt retires as diocesan of Upper South Carolina.
- 4. 18th Sunday after Trinity.
- 6. Church Periodical Club, executive board, Seabury House, to 7th.
- 9. Woman's Auxiliary executive board, Seabury House, to 12th.
- 11. 19th Sunday after Trinity.
- 13. National Council Meeting, Seabury House, to 15th.
- Province V Synod, Eau Claire, to 15th.
- 18. St. Luke's Day.  
20th Sunday after Trinity.  
Corporate Communion of United Movement of Church's Youth.
- 20. Province III Synod, Easton, Md., to 22d.  
Chicago diocesan election.  
Consecration of Rev. C. Alfred Cole as bishop of Upper South Carolina.
- 23. International Missionary Council, Seabury House, to 24th.
- 25. 21st Sunday after Trinity.
- 26. Un-American Committee begins Detroit, Mich., investigation.
- 27. National Study Conference on Churches and World Order, Cleveland, to 30th.  
National Convocation on Church in Town and Country, NCC, St. Paul, Minn., to 29th.

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

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September 27, 1953

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# LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

## Race Relations

THE Rev. Lincoln Eng of the Church of the Advent, Seattle, Wash., and I attended the Institute on Racial and Cultural Relations of the National Council of Churches in Portland, Oregon, July 13th to 17th—he as the rector of a Negro church which could easily become interracial and I as a representative of the United Church Women. We regretted that there were not more Episcopalians present.

Certain things were brought out which should be useful in developing understanding of problems in this field.

(1) It is possible to have a completely mixed group discuss segregation problems without hurt feelings and lost tempers.

(2) There is a great need for assembling and dissemination of actual facts: information on what has been done by . . . interracial congregations to integrate the minority groups; figures on loss of support and members where minority groups have been taken into the congregation.

(3) This is a two-way problem. There are places where white people might well join with a congregation [of another race] as populations in certain areas change.

(4) In new communities, especially where there are a number of racial groups, such as G.I. housing, factory settlements, government housing, etc., new churches serving the community should see the opportunity to start as racially-inclusive churches. . . .

(Mrs.) MARGARET LANE.

Denver, Colo.

## Church-Related Colleges

IN catching up on my reading since my return from vacation I was very interested in the article by Canon Bell in the June 28th issue of THE LIVING CHURCH. Two years ago one of our students submitted as his master's thesis "An Evaluation of the Public Relations Practices of Selected Church-Related Colleges." Some of his incidental conclusions tend to clarify Dr. Bell's belief that Church colleges are such in name only.

This student, Raymon D. Fullerton, studied the results of a questionnaire which was returned by 72 colleges of 15 different Churches. Although no Episcopal college was represented in the sample, the results should be of interest to anyone concerned with the problem of Church-related colleges.

Mr. Fullerton found that these colleges had the closest relationship with their supporting denominations when they were seeking funds. Otherwise, they seem to remain fairly aloof from their Church connection. Only 39 of the 72 schools offered seminars for ministers of their Church and only 10 offered special courses for church members.

In evaluating samples of printed literature submitted by 37 of the colleges Mr. Fullerton found that only about half of them used such terms as "Christian education" or "training for Christian service." The remainder did nothing more than briefly mention religion after discussing athletics, career training, and location at considerable length. More than half of the

schools neglected to mention the denomination with which they are related at all. It led Mr. Fullerton to raise the question as to whether or not "these colleges have faith in the 'product' which they are supposed to be selling."

Certainly if Church-related colleges used their religious connection only to get something and not to perform a service for their Church, one can indeed question the wisdom of attempting to maintain them in the state of rising educational cost.

RALPH B. THOMPSON, Chairman,  
College of Business Administration,  
Dept. of Marketing  
and Transportation,  
University of Texas.

Austin, Texas.

## Demand More of Yourself

REGARDING "Sorts and Conditions" [L.C., June 14th], I thought this was good when I read it the first time, better when I re-read it—and find it still better on the third reading.

Have cut it out to send to our son in the service. Demanding more of yourself than of the boss or of an apprentice is not the first thing to come to mind very often, and this is a good reminder (particularly to me and just at this time) that I must keep it in mind more.

W. M. KEELING.

Falls City, Nebr.

I ALWAYS find your editorial page "Sorts and Conditions" interesting and helpful. In general, this holds for the dissertation on "How Bad Are We?" [L. C., June 14th]. But there is a statement in this issue that I believe by itself may be dangerous.

In the fifth paragraph we have: "The king, or the reigning queen, or the man or woman of integrity, is basically this: a person who lays heavier obligations on himself than he lays upon his fellowmen." And the implication is that this integrity is necessarily a great virtue. Later on, you do throw out some warnings in the reference to smugness and the need to look to Jesus, and not to ourselves, for standards and accomplishments. But all this still leaves one with the impression that it is a Christian virtue to lay heavier obligations on oneself than upon one's fellowmen. It is this point of view that I think is very dangerous.

Saul of Tarsus doubtlessly had this kind of integrity before his conversion (as well as afterward). The same can be said of most communist fanatics. It was probably true even of Hitler. On the other hand, our greatest Christians have fulfilled this test. It must have been true of St. Augustine and St. Francis. But they were not conscious of having the virtue. St. Francis was most humble and would have been scandalized at such a thought.

To feel that one lays heavier obligations on oneself than upon one's fellowmen, to take this as an ideal, is to build up colossal personal pride. This is the antithesis of

Christianity, for one begins to trust in oneself, instead of in God. Moreover, such personal power of will can be used for evil purposes, as well as for good—and it will be, if great personal pride is present.

F. BRUCE GERHARD.

Summit, N. J.

## Not a "Rev."

YOU erroneously signed my name (*Rev.*) in the September 13th issue of THE LIVING CHURCH. This can be embarrassing since I am neither a priest nor a deacon; I am a candidate for Holy Orders in the diocese of Colorado. I shall appreciate your printing this short note. I do not wish any of my friends to get the idea I am posing as a "Rev.!"

J. PHILLIP PULLIAM, JR.  
Detroit, Mich.

## Locked Churches

I HAVE just finished reading the letter of Mr. E. B. Lelond [L. C., August 23d], and what he says strikes home to far too many of our churches. When those buildings were constructed, they were erected as Houses of Prayer but how can they so be if they are locked through the week. Does God keep office hours from 11:00 to 12:00 on Sunday only?

Recently I came across an organization which deserves a great amount of credit and praise. It is the Open-Church Association of 58 Middle Street, Gloucester, Mass. The purpose of this organization is to encourage and foster the custom of leaving the church open for private prayer and mediation through the week. It is an entirely non-denominational group supported through a private endowment. They publish several very good little tracts and cards and operate a small lending library of books on personal and pastoral counseling for the clergy. None of these services are charged for.

I heartily recommend the Open-Church Association to the clergy and responsible laity of the Church.

(Rev.) WILBUR L. LEAR,  
Vicar, Church of the Good Shepherd.  
Cloverdale, Calif.

## Book on Dr. Teusler

YOUR editorial on St. Luke's Hospital in Tokyo and the article on Dr. Teusler by Fr. Oakes [L. C., July 19th] were very interesting and reminded me of an excellent book which I read nine or ten years ago. . . . *Dr. Rudolf Bolling Teusler, an Adventure in Christianity*, by Howard Chandler Robbins and G. K. MacNaught, was published by Charles Scribner's Sons in 1942. The preface was written by Joseph C. Grew, former United States ambassador at Tokyo. In view of world conditions, both in 1942 and today, some of the political comments make rather startling and significant reading. The book can well be recommended to all Episcopalians and to anyone interested in Japan or medical missions.

EUGENE H. THOMPSON, JR.  
Durham, N. C.

SEVENTEENTH SUNDAY AFTER TRINITY

**EPISCOPATE****Pittsburgh Consecration**

The Presiding Bishop has taken order for the consecration of the Ven. William S. Thomas, suffragan bishop-elect of Pittsburgh, to take place September 29th at Trinity Cathedral, Pittsburgh. Bishop Pardue will be consecrator.

**FINANCES****Big Gifts on Small Budgets**

A new plan for raising funds to expand the work of the Church is being inaugurated this month by the Episcopal Church Foundation.<sup>¶</sup> The plan, which makes use of life insurance as the means to make increased giving possible, will receive its first test in the dioceses of Michigan and Erie.

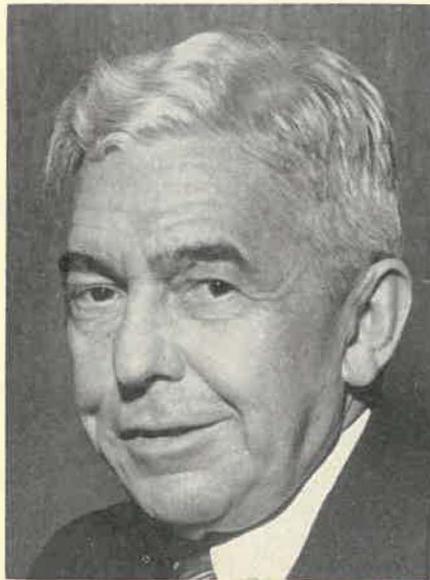
William B. Given, Jr., president of the Foundation, says that adoption of the plan will enable a large part of the Church's membership for the first time to make a generous capital gift. Bequests received will be used to enable the Church to move out into fields of service where it is now excluded by lack of funds. He said,

"The problem of the Church has never been to find additional ways to serve. There are far more existing needs than it can take care of, and additional opportunities for strategic service are constantly arising. The Episcopal Church Foundation exists to seek out additional funds to meet those neglected challenges. We believe that the insurance plan is destined to become a very important factor in broadening the activities of our Church."

**PREMIUMS DEDUCTIBLE**

Under the plan, which is being administered by the Foundation, communicants who take out life insurance policies will be able, through annual premium payments, to build up a gift bequest which would otherwise be impossible for them. The donor can, if he wishes, designate how the gift shall be used. The only restriction is that at least half the gift shall be used for work of the national Church, the remainder within the donor's own diocese.

The irrevocable beneficiary of such policies would be the Episcopal Church



WILLIAM B. GIVEN, JR.  
*Through life insurance, a big bequest.*

Foundation. This makes it possible for premiums to be tax deductible as charitable contributions.

Michigan and Erie were selected as the starting points for the plan, Mr. Given explained, only because they are dioceses with good cross-sections of city, suburban, and rural populations. He said:

"The experience we gain in these areas will enable us to move more rapidly and effectively for the Church over the entire nation."

He also points out that the use of bequest by insurance is not new; it is being used effectively, for instance, by several universities. However, this is the first time it will ever have been used by any organization on a nationwide basis.

Mr. Given emphasizes that the introduction of the plan should in no way be interpreted as the beginning of a drive or campaign. He said:

"This is meant to assume a permanent and continuing place in Church giving, not just next month or next year but into the indefinite future. There are many devoted communicants who have wished they were able to help our Church become an even more effective force for good in the world. Now we have found a way to enable them to do so."

**TUNING IN** (Background information for new L.C. readers): <sup>¶</sup>Episcopal Church Foundation, composed of leaders in the business and financial world, exists to develop substantial grants to Church work comparable to those now devoted to

other charitable purposes. Begun by Presiding Bishop Sherrill, it was endorsed by General Convention of 1949. <sup>¶</sup>North Conway Conferences are piloting establishment of similar conferences in other parts of the country.

**ALCOHOLISM****Third North Conway Conference**

The Episcopal Church is fast taking the lead in Church participation in the war on alcoholism in the United States, according to the Rev. David Works, who recently made announcement of the third North Conway (N.H.) Conference on Alcoholism<sup>¶</sup> to be held September 28th and 29th.

About 50 clergymen and laymen, including Bishop Hall of New Hampshire, chairman of General Convention's Joint Committee delegated to study the problem, are expected to attend the conference, which this time will stress prevention. Previous conferences have dealt with therapy.

Speakers will include the head of the Yale Center of Alcohol Studies; a representative of the New York state mental health commission; Mr. Hugh S. Thompson, of the South Carolina diocesan department of Christian social relations; Dr. Paul H. Stevenson of the U.S. Public Health Service; Bishop Hall; and the Rev. Mr. Works.

**PUBLIC AFFAIRS****Bishop Investigates Report**

Bishop Nash of Massachusetts issued this statement to the press on September 15th:

"According to various newspapers of Sunday, September 13th, Mr. Herbert Philbrick has testified that two clergymen of the diocese of Massachusetts, the Rev. Joseph F. Fletcher and the Rev. Kenneth DeP. Hughes, because of their conduct in relation to Communism, are 'not true ministers of the Gospel,' though Mr. Philbrick added that he had no legal evidence that would stand up in court.

"I have a duty under the Canons or laws of the diocese of Massachusetts to investigate reports of conduct by clergymen of the diocese which affects the peace and honor of the Church. Mr. Philbrick's testimony constitutes such a report.

"I cannot accept admitted hearsay as proof, nor can I allow it to destroy my belief that these clergymen, though I have not always agreed with their political or economic views, are true ministers of the Gospel. They have both stated that they are not and never have been Communists,

or members of the Communist Party or under its discipline.

"In such a situation, it is my duty to investigate this report, and I am therefore asking for a full transcript of Mr. Philbrick's testimony."

### Charges Against Rabbis Hit

A resolution sharply criticizing the House Un-American Activities Committee for publishing unsupported charges against two distinguished Jewish rabbis, now dead, was adopted by the General Board of the National Council of Churches at its regular bimonthly meeting.

Describing the Committee's action as "reprehensible," the resolution said that it was "in utter disregard of the American tradition of fair play" and constituted "yet another example of the abuse of the Congressional investigative process."

The Committee recently disclosed that Benjamin Gitlow, general secretary of the American Communist Party until he was ousted in 1929, had charged in secret testimony that the late Rabbis Stephen S. Wise and Judah L. Magnes were among a number of American clergymen who "followed the Party line."

"We are shocked at the action of the House Committee on Un-American Activities in releasing, in utter disregard of the American tradition of fair play, accusations against two very distinguished Jewish rabbis now dead and unable even to comment, much less defend themselves," the resolution said.

The resolution was prepared and offered by the Council's Committee on the Maintenance of American Freedom, appointed by the General Board last March to "watch developments that threaten the spirit of liberty." Presiding Bishop Sherrill is chairman of the committee. [RNS]

## ANGLICAN CONGRESS

### Aid for Delegates Sought

Letters appealing for financial aid to bring delegates to the Anglican Congress<sup>II</sup> in Minneapolis from August 4 to August 13, 1954, have been sent to Church clergy.

In order to bring delegates of at least three persons — the Bishop, a presbyter, and a layman — from every diocese in the Anglican Communion, the General Convention authorized the Church to appeal to each parish and mission, for financial aid. This appeal was to be separate from the amount given directly by the Convention and from the amounts

given by various American dioceses to sponsor certain delegations. A total of \$100,000 is needed through this appeal.

The Solicitations Committee, appointed by Presiding Bishop Sherrill, suggested several methods for giving:

1. A gift from a discretionary fund.
2. A gift from one or more parish organizations, such as the Woman's Auxiliary or the laymen's group.
3. A gift from the parish budget for 1954.
4. A collection taken in church on October 4th.

It was suggested that individual donors draw checks to their respective parishes and that the parish deposit them and draw its check to the order of Robert T. McCracken, Treasurer.

## ACU

### Double the Membership

The American Church Union is conducting a campaign to double its membership during the month of October. Present membership is 5000.

Purpose of the ACU is to forward the work of evangelism and to defend the Catholic faith in the Episcopal Church. Nearly one-fifth of the Church's clergy are members. This includes 33 bishops.

The Rev. Carroll M. Bates, membership chairman of the ACU says:

"Three and one half years of concerted effort have materially increased the numerical strength of the ACU. We seek to build upon that foundation and to strengthen our witness and voice."

### New Council Elected

Results of the 1953 American Church Union election for membership in the Council of the American Church Union was announced in New York recently. The 10 clerical members are:

W. E. Craig, Oklahoma City, Okla.; Albert A. Chambers, New York City; James M. Duncan, Washington, D. C.; William Elwell, Sheboygan, Wis.; Loren N. Gavitt, Albany, N. Y.; S. Whitney Hale, Boston, Mass.; Franklin Joiner, Philadelphia, Pa.; Fr. Joseph of the Order of St. Francis, Long Island, N. Y.; Vivan Peterson, Cleveland, Ohio; and Granville M. Williams of the Society of St. John the Evangelist, Boston, Mass.

The 10 lay members are:

The Hon. William R. Castle, Washington, D. C.; Russell R. Brown, New York City; Edward Gushee, Detroit, Mich.; John Kremer, Mechanicsburg, Pa.; Dr. Clark Kuebler, Ripon, Wis.; Mrs. Richard T. Loring, Duxbury, Mass.; Clifford P. Morehouse, New York City;

Billy Nalle, New York City; Edward O. Proctor, New Centre, Mass.; and Clifford Terry, Evanston, Ill.

Membership in the Council, which is the official governing body of the ACU, is composed of these 20 elected members together with the officers of the Union, the chairmen of standing committees, the members of the Executive Board together with the chairmen of organized regional branches and delegates from affiliated organizations. Total membership of the Council is 85.

The annual meeting of the ACU Council will be held on October 12th and 13th. The Rev. Raymond Raynes, Superior of the Community of the Resurrection (Mirfield), will be the principal speaker at an ACU Banquet in New York on October 12th. The dinner is open to the public. The Council will open with a Corporate Communion at the Church of St. Mary the Virgin, New York City, at 8 AM on October 13th.

## DISASTERS

### Fire Destroys Mission School

A fire which started in the kitchen destroyed St. Michael's Mission School, Ethete, Wyo., on September 16th. No one was injured.

St. Michael's is a coeducational school for Arapahoe Indians, with grades 1 through 8. Rector and warden is the Rev. C. E. Wilson

## MOVIES

### Churchman Produces Film

The Guild Theater in New York City reported that all opening-day attendance records were broken on the first day of the Lutheran Synod film, "Martin Luther." Produced by a member of the Episcopal Church, Louis de Rochemont, the film was greeted by New York critics with such adjectives as "unsurpassed," "magnificent," "powerful," "forceful."

## YOUNG PEOPLE

### Haiti Study

Each year through prayer, study, and giving, the young people of the Episcopal Church aid the Church's missionary program. This year, the special study of the young people will be Haiti, its people and its needs, and the work of the Episcopal Church there, *Churchways* reports. Then on Youth Sunday, May 9, 1954, the young people will present their offering for Haiti.

**TUNING IN:** ¶The Anglican Communion has a head — the Archbishop of Canterbury — but no governing body. Each member Church, including the Episcopal Church, is free to make its own laws and adopt its own projects. Main method

of contact is the Lambeth Conference, which consists entirely of bishops and meets every ten years except when interrupted by war. This world-wide Anglican Congress will be only the second in history, the first having been held in 1908.

## VISITORS

## Boys of Good Will

The celebrated choir of St. Paul's Cathedral, London, will make a tour of the United States and certain parts of Canada, beginning in early October. Before going on tour, the choir will give a special program in the Cathedral of St. John the Divine, New York City, on the evening of September 30th.

St. Paul's Cathedral is planning a Memorial Chapel, in honor of the Americans, 28,000 in number, killed during World War II while based in England. This tour is to help that project as a good will gesture.

Now housed in the Cathedral is an "American Roll of Honor," on which are inscribed the names of 28,000 Americans who lost their lives while based in Britain during World War II. A page of the honor roll is turned each day. Hanging above it is a painting by Frank O. Salisbury of the Dean of St. Paul's receiving the honor roll in 1951 from President (then General) Eisenhower. Visible in the painting at the right in light dress is Queen Elizabeth II [see cut].

The choir has had a long and notable history. St. Paul's School, of which the choir is a part, has the same relation to the Cathedral as other choir schools have to the churches with which they are connected. St. Paul's school was founded by John Colet, in 1509, four years after he became dean of St. Paul's Cathedral; and ever since that time has been situated in the precincts of the Cathedral. Dean Colet's purpose was the training of boys, not only musically for the Cathedral choir, but academically. According to the custom of the era, Dean Colet emphasized the classics. He wrote a Latin *accidence*<sup>1</sup> for the use of the school, which developed into the *Eton Latin Grammar*, still in use in many English schools.

St. Paul's has room for 30 boys, who live in the school for a period of 40 weeks, each year. As with other choir schools, the boys sing at the customary Cathedral services. They sing also at certain great historic occasions, one of the latest of these being the Coronation of Queen Elizabeth II. There is a tradition that Shakespeare had the benefit of the choir's singing in the performances of several of his plays in London, one of the most notable being a performance of *Twelfth Night* in the Middle Temple.

In addition to the 30 boys, now in the choir school, there are 18 men in the



ST. PAUL'S CHOIR BOYS  
*Their predecessors sang for Shakespeare.*

choir of St. Paul's Cathedral. They will accompany the boys on their American and Canadian tour. Among the masterpieces of music to be sung by the whole choir will be the anthem sung at the Coronation; and the works of Handel, Haydn, Mozart, Schubert, and English works by the famous composers Byrd, Purcell, Tallis, and Vaughan Williams.

The tour has been planned and underwritten by a committee headed by Churchman Owen J. Roberts, former U. S. Supreme Court Justice.

As far as is known St. Paul's Choir has never before left British soil. It will sing in Baltimore, Philadelphia, Boston, Chicago, Richmond, Cincinnati, Indianapolis, New Orleans, and New York, and many cities in between. Arrangements were made by Columbia Artists, Inc., 113 West 57th St., New York 19, N. Y. The choir will be accompanied by the Rev. L. John Collins, chancellor of St. Paul's, the headmaster of the Choir School, and two organists.

Among those on the Roberts Committee are the Very Rev. Francis B. Sayre, Jr., dean of the National Cathedral; William Griffen, president of the

English Speaking Union; and Arthur Judson, honorary president of Columbia Artists.

#### English Priest to Give Mission

The Rev. Raymond C. Raynes, Superior of the Community of the Resurrection (Mirfield Fathers), England, arrived in New York on September 24th for a two months' visit in the states.

In addition to conducting a week's mission at St. Clement's Church, Philadelphia, Pa., on October 25th to November 1st, Fr. Raynes will give sermons and addresses in a number of cities under the auspices of the American Church Union. His first sermon will be at the Church of the Resurrection, New York City, on September 27th. He will be the preacher at the afternoon service at the Cathedral of St. John the Divine, New York, on September 27th also.

Fr. Raynes will preach at ACU Services of Witness in the diocese of Newark, Connecticut, Ohio, Milwaukee, Chicago, Springfield, Dallas, Maryland, and Virginia. He will also be the speaker at the Annual ACU Council Banquet in New York City on October 12th.

**TUNING IN:** ¶*Accidence*, in grammar, covers such matters as gender, number, and case, the declension of nouns, the conjugation of verbs, and the comparison of adjectives and adverbs. Distinguished from syntax, which tells how words

go together to form sentences. ¶St. Clement's, Philadelphia, is dedicated to St. Clement of Rome, ca. 100, whose first epistle to the Corinthians is considered authentic. Tradition identifies him with the Clement mentioned in Philippians 4:3.

## JAPAN

### A General Receives Communion

In Tokyo after being freed by the Communists in Korea, Major General William F. Dean received Holy Communion at St. Luke's Army Hospital Chapel on September 6th. Celebrant was the General's Presiding Bishop, the Most Rev. Henry Knox Sherrill, who was in the midst of his visit to Japan and scheduled to leave a week later for a trip to Korea. It was the first service General Dean had attended since he was taken prisoner three years ago.

### Bishop Sherrill Makes National Broadcast

Presiding Bishop Sherrill spoke on a nation-wide radio broadcast in Japan when he was interviewed by the Far East Command's "Roving Reporter." Also on grueling schedule were:

A trip to Hokkaido, Japan's most northerly diocese where he attended the ground breaking ceremony for the proposed Christian Student Center at Hokkaido University in Sapporo.

A meeting with Japan's Presiding Bishop, the Most Rev. Michael Yashiro.

A tour of the new barracks quarters of St. Luke's International Hospital.

Motor tour of some of Tokyo's metropolitan parishes.

Reception held by the National Council of the Japanese Church in its new Tokyo headquarters.

Two Sunday services, one at Holy Trinity, Tokyo, and one in the chapel of St. Luke's Army Hospital [see above].

## AUSTRALIA

### Unique Church Paper

The *Anglican*, weekly newspaper of the Church of England in Australia, observed its first anniversary with its August 7th issue. Anticipating the anniversary, the *Anglican* observed:

"Do you realize that the *Anglican* is the only weekly Church newspaper of any kind with a nation-wide circulation in the Southern Hemisphere?"

## INDIA

### SPG Hospital Escapes Cyclone

Reports of damage caused by a cyclone which recently struck the district of Assam, British India, were sent recently to the headquarters of the Society of the Propagation of the Gospel in



PRESIDING BISHOPS MEET  
Bishops Yashiro and Sherrill.

London by Dr. Mary Whitestone of St. Luke's Hospital, Chabua, Assam. The hospital escaped damage, however; only a few bricks blew into one of the rooms. Dr. Whitestone said:

"Hardly a tree in the compound has not been split or uprooted, but we have been very wonderfully preserved. There is a large tree resting on the bungalow which has smashed the porch roof.

"A lot of ceilings are down, and window frames loose. . . . The open-sided tin-roof shelter for patients and relatives to wait in looks just as though an elephant had sat on it! There is water everywhere."

"One or two people were killed in Chabua bazaar, and we have had half a dozen casualties."

## BERMUDA

### Canon Tucker Dies

Canon Arthur Tudor Tucker who for 31 years was rector of St. George's,<sup>¶</sup> Bermuda, died on September 13th after a lengthy illness borne patiently and cheerfully. He had been a priest for 62 years and served for the greater part of this period in Bermuda. He was an authority on Bermuda history and his *Child's History of Bermuda* was a popular book with visitors and residents alike. The name of Tucker is one of the oldest names in Bermuda history and the late Canon was a direct descendant of Daniel Tucker who was governor of Bermuda in 1616. When asked if he were related to Bishop Henry St. George Tucker of Virginia, he once replied, "No, he is related to me."<sup>¶</sup>

also related to the assistant editor — or, rather, Fr. Lightbourn is related to him. <sup>¶</sup>Orkney was a separate diocese from the 11th century until 1857, when it was joined with Aberdeen. Present bishop is the Rt. Rev. Herbert William Hall.

## ENGLAND

### Church Press Hails Victory

After commenting that "the Germans have voted for sanity," the *Church of England Newspaper* proceeded to defend U.S. Secretary of State John Foster Dulles for his pre-election statement praising the Adenauer government.

"To speak publicly as Mr. Dulles did is unconventional," the paper said. "It is against the accepted rules of diplomacy. Yet he was not without justification."

"No electorate these days can imagine that it lives in a little cage by itself. How foreign governments will react to the verdict of the polls must necessarily be one of the most crucial considerations in reaching that verdict."

## SWEDEN

### Church-State Ties Too Strong

The Swedish Lutheran Church has "become drawn into the State administration more strongly than ever before," Archbishop Yngve Brilioth of Uppsala told a laymen's conference recently in Stockholm.

"This is something that few of us anticipated and that many of us lament," he said.

"We do not want the bonds between Church and State to be unlimited," he added.

At the same time, the archbishop said, "few of us would want to break the ties" that have bound Church and State together through the centuries.

The meeting, held under the chairmanship of Archbishop Brilioth, was attended by 11 bishops and 57 laymen from Sweden's 13 dioceses. [RNS]

## SCOTLAND

### American Canon Installed

While abroad during July, the Rev. John V. Butler, Jr., D.D., rector of Trinity Church, Princeton, N. J., was installed as American canon of the diocese of Aberdeen and Orkney,<sup>¶</sup> Scotland.

Bishop Gray of Connecticut nominated Dr. Butler and was present in person to present him at the service in the Cathedral. Dr. Butler is the first clergyman outside of Connecticut to receive the distinction and the first American canon to be installed at Aberdeen since the war. Dr. Butler is a member of the National Council.

**TUNING IN:** <sup>¶</sup>St. George's is the former capital of Bermuda, dating from the early 17th century. Its parish church is St. Peter's, said to be the oldest Anglican church building in continuous use in the Western hemisphere. <sup>¶</sup>Canon Tucker is

It doesn't cost a thing to borrow hard-to-get religious books from the Sisters of the Holy Nativity through their

# Mail Order Library

**T**HE Margaret Peabody Lending Library is housed in a small room at the Convent of the Holy Nativity<sup>1</sup>, in Fond du Lac, Wis., but its books, covering the various departments of religious knowledge, are read in every state of the Union, as well as in Canada.

The Library is probably unique — almost certainly so in the Episcopal Church — when one considers the terms under which its services are available. Anyone in America, be he Churchman or not, may borrow books by mail; these books may be kept for six weeks, with privilege of renewal if necessary; and the borrower need pay only the return postage, the mailing out being at the expense of the Library.

About two thousand of the Library's four thousand volumes are thus sent out every year, at the fairly constant rate of between 30 and 40 a week.

Requests for books come from everywhere within the United States, and sometimes from outside. New York, Pennsylvania, Virginia, and Alabama are as often in the Library's mails as are Wisconsin, Michigan, and Minnesota. New York City and Chicago, for reasons of their own, sometimes use the Library in preference to larger ones nearer at hand. Indeed, it is no exaggeration to describe the Library as a "nationwide packet in a nutshell."

It all started back in the 80's or 90's. Mrs. Peabody, after whom the Library is named, was a Massachusetts Churchwoman who bought and read religious

**TUNING IN:** ¶Sisterhood of the Holy Nativity was founded in 1882 by the Rev. C. C. Grafton, later Bishop of Fond du Lac. The Mother House and Novitiate (training school for sisters) are in Fond du Lac, Wis., at 101 E. Division St. — which is



By the Rev. Francis C. Lightbourn

Literary Editor of *The Living Church*

books for her own interest and edification. These began to accumulate — as books have a way of doing — until they were up in the hundreds. Somewhere along the line it occurred to her that there might be other people who would like to read them. So she put a notice in one of the Churchpapers offering to lend them on substantially the same terms as those that have been effective ever since.

Under this personal management the Library kept going until Mrs. Peabody died. Finally Mrs. Peabody's daughter decided that, for various reasons, she would be unable to continue it and offered the 500 volumes to the Sisters of the Holy Nativity, whose convent was then located in Providence, R. I. The Library at this turning point of its life (1897) is described in a letter to the Sisters from Mrs. Peabody's daughter:

"It has been used principally in the past by country clergymen who were too poor to buy books, and by faithful Churchwomen in remote villages in the Southern states chiefly, who wanted books giving simple teaching on the Church to distribute. . . .

"I will contribute \$20 annually for the purchase of books, though perhaps you would prefer to use my subscription this

year for a new catalogue. . . . A short paragraph in THE LIVING CHURCH always increases circulation."

When the Convent moved to Fond du Lac in 1905 the Library moved with it. There it has continued to operate ever since.

The mention of the \$20 that Mrs. Peabody's daughter undertook to contribute annually to the Library's upkeep raised the natural question as to how the Library is financed. In the strict sense of the word there is no endowment, though in the course of years the equivalent of a small endowment has been built, with a small nest egg from Mrs. Peabody's estate. Other bequests have been made from time to time. Thus there is a small but constant income from investments.

But of special interest and significance is another source of income — the "thank offerings" that many readers enclose, often in the form of stamps, when they return the books. These range from a few cents to \$10. And they are more than enough to pay the postage in mailing the books out. Thus the Library is not only spared from drawing upon its small income to mail the books, but

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also the address of the Margaret Peabody Lending Library. Sisters of the Holy Nativity engage principally in parochial mission work, but the Convent in Fond du Lac has a vestment and altar bread department, as well as the Peabody Library.



IN THE MOVIE MRS. MINIVER  
*A lettuce leaf found popularity.*

# The Lady and the Tune Named “Miniver” . . .

*both involve claims to literary immortality for the late Jan Struther—author, poet, and, what may prove most important of all, hymn-writer.*

**J**AN STRUTHER, who died last summer at the untimely age of 52, brought off a literary feat beyond the accomplishment of many a more gifted and more ambitious writer. She created a fictitious character more vividly alive than most living people. Mrs. Miniver, the creature of her imagination, may not be numbered among the immortals along with Mrs. Proudie, Mr. Micawber, Colonel Newcombe, and Sherlock Holmes; but in her gen-

eration, as it were, she achieved an enviable celebrity, which she continues to enjoy.

Mrs. Miniver was not born of the compulsive mood of the creative artist. She was, much more prosaically, the fruit of a journalistic assignment. In 1937, the London *Times* decided (I refer to that journal's obituary of Jan Struther) that the occasional articles which at that time appeared on the Court page would be the better for an infusion of feminine interest. This, it was thought, might be conveniently accomplished by inventing an imaginary female character, not very different in outlook and background from many of the ladies who (it was hoped) would

read of her doings, and by allowing this character to react to such seasonal vicissitudes as Christmas shopping or the end of the holidays.

Jan Struther had already contributed anonymous articles to the *Times* and had also published several books of poems, and appeared as a pleasant essayist under her nom de plume (Joyce Anstruther, derived from her maiden name), when she was invited to try her hand at the desired imaginary middle-class wife and mother.

She duly turned in her copy to the editorial desk, but there was no mention in it of Mrs. Miniver. But name there had to be, and that which was accepted with some demur (because it

## By the Rev. C. B. Mortlock

was seven letters long) became a household word in the select circle of readers of the *Times* — the highest-priced of the English national daily papers with an influence out of all proportion to its relatively small circulation.

In England the name and fame of *Mrs. Miniver* did not spread far beyond the households which took the *Times*. Nor did publication of the *Mrs. Miniver* articles in book form achieve a popular success. A couple of films were presumably absorbed by the regular movie fans — much as a caterpillar absorbs a lettuce leaf — but that contributed nothing to the literary significance of *Mrs. Miniver*, or, for that matter, to that of Jan Struther.

### THE WAY PAVED

In the United States, however, *Mrs. Miniver* became immensely popular. Readers of THE LIVING CHURCH do not need to be told that in the war years she stood for the typical educated Englishwoman coping with household and family problems with admirable resource and common-sense. The reception of *Mrs. Miniver* in America paved the way for the successful visits which her creator paid to the States as speaker and lecturer.

If the literary reputation of Jan Struther, simply as the author of some of the most deft thumbnail sketches of our time should tend to fade, along with others resting in part on the sentiment evoked by the years of trial, it is likely to prove more enduring when it is considered in the light of her verse, and, more particularly, of hymns that have gained an established place in many Christian congregations. She was 30 when she published her first volume *Betsinda Dances and Other Poems*. It was followed a year later by *Sycamore Square and Other Poems*. Her verses, and short stories also, appeared in such periodicals as *Punch*, the *New Statesman*, the *Spectator*, and the *London Mercury* — all of which cater to readers of cultivated taste.

Jan Struther's verse is always felicitous and seldom hints at the painstaking craftsmanship that had gone into its composition. Judged critically, it gives great pleasure on account of the pleasure which its author evidently took in the discipline of unusual forms and meters and the technique of internal rhymes and assonances. Happiness of expression, rather than profundity of thought, is

Jan Struther's principal characteristic as a writer of verse. There is a lyrical grace pervading both her religious and secular verses. Doubtless it reflects the author's sunny disposition. Certainly it suggests someone highly intelligent and intensely alive. For all that, it is questionable whether the little books of verse which came from the press between 1930 and 1940 are now much read. Certainly one rarely sees them quoted.

### HYMNODY HELPS

It is in the nature of things that once a hymn has gained admission to a recognized hymnal it has a good prospect for remaining there and so becoming familiar to several generations. Jan Struther's chance of that kind of immortality came with the compilation between the wars of *Songs of Praise*. Dr. Percy Dearmer, who had some years before taken a leading part, as general editor, in producing *The English Hymnal*, was the editor of the words in *Songs of Praise*. His theological position had undergone considerable change. At one time a leader in the Catholic revival in the Church of England, he had reached the stage when he could say that denominational hymn-books were becoming an anachronism. *Songs of Praise* was "for all the Churches." To that end there was much watering down of orthodox Church teaching, especially in references to redemption by the Blood



Anthony Babian

JAN STRUTHER  
"Lord of all joy . . ."

TUNING IN: ¶There is a green hill far away is found in *The Hymnal 1940* at No. 65. Stanza quoted in article is included, but starred, as one that "may properly be omitted without violating the sense." ¶The Three hymns by Jan

Struther in *The Hymnal 1940* are Nos. 313 ("We thank you, Lord of heaven" — from which the reference to horses, lambs, and dogs is taken), 363 ("Lord of all hopefulness" — see end of article), and 473 ("High o'er the lonely hills").



IN THE HYMNAL 1940  
A dog with a friendly face.

of Christ. Some well-known hymns were altered. For instance, *Mrs. Alexander's* "There is a green hill far away," short as it is, was amended by the omission of the stanza beginning,

"There was no other good enough  
"To pay the price of sin . . ."

The uninhibited paganism (in the best sense of the word) of Jan Struther's verses and her naturally joyous religious outlook, allied with her highly developed technical skill, made her an ideal recruit for the new work when it was being enlarged in 1932. She is represented in it by 12 hymns, all of which were written for that express project and all but one or two for the purpose of carrying a tune which the editors were anxious to include. Some of these hymns have spread to other hymnals. Three — including that with the lines

"For swift and gallant horses,  
"For lambs in pastures springing,  
"For dogs with friendly faces . . ."

— are in the hymnal of the American Episcopal Church.<sup>1</sup> Others are in the *Congregational Praise* and the official hymnal of the British Broadcasting Corporation.

Jan Struther was particularly happy in her children's hymns which, according to Dr. Erik Routley, a well-known authority on hymnology, are sung in half the schools of Britain. In them she adopts the informal language which addresses God as "you" in the hope that the child will express himself naturally. This is not uncommon in Roman Catholic books of devotion, but adult Anglicans feel slightly self-conscious when expected to use it.

An excellent example of the freshness of Jan Struther's approach is seen in her wedding hymn, a notoriously dif-

(Continued on page 27)

## Fall Book Number

**T**HIS Fall Book Number of THE LIVING CHURCH contains two features that we believe will be of unusual interest to Churchpeople generally. These are the articles on Jan Struther by our British correspondent, the Rev. C. B. Mortlock [see p. 12] and the article on the Margaret Peabody Lending Library by the literary editor [see p. 11].

Jan Struther's *Mrs. Miniver* has had a wide sale in America, where it is available in paper pocket size. It also achieved great popularity on the screen in the early years of World War II. When we read of Jan Struther's death this summer, we seemed to recall her name in connection with some of the material in *The Hymnal 1940*. A check on this revealed her as the author of three of the hymns in that volume.

It therefore seemed that here was a subject appropriate for a book number article—timely, of popular appeal, and with religious relevance. Fr. Mortlock seemed to be the man for the job. His article combines a judicious balance between Jan Struther as a popular novelist and as a writer of religious verse.

The article on the Margaret Peabody Lending Library is a good example of literary teamwork. The suggestion came from a LIVING CHURCH reader in Pittsburgh who wrote to tell us how helpful she had found the Library and to request that at some time we publish an article answering the questions that she (and presumably other LIVING CHURCH readers also) would like to know about the Library.

Indeed, so good an outline for such an article did this letter seem to be that the Literary Editor sent it to the Sister Librarian when he wrote to her asking for an appointment to visit the convent, see the Library, and gather data about it with a view to writing it up in THE LIVING CHURCH.

The Convent of the Holy Nativity is well worth a visit, both for its witness to the religious life and for its altar bread department and vestment rooms. Not only does it contain the Margaret Peabody Lending Library but also a well-stocked library for the sisters and novitiate and the library of the late Bishop Grafton of Fond du Lac, housed in the large room that used to be his study. The editor hopes to make another trip some day just to browse in this collection, which contains many old works no longer readily accessible, including files of the *London Church Times* of the 80's and 90's.

We hope that Churchpeople reading about the Margaret Peabody Library will decide that they want

to use it. We hope, too, that those who have religious books that they no longer want to keep will consider this institution a possible beneficiary. However, since storage space is somewhat at a premium, we suggest that they first write to the sisters to be sure that the books will fill a real need.

Now that fall is here and the days are shorter, we urge Churchpeople who have rightly spent much of their spare time in the summer out of doors, to resume their reading.

### ● *Old Revelations*

**R**ELIGION is a word that can be defined in many different ways, depending on the particular context of thought in which it appears. Sometimes religion is thought of from the standpoint of a deposit of revealed truth entrusted by God to His Church and authoritatively proclaimed—"preached"—by the Church to succeeding generations of mankind.

Any definition of Christianity as a religion must include this basic note of the preaching of a Gospel revealed by God. Yet, this Gospel being what it is, a man's religion is also something that grows from the inside out—his personal conviction, as to what is good, true and beautiful. Unless the revelation and the conviction make a sound and healthy junction, true religion in the Christian sense does not exist in that particular individual.

The Episcopal Church once deposed a bishop for heresy—and the heresy was Communist atheism. The Bishop, William Montgomery Brown, insisted in his defense that other bishops denied the literal meaning of one or more articles in the Creed, and he saw no essential difference between their denial of some and his denial of all. If being a Christian were merely a matter of accepting revelation, Bishop Brown was right—all bishops and clergy who stray away from the revelation in any particular should be lopped off. If being a Christian were merely a matter of acting and believing in accordance with conviction, Bishop Brown would have been right again—nobody should be thrown out for his honest convictions.

But if it is a matter of joining revelation and conviction, we think the Church is wise to be patient in pressing the claims of revelation lest damage be done to the human, and therefore more delicate, element in true religion—intellectual and moral honesty. The Church should be careful, first, not to claim the status of revelation for anything but the most essential elements of its message; and judicious even on the essentials as to the necessity for drastic action to defend a body of truth that is, after all, durable only if it can stand scrutiny.

And we think the Church is entirely right in judging in a particular case, such as that of Bishop Brown in 1925, that such drastic action as deposition is necessary when an individual's personal beliefs do

(Continued on page 29)

**FICTION**

**Power of Faith**

**THE LOST SHEPHERD.** By Agnes Sanford. Lippincott. Pp. 316. \$3.

Readers of *The Healing Light*, a widely-circulated book dealing with the principles of true healing through prayer and faith, will be delighted that its gifted author, Agnes Sanford, has given us in her latest work, *Lost Shepherd*, more of the same in the form of an excellent novel.

That acute understanding of human nature through a sane psychology which is Mrs. Sanford's gives her characters the breath of life; and her intimate knowledge of the vagaries of the parochial life and ministerial idiosyncrasies of our amazing Church will stimulate both appreciation and criticism by readers of varying views. As a novelist, Mrs. Sanford attempts one of the most difficult tasks of the craft; that is, to portray the development and growth of good rather than the degenerative force of evil.

Judging by the character of many best sellers, it is fatally easy to attract the public eye with lusty tales of vicious life, but to show the re-creative power of faith and to portray characters of goodness requires real skill. This Mrs. Sanford undoubtedly has, and her understanding of the principles of prayer gives intense reality to the miracles of healing and regeneration around which her story is built.

The tale is that of the priest of a well-to-do, "average," P. E. parish who is brought to realize that much of his saying and doing is earnest and well meaning vocalizing. Through a woman, suspected by the community of being undoubtedly "queer," if not questionable, he discovers the power and reality of the spiritual forces which he has preached but not really exercised. The interplay of character and the denouement are well handled and developed to an unexpected mark of true artistry.

Some may consider the book provocative or partially unsound—but it should be read.

R. B. GRIBBON.

**Again, the Eliots**

**THE HEART OF THE FAMILY.** By Elizabeth Goudge. Coward McCann. Pp. 337. \$3.75.

Again we meet the Eliot family, about whom Miss Goudge wrote in *The Bird in the Tree* and *Pilgrim's Inn*.

The story itself is a simple one. Sebastian Weber, an Austrian refugee — ill, bitter, and full of hatred — comes to

live with the Eliots and in "the heart of the family" finds peace.

It is not the plot, but the people — each a vivid characterization — that are important. How they meet their problems and what they think about them are even more important.

The book is typically Elizabeth Goudge, with humor, a touch of the mystic, sympathetic understanding of people, and delightful children.

MARION V. LIGHTBOURN.

**SCIENCE & RELIGION**

**Three "Spaces"**

**CHRISTIAN FAITH AND NATURAL SCIENCE.** By Karl Heim. Harpers. Pp. 256. \$3.50.

Professor Heim of Tubingen, who has recently completed a theological work in six volumes of which this is the fourth, is an exponent of that type of continental thinking commonly known as existentialism. The names that he mentions most frequently are (from the past) Fichte, Kant, and Kierkegaard and (from the present) Heidegger, Jaspers, and Buber. What distinguishes him chiefly from other members of this school (and from theologians in general, for that matter) is his mastery of the mysteries of modern mathematical physics and biology.

Heim understands the full implications for the faith of the fact that we live in a scientific age. He sees that, as a consequence of this fact, the characteristic philosophy of the present day is secularism. He gives an unusually perceptive and sympathetic account of the secularist position. Secularism is simply blind, and therefore entirely indifferent, to the kind of reality to which the faith bears witness. It was possible to carry on a real debate with the 19-century agnostics and atheists. But nowadays when we attempt to speak to the secularist we find that he just isn't listening; it is a monologue and not a dialogue in which contemporary apologetics is too often engaging.

According to Heim, the chief task of apologetics today is to construct a *world-picture* of belief which will be intelligible to the scientist without being bound to the latest "conclusions" of science. We must build on certain unshakable foundation-stones which the scientific method is incapable of handling. The first of these foundations is the self. The realm of the "non-objectivizable" subject has a structure entirely different from the scientific realm of the objective world, to which it is nevertheless intimately and indissolubly related. The second foundation is God.

The realm of the I AM has a structure quite different from the structures of the objective world and of the realm of ego beings, to both of which it is at the time directly related.

Heim's most original contribution is his suggestion that these three realms should be regarded as three "spaces." The key to the meaning of this suggestion is the notion of a multiplicity of spaces which has been made more or less familiar by modern mathematics and physics. The various possible spaces of physics are not differentiated by mutually exclusive contents but by different structural principles. Thus the relation between spaces cannot be compared with any intra-spatial relations but may be illustrated by the relations between various languages into which the same book can be translated.

The application of the concept of spaces to his three realms enables Heim to avoid the pitfalls of crude dualism in his anthropology and of crude supernaturalism in his theology. The relation between "soul" and body, and the relation between the eternal and the temporal, are not like the relation between two mutually exclusive substances or between the upper and lower stories of a house; they are like the relation between two spaces in which the same contents are arranged according to different structural laws.

Heim argues his thesis powerfully and eloquently, with a wealth of illustration. This work deserves serious study. It is to be hoped that the discussions which it arouses will not be a mere continuation of the monologue but will open up a genuine dialogue.

D. R. G. OWEN.

**WAR & PEACE**

**Primer on Pacifism**

**WAR, PEACE, AND THE CHRISTIAN MIND.** By James Thayer Addison. Foreword by the Rt. Rev. Henry Knox Sherrill. Seabury Press. Pp. xii, 112. \$2.

This is a small book, but a pithy one, clearly and carefully written and provided with a bibliography and index for the like of which many a larger volume would be improved.

In this, the last work to come from his pen, the late Dr. Addison considers sympathetically the pacifist position, differentiating between the pragmatic pacifist (who is pacifist because he thinks pacifism will work better) and the Christian pacifist (who believes that his position is the right one regardless of results, which are entirely up to God).

Indeed, so sympathetically is the case

for pacifism presented that one wonders, at the outset, if this is not the side which Dr. Addison is going to support. Yet in the later chapters the weaknesses of pacifism are one by one dealt with, the author even aligning himself with those who believe that the atomic bomb has not changed the ethical situation essentially.

This is a book that bears reading by pacifists and non-pacifists. Its chief weakness, perhaps, is its disproportion of quotations from other writers.

FRANCIS C. LIGHTBOURN.

## POLITICS

### A Timeless Custodianship

THE CONSERVATIVE MIND from Burke to Santayana. By Russell Kirk. Regnery. Pp. 458. \$6.50.

In the limited space available for this notice, it is impossible to deal adequately with a volume that furnishes so monumental a survey of conservative thinking from mid-18th century (when the word "conservative" came into circulation) to mid-20th century. Russell Kirk's searching thesis has inspired an eight-column review in *Time* and hardly less deferential treatment at the opposite pole of standard U.S. journalism, *The New Republic*.

Yet its potential influence is barely suggested thereby. For atop his basic examination of men and minds the author has set forth a powerful synthesis of conservative thought, demonstrating how affirmative and creative that thought can be for an era demoralized by utilitarianism, determinism, materialism, secularism, and other steadily decomposing forms of liberalism. *The Conservative Mind* is an epochal work because it not only chronicles the development of certain ideas about human society and the divine will but also animates those ideas in a fashion most urgently relevant to contemporary problems of politics and statecraft.

The book should give Anglicans a new insight into the old gibe concerning the Church of England as "the conservative party at prayer." All the great conservers here accounted for are religious men as a matter of definition, and in largest proportion they are — from Edmund Burke through John Randolph of Virginia to Gordon Keith Chalmers of Kenyon College — either "Church of England, sir," as Randolph proclaimed himself, or American Episcopalian.

Nor can that be regarded as accidental if we reflect on Burke's quasi-sacramental view of government; on the conviction of all these conservatives that a statesman participates in a timeless custodianship; on conservative reverence for the accumulated wisdom, experience, and tradition of the race; on the con-

servative intuition that history is a key to the wonderful writ of God. This is a book for the new generation of Christians.

MAYNARD KNISKERN.

## CHRISTIAN MARRIAGE

### Development of a Divergence

THE STATE OF HOLY MATRIMONY. An Investigation of the Relationship between Ecclesiastical and Civil Marriage in England after the Reformation, with a Consideration of the Laws relating thereto. By Reginald Haw. Macmillan. Pp. xi, 214. \$4.50.

The wide divergence in modern England between the canon law of the Church of England and the civil law of the state is the subject of the scholarly and reliable dissertation, *The State of Matrimony*, by Reginald Haw, vicar of Humberstone, Lincs.

This book sets forth the historic and official doctrine of the Church of England concerning the state of matrimony; i.e., that it is an indissoluble status, a "holy estate"; "the voluntary union for life of one man and one woman to the exclusion of all others." The author demonstrates that this concept of marriage was inherited by both Church and state in England from the canon law of Western Christendom, which goes back to the early Church. The contractual concept of marriage, however, has been accepted by the state, beginning with a small rift from the ancient doctrine at the time of the Reformation and developing in modern times into a wide chasm. The object of this study is to trace the development of this divergence.

In Part I, entitled "The Church and Marriage," the author deals in detail with the teaching of the Church during this period, proving conclusively that the Church has not wavered in its allegiance to the concept of marriage as a status; not even during the Reformation when the influence of the Continental reformers was very strong, nor in recent decades despite the personal opinions of some Churchmen who have sought "to dilute the historic law and doctrine of the Prayer Book."

In Part II, "The State and Marriage," the vicar accurately gives the history of the development of the idea that marriage constitutes merely a contract, which can be dissolved *ex causa subsequenti* (i.e., for reasons arising after the marriage), beginning with the Private Parliamentary Bills for Divorce on the ground of adultery down to the Matrimonial Causes Act of 1937, which extended the causes for absolute divorce. The result has been an alarming increase in the number of divorces in England during the following decade

(1937-1947), with "the consequential tale of shattered dreams, wrecked homes and warped infant lives, the enfeeblement of a social structure which has hitherto been cemented by a respect for the marriage-bond."

In the final section of his book, the author sets forth his conclusions, among which are the following:

1. The Church should clearly reaffirm what the divine law, according to her formularies, requires marriage to be. In fact, he has been moved to write, as he states in the Preface, because, in his opinion, "insufficient study has been given to the first principles, the nature, the ethos of marriage."

2. Those who teach that the indissolubility of marriage is merely a counsel of perfection are saying things which are not consistent with what the Church of England has historically taught; i.e., not simply that the bond of marriage ought not to be, but that it cannot be, dissolved — except by death.

3. He considers that the Canon proposed by the Archbishops' Commission in 1946 which would give a bishop the discretionary power to permit the remarriage of persons divorced on grounds of nullity is unwise in its present form. He discusses brilliantly the dangers involved in such a procedure without the proper safeguards, and reminds us that the Church of England purged herself of such medieval laxity during the Reformation.

4. He suggests that the Church of England should no longer be required to solemnize in parish churches the marriages of persons who are "hostile to, or neglectful of, the Church's principle" of marriage; and that those who are married in parish churches should be required to receive adequate preliminary instruction concerning the nature of matrimony.

This book is a splendid contribution to the study of a problem which is seriously threatening the very fabric of Western civilization and should be read by all who are concerned with this situation, and especially by bishops, priests, and chancellors. The statements of the author are fully supported by a long series of citations to an imposing list of authorities and authentic documents which are outlined in the bibliography.

EDWARD B. GUERRY.

## SELF HELP

### A Counter Offensive

BEYOND ANXIETY. By James A. Pike. Scribners. Pp. 149. \$2.75.

The author of *Beyond Anxiety*, who is dean of the Cathedral of St. John the Divine, New York City, has written a book which, according to the title page, contains "the Christian answer to fear,

guilt, inhibition, frustration, indecision, loneliness and despair." His work is assured wide reading as the Pastoral Psychology Book Club's selection for September.

While Dean Pike's focus is on psychological problems, his theme remains that for which he has become well known: a clear and forthright indictment of secularism as inadequate to save man's soul. Many passages "sound off" for the Christian faith. This is one book of help which gets beyond the vague "peace of mind" formula by confronting man with the eternal claims of God.

The author is an able and energetic defender of the faith. His message is clear and unequivocal when presenting the Christian alternatives to secular views. His treatment of psychological problems provides an opportunity to clear up certain misconceptions about Christianity — as, for instance, his discussion of the erroneous idea that Christian belief involves a body-spirit dichotomy. The chapter on loneliness and the exposition of it here in terms of unrelatedness leads directly into a compelling presentation of the real meaning of the Holy Spirit Community.

In many ways this is a book of spiritual direction and encouragement — a Christian counter-offensive in pastoral theology. Its very nature as polemic, however, may cause some to feel that the problems get lost in the haste to give the answers. Thus the thesis is put forward that "deep anxiety comes from having put our trust in something that is ultimately untrustworthy."

It is further pointed out that, since that to which we give ultimate reliance is in fact our god, idolatry is one of the root causes of anxiety. This is a constant theme of the Old Testament prophets and it is a creative use of Biblical insight. But its usefulness is limited in Dean Pike's treatment because no clear distinction is made between neurotic anxiety and the unavoidable anxiety of existence. Hence the disturbed person who reads, "Polytheism in worship leads to schizophrenia (split-personality) in life," might confuse his illness with the tendency of all men to idolatry and be driven further into pathological anxiety.

Dean Pike is right in pointing out that freedom and existence involve anxiety and always present man with the alternative of faith or idolatry. But it should be added that in any given case man's freedom itself may be limited and diminished by emotional impoverishment sustained and habituated in his interpersonal relations.

In the nature of minor objections one wishes that the writer had developed his themes more thoroughly. The brevity and the conversational language style produce a liveliness which, in my opin-

ion, is somewhat dissipated by frequent interruptions for statements in parenthesis and by sentences without verbs.

The real contribution which this book makes toward an understanding between theology and clinical pastoral work should encourage the author and others to further efforts in the same field.

CHARLES R. STINETTE, JR.

## RELIGION IN USA

### Who Briefed the Author?

APOSTLES OF DISCORD. By Ralph Lord Roy. Beacon Press. Pp. 437. \$3.75.

A study of organized bigotry and disruption on the fringes of Protestantism is the subject of this book by a Methodist minister, trained at Union Theological Seminary. The author says the program and vitality of Protestantism is threatened today by organized malcontents who zealously seek to promote hate and disruption under the banner of the Christian faith.

This book covers the Communists and their supporters; what is known as "fellow travellers"; those on the very right of economic conservatism, and various brands of fundamentalists, and bible preachers. The author's "Apostles of Discord" also include the flagrant racists, the ultra-nationalists, those hating Jews, Roman Catholics, Negroes, various types of Anglicans, Protestants, and Orthodox. The author gives names, places, dates, speeches, quotes, and plenty of research has gone into this book, not only to get it published in the first place, but to prevent libel suits also.

The documentation for much of this book is clear, but often the author's private wars, aversions—basically "what he considers to be hostile to the groups he likes"—introduces itself into the main stream of the chapter. A careful reader certainly must watch that.

The Episcopal Church is given "the treatment" in the book, and each reader will have to decide who he thinks briefed the author on our Church. He says, for example: "The 2,500,000-member Protestant Episcopal Church has been embroiled in a family quarrel quite unlike that of any other denomination. . . .

The high warrant brief mention in this particular study because of the disruptive activities of a vociferous minority among them—particularly in their bitter opposition to coöperation with other Protestant denominations. . . . Episcopalians oriented toward the American Church Union usually feel closer kinship with Roman Catholicism than with American Protestantism." Obviously, in the space available, a complete review is impossible. Individual readers will have to answer the question whether the American Church Union really belongs among reds, fascists, thieves, and Bible

fundamentalists. The author attacks many groups, but has only praise for the National Council of Churches.

Before various Congressional committees recently several Episcopal Church organizations and clergymen were called red or red-inclined. These very names are in this book.

FREDERICK H. SONTAG.

## HISTORY

### "True to my Master"

THE REVELATIONS OF MECHTHILD OF MAGDEBURG (1210-1297) or The Flowing Light of the Godhead. Translated from the Manuscript in the Library of the Monastery of Einsiedeln by Lucy Menzies. Longmans. Pp. xxxvii, 265. \$5.

Everyone interested in mysticism owes a debt of gratitude to Lucy Menzies for her competent translation, with its useful introduction, of *The Revelations of Mechthild of Magdeburg*.

While there are frequent references to the *Revelations* in Evelyn Underhill, and while Lucy Menzies herself had included a short chapter on Mechthild in her *Mirrors of the Holy* (1928), this is the first translation into English of Mechthild's book.

Not much is known of Mechthild's long life (1210-1297), the greater part of which was spent in Magdeburg, but it was lived in the century of the Minnesingers, a time of poetic and spiritual awakening. Bidden to write down her revelations, she did so, now in prose, now in verse, often in dialogue form, but never going far from her great theme, the love of God for the soul. Though expressed in the language of the Minnesingers, there can be no doubt of the genuineness of the mystical experience recorded. To give one quotation out of a dozen that come to mind, one may take her prayer at a time of great spiritual desolation:

"Ah! Lord! seeing Thou hast taken from me all that I had of Thee, give me of Thy grace the gift every dog has by nature, that of being true to my Master in my need, when deprived of all consolation. This I desire more fervently than Thy heavenly Kingdom!"

SISTER HILARY, CSM.

### New Occasions, New Ways

EARLY CHRISTIAN FATHERS (Volume I, Library of Christian Classics). Newly translated and edited by Cyril C. Richardson, in collaboration with Eugene R. Fairweather, Edward R. Hardy, and Massey H. Shepherd. Westminster Press. Pp. 415. \$5.

The new British-American *Library of Christian Classics* begins auspiciously with this volume, *Early Christian Fathers*, which should be of special

interest to readers of THE LIVING CHURCH because the editors and translators are all Anglicans, Richardson of Union, Fairweather of Trinity College, Toronto, Hardy of Berkeley, and Shepherd of the Episcopal Theological School.

They are to be congratulated on the production of a valuable work which will be useful not only to scholars but to all who are concerned with the beginnings of Christian literature and theology. Their book includes fresh translations of most of the apostolic fathers, some of the apologists, and excerpts from Irenaeus. All are accompanied by excellent succinct introductions, brief notes, and full bibliographies. At certain points one might wish for more than is here (where is Melito's *Homily on the Passion?*), but what is here is all worth having.

The editor speaks critically (p. 85) of "a modern Protestant tendency to emphasize the decline of the New Testament faith in the post-Apostolic period, without fully appreciating the connection between the New Testament and the subapostolic writers." *Early Christian Fathers* should do something to counteract this tendency, which most of the great New Testament critics of the last generation would have found unsound, both historically and theologically.

On the other hand, there is room for a few more notes to illustrate the extent to which most of these writers, and especially the apologists, make use of contemporary philosophical themes. They do not simply reiterate Biblical ideas but express them in new ways for new occasions. ROBERT M. GRANT.

### Picture of a Cult

PRUDENTIUS. With an English translation by H. J. Thompson. Loeb Classical Library. Harvard University Press: Volume 1, 1950, Volume 2, 1953. \$3 a volume.

With the recent publication of the second volume the Loeb Classical Library completes the works of Prudentius. (The first volume of Prudentius was published in 1950.) Planned among the first of the books in the Loeb series, it has turned out, through the death of the original translator and editor, to be one of the last.

Prudentius was one of the most widely read Christian authors during the middle ages. Until this edition there has been no complete translation of his works into English, and no readily available translation of any considerable part of them. His best known work, *Cathermerinon* ("the daily round") contains the hymns "Of the Father's love begotten" and "Earth hath many

a noble city" (20 and 48 of *The Hymnal 1940*) as well as a number of others which are included in other English hymnals and in the Roman Breviary. The second volume contains the "Reply to the Address of Symmachus," "Crowns of Martyrdom," and "Scenes from History." As Prudentius was a Spaniard, it is not surprising that the "Crowns of Martyrdom" includes many from that country who suffered in early persecutions.

Reading these poems gives a vivid picture of the growing cult of the martyrs. The translation throughout is in prose, appearing on opposite pages with the Latin text, as usual. It is clear and idiomatic, and one whose Latin is rusty can follow the lines of the original with little difficulty. For those interested in the early history of the Church, these two volumes will be a welcome pair.

HOWARD T. FOULKES.

### Meeting the Problem

SIR THOMAS BROWNE: RELIGIO MEDICI. Edited by J. J. Denonain. Pp. 176. New York: Cambridge University Press. \$5.

Jean-Jacques Denonain has in this volume produced a definitive edition of the *Religio Medici*, which will be a delight to English scholars and all who are interested in the literature of the 17th century. The text as edited is as nearly what Browne actually wrote as can be ascertained and will allow the reader to compare the successive versions and study the evolution of Browne's thought.

The 17th century was the golden age of English religious writing, and Browne is perhaps the best example of how a Churchman, who was not a trained theologian, met the problems presented by the then current interpretation of the Bible, particularly the Old Testament. In many respects his attitude is strikingly modern.

The *Religio Medici* can be read with profit by anyone today, particularly a Churchman, although the price of this edition will place it beyond the reach of most. HOWARD T. FOULKES.

### A Companion Volume

THE HISTORY AND TREASURES OF WESTMINSTER ABBEY. By Lawrence E. Tanner. British Book Centre. Pp. 128. \$4.50.

The early part of the year saw the publication of Lawrence Tanner's *The History of the Coronation*, a most attractive volume with a profusion of pictures and a facsimile, thrown in, of the London *Sun* of June 28, 1838 (Queen Victoria's coronation).

Now, Mr. Tanner, who is "Keeper

of the Muniments and Library," Westminster Abbey, has produced a history of the Abbey which is best described as a companion volume to the earlier work (the two fit exactly on a book shelf); but there is no facsimile of the *Sun* of December 25, 1066, giving account of William the Conqueror's coronation.

The book is in part an appeal for a million pounds toward urgent repairs and running expenses of the Abbey.

FRANCIS C. LIGHTBOURN.

## BIBLE

### For Meditation and Study

THE INTERPRETER'S BIBLE. Volume 10 (1 and 2 Corinthians, Galatians, Ephesians).\* Abingdon-Cokesbury. Pp. x, 749. \$8.75.

Readers who expect from the *Interpreter's Bible* sound scholarship, a comprehensive review of the problems of interpretation, an exegesis of the text which recognizes all the factors involved, and an exposition of the meaning which can enlighten the layman's meditation and guide the pastor's study, will not be disappointed in this 10th volume of the series, given over to 1 and 2 Corinthians, Galatians, and Ephesians. The names of the contributors are sufficient to commend their work to New Testament specialists.

In the use of this volume, the introduction to the particular Epistle under study should be read in full before one turns to the text and its meaning. The positions adopted by the writers are essentially conservative, but the findings of more radical critics are noted, and the only valid objection will be the insufficient allowance for the extent to which the thought-forms of the first century affected St. Paul or the author of Ephesians in their expression of Christian truth.

The exegesis of the text is in each case given by the writer of the introduction. The work on Galatians suffers slightly from an undue stress on the opposition between law and grace, and in a few places the exegesis of Ephesians takes insufficient account of the mythological background of the Epistle's terminology, but these faults are minor ones. The study of I Corinthians leaves little to be desired, and that of II Corinthians deserves high praise.

The exposition is handled by distinguished pastors who possess a marked degree of scholarship. The many controversial issues in I Corinthians are treated with fairness and insight, and the work on II Corinthians is excellent. The ex-

\*Contributors: C. T. Craig, John Short, F. V. Filson, James Reid, R. T. Stamm, O. F. Blackwelder, F. W. Beare, T. O. Wedel. Anglican contributor, T. O. Wedel, does exposition on Ephesians.

position of Ephesians should have been brought into closer relation to the exegesis of the text, while that of Galatians does not quite escape the wrong emphasis of its introduction and exegesis. The pastor as well as the scholar will need to have other books on his shelves to guide him in his treatment of these Epistles, but no serious student can willingly be without this volume.

J. HOWARD W. RHYS.

### Values: Critical and Theological

**THE INTERPRETER'S BIBLE.** Volume 2 (Leviticus through 2 Samuel).\* Abingdon-Cokesbury. Pp. x, 1176. \$8.75.

This volume follows the usual plan of *The Interpreter's Bible*. Each book is provided with an introduction dealing with its message, content, composition, religious and historical significance, etc. This includes a select bibliography.

This is followed by the King James and Revised Standard texts, in parallel columns (the latter proving anti-Massoretic in many places), and the exegesis and exposition. The exegesis and exposition combine reverent and mature scholarship, with penetrating interpretation, but with no thought being given to the division of the books into the Law, the Prophets, and the Writings.

Due recognition is, however, given to recent interest in Old Testament theology, and Micklem stresses in Leviticus the fact that "we cannot understand New Testament theology without understanding the Old Testament" (p. 8). In Numbers, a compilation of different sources, there is an abundance of exegesis, but the reviewer was disappointed at the thinness of exposition.

Reaching Deuteronomy — a book cited 83 times in the New Testament — we find a type of exegesis reflecting a certain appreciation of theological values and eternal truths. In Joshua there is excellent material by John Bright, his explanation of the "Bethel-Ai" environment being refreshing and illuminating (pp. 583-584). On Judges Jacob Myers favors a meaning for "judge" ("a charismatic personality, a man of wisdom and prowess") which is novel but worth thinking about. There are good contributions on Ruth and the book of Samuel.

Many appropriate maps and nuggets of archaeological information are found in this volume and are adequate to show the reader the right direction of approach. EDGAR C. YOUNG.

\*Contributors: John Bright, A. G. Butzer, G. B. Caird, J. T. Cleland, P. P. Elliott, Ganse Little, John Marsh, Nathaniel Micklem, J. M. Myers, Pierson Parker, J. C. Schroeder, H. H. Shires, J. R. Sizoo, L. P. Smith, G. E. Wright.

The Anglican contributors, Bishop Shires and Dr. Parker, collaborate on the exposition of Deuteronomy.

## THEOLOGY

### No Idealization

**SPIRITUAL AUTHORITY IN THE CHURCH OF ENGLAND.** An Enquiry. Longmans. Pp. xxiv, 218. \$4.50.

In this book, Canon Rich investigates the problem of doctrinal authority from the standpoint of the Church of England. This standpoint retains belief in catholicity, while acknowledging division. Hence, it faces hard questions.

The author does not idealize the Anglican position, nor does he oversimplify. The first part of the book is a historical study of the English philosophies of authority since the Reformation. Andrewes, Hooker and Newman are quoted extensively. The second part wrestles with the question at first-hand, giving special attention to Roman Catholic theory.

The relations between Scripture, tradition, religious experience and the free use of the reason are seen lying behind the problem in the writers studied in Part I. Toward its solution, Canon Rich brings out the fact that revelation is itself a relationship between persons. Therefore the status of the receiver is as much involved as that of the Revealer.

Further, the Church has a twofold nature, corresponding to the two natures of Christ. By this doctrine we take into account the ideal Body of Christ on the one hand, and the "empirical" institution on the other. These two natures of the Church must never be separated, as in Calvinism, nor confused, as in Romanism.

Apart from these and similar principles, Canon Rich does not offer an absolute solution. He presents the work as an initial inquiry on his part, indicating in the preface that he may follow it up with a "more coherent" statement of the problem.

This is not a book to dip into. However, those who read it consecutively will greatly benefit from the humble gathering and analysis of sources. In view of this virtue, it is unfortunate that the author did not clarify his style. Smaller sentences, and more of them, would have made better reading. Even some additional commas would have helped. C. EDWARD HOPKINS.

## MISSIONS

### Ignored, the Cross

**THE CHRISTIAN ATTITUDE TO OTHER RELIGIONS.** By E. C. Dewick. Cambridge University Press. Pp. ix, 220. \$5.

This book is a plea for the reform of Christian missionary policy and practice, urging coöperation with non-Christian

faiths in the field. The author's concern is rightly to put an end to the intolerance of Christian missions, but his purpose is toward a greater permeation of non-Christian cultures with Christian ideals and a coöperative effort to find a true knowledge of God with others. His argument consists in examining the words of our Lord, which he finds urging tolerance and respect for others, and Church tradition, which he finds generally hostile to other religions.

This reviewer believes that the author relies too exclusively on liberal New Testament scholarship and does not always understand Christian doctrine well enough to interpret tradition. The key to his argument lies in his rejection of the orthodox doctrine of the Incarnation as the final and unique act of God for man's redemption. Hence the need for other revelational insights through interreligious coöperation.

The book begins promisingly with an examination, not only of other historical faiths, but of political and secular religions of our time. Unfortunately this is not developed; nor are secularism, ethical culture, and scientific humanism treated as serious religious alternatives. The book becomes a tract against Kraemer's *Christian Message in a Non-Christian World* and a plea for reform along the liberal lines of *Re-Thinking Missions*.

One fruitful inquiry which was omitted was Dr. A. G. Hogg's, in his *Christian Message to the Hindus*, which points out that the Christian message of Incarnation and redemption is the only hope for the East, where religion avoids the meaning of creation and sin. That the Cross has an answer for the human situation, and is the only means by which it can be proclaimed, is strangely ignored in this volume.

JOHN M. GESSELL.

### In Brief

**WHAT IS CHRISTIANITY?** By Walter Lowrie. Pantheon. Pp. 192. \$2.50.

Ten chapters, written at various times and all but the last reprinted (save for additions "necessary to weld them together as a whole") from the theological journals in which they first appeared, make up *What Is Christianity?*

Unifying theme: What's the Matter with Christianity? — discarded as a title, author says, "for fear it might seem to reproach God for giving us the Gospel, instead of man for misconceiving it."

The book contains a scathing indictment of doctrine of justification by faith alone. Last chapter is a somewhat sophisticated Ignatian meditation on our Lord's journey to Jerusalem to die:

"Jesus was a meteor which flamed for a short time across the sky of Judaea, drawing all men's eyes to it — and when in that latitude it was no longer visible, 'Lo, it bursts o'er all the earth.'"

OF THE IMITATION OF CHRIST. In Four Books by Thomas a Kempis. Translated by Abbot Justin McCann. Newman Press. Pp. xvi, 262. \$2.50.

A handy, attractive, and clearly printed new translation of *Imitation*.

Translator, in stating that he used text of Thomas' own autograph (now in Royal Library of Brussels and many times reprinted from facsimile reproduction of 1879), adds that a translator of the book "has no occasion to occupy himself with textual problems."

Yet blurb on gift pack says translation "takes note of recent textual criticism"!\*

GODFREY GOODMAN: BISHOP OF GLOUCESTER, 1583-1656. By Geoffrey Soden. SPCK.† Pp. xiii, 511. 42/-.

A lengthy and detailed biography of the only post Reformation English bishop who is generally reputed (though the evidence seems inconclusive) to have died in the Roman Communion.

An hour's browsing through this work reveals one omission: on page 473, footnote 1, to the only Anglican bishops (Gordon of Galloway, Ives of N. Carolina, and possibly Goodman) the author knows to have submitted to Rome should be added Kinsman of Delaware (resigned 1919).

SIMPLE HERALDRY. By Iain Moncreiffe and Don Pottinger. Thomas Nelson. Pp. 63. \$2.50.

A GRAMMAR OF ENGLISH HERALDRY. By the late W. H. St. John Hope. New York: Cambridge University Press. Pp. xii, 100. \$1.75.

Two beginner's books on heraldry. *Simple Heraldry* is a most attractive primer with streamlined text that serves as running commentary on hundreds of colored pictures, amusing as well as instructive.

The *Grammar of English Heraldry* is the second edition, revised by Anthony R. Wagner, of a work first published in 1913, which received favorable review at that time.

REBEL PRINCESS. By Evelyn Anthony. Thomas Crowell. Pp. 249. \$3.

"A Romantic Novel of the Early Years of Catherine the Great" of Russia. A good story well written.

ORIGEN: CONTRA CELSUM. Translated with an Introduction and notes by Henry Chadwick. New York: Cambridge University Press. Pp. x1, 531. \$11.50.

Translation is based on text of Koet-

\*Traditional authorship has been disputed, but is defended in *The Imitation of Christ*, translated, with introduction, by Leo Sherley-Price (Penguin Books. Pp. 214. Paper, 65 cents), who points out that Brussels MS — which contains other treatises besides the *Imitation* — is signed by Thomas, who could hardly have included, under his own hand, a work by somebody else.

†Agents in America: Macmillan.

schau, but translator says that, when papyrus text of first two books, found 1941, is published, "it will no doubt throw light on some obscure places."

The book will probably find its chief usefulness among those interested in early Church history who either do not know Greek or do not wish to take the time to read so lengthy a work in the original, but who do desire a general familiarity with it. A work of evident erudition and an attractively produced volume.

CRUDEN'S UNABRIDGED CONCORDANCE to the Old and New Testaments and the Apocrypha. Grand Rapids, Mich.: Baker Book House. Pp. 719. \$6.95.

BIBLE STUDENT'S ENGLISH-GREEK CONCORDANCE AND GREEK-ENGLISH DICTIONARY. By James Gall. Baker Book House. Pp. vii, 334, 32. \$4.95.

Cruden's Concordance, first published in 1737, is still standard among Bible concordances, which enable a person, by turning to a word, to track down all occurrences of that word in Holy Scripture.

Not all editions of Cruden cover the Apocrypha, as does this one, which, according to the publishers, "is the large, *unabridged* edition . . . as it came from the desk of the original author, Alexander Cruden."

To cram so much material in such compass requires a very small type, which will be trying to some eyes.

Cruden's Concordance is limited to the King James Version.

For Hebrew or Greek words underlying King James text one may consult Young's Concordance (O. T. and N. T.) or (for N. T. only) Gall's *Bible Student's English-Greek Concordance and Greek-English Dictionary to the New Testament*, originally published 1863, now reprinted. This last classifies occurrences of every English word under the headings of the various Greek words that it translates in King James. Useful for quick reference where an edition of Young with dictionary supplement is not available — and a much smaller volume than Young.

### Books for Children

THE HOLY GRAIL. By Bryan C. Cooke. Golden Legend Series. Illustrated from the Codex Palatino in the Florence Museum. British Book Centre. Pp. 190. \$2.

KING ARTHUR AND THE ROUND TABLE. By A. M. Hadfield. Illustrated by 8 color plates, and 14 black and white drawings by Donald S. Cammell. Dutton. Pp. 232. \$2.25.

To take these two books in order: in the former the legend of the Holy Grail is told as a coherent story from many sources. In the latter it is one of the four Arthurian legends.

The former book is in the style of the earlier sources, while the latter is in more modern English, and therefore is more easily read by younger readers.

PETER POCKET AND HIS PICKLE PUP. By May Justus. Henry Holt. Pp. 141. \$2.50.

Each chapter is a different story of a little boy (and his dog) who lived with his grandmother in a little log cabin at the foot of the mountain. The people are real and the episodes amusing (6-9 years old).

ELSA'S LULLABY. Author not named. Augustana Book Concern. Pp. 43. Cardboard, 60 cents.

A delightful story of a refugee family on an American farm, and of a little girl's attempt to win a music prize to raise money for a missionary cause. Humor and pathos (6-9 years).

TOM'S MAGIC TV. By Andre Dugo. Illustrated by A. Dugo. Holt. Pages unnumbered. \$2.

The story of a little boy who became so interested in TV that he suddenly found himself inside the TV set, dialed from program to program by his sister as he switched from one wild adventure to another. Copiously illustrated, imaginatively funny — what one is likely to think might happen to youngsters glued to television.

THE BOY JESUS. By Pelagie Doane. Oxford University Press. Pp. 55. \$3.

A simply and charmingly written story of Jesus from birth to the time He went to the Temple with His parents. Beautiful colored illustrations, with real expression in the faces. Both illustrations and text picture a happy family life.

### Books Received

THE OPTIONAL GOD. By Stephen F. Bayne, Jr., Bishop of Olympia. Oxford University Press. Pp. ix, 145. \$2.45.

THE STORY OF JESUS. By Theodore Parker Ferris. Oxford University Press. Pp. 123. \$2.30.

A PATTERN FOR LIFE. By Archibald Hunter. Westminster Press. Pp. 124. \$2.

IN THE STEPS OF JESUS. By H. V. Morton. Illustrated with photographs. Dodd, Mead. Pp. 218. \$3. ["A Travel Book about the Holy Land for Young People."]

THE GALILEAN WAY. By Jeremy Ingalls. Longmans. Pp. 266. \$4. ["A Book for Modern Skeptics"].

NUN IN RED CHINA. By Sister Mary Victoria. McGraw-Hill. Pp. viii, 208. \$3.50.

HOW TO LIVE WITH YOUR TEEN-AGER. By Dr. Dorothy W. Baruch. Illustrations by Lois Fisher. McGraw-Hill. Pp. xiii, 261. \$3.75.

CHOIR OF MUSES. By Etienne Gilson. Sheed & Ward. Pp. 196. \$3.50.

HERALDS OF THE GOSPEL. By H. T. Lehmann. Muhlenberg. Pp. xii, 76. \$1.25.

**WEST VIRGINIA** — An older men's seminary is being conducted in the diocese of West Virginia. Two years in the three-year program are already completed. Of 12 men selected by Bishop Campbell, coadjutor, the first year, 11 still are in. Of 25 selected last year, 12 still remain. The men in the "laymen's seminary" receive nine months' instruction through a correspondence course, each year, and eight days of personal instruction at Peterkin Conference Center in West Virginia. The dean of the seminary is the Rev. J. H. Harvey, and the instructors are Bishop Campbell and the Rev. W. E. Hoskins. Upon completion of the course and provided the candidates pass the necessary examinations, they can enter the ministry with no additional theological training.

**COLORADO**—When the cornerstone was laid for St. Luke's Church, Denver, Colo., on June 11, 1890, into it went a box containing newspapers of the day, coins, church papers, and bulletins. Recently, more than 63 years later, the cornerstone was removed as the old stone church underwent an expansion that will add 19 feet to its front.

Among other items found in the box was a copy of *THE LIVING CHURCH* dated Saturday, June 7, 1890. The Rev. Dudley Bruce, rector, examined the contents and then said that, when the cornerstone is replaced, the old box plus new contents will be put back again.

The church's appearance will not be altered by the present \$51,000 expansion. The original stone facing has been saved to be replaced on the new front. The project may be completed by Christmas.

**PITTSBURGH** — Maintaining an adequate blood bank is a problem for every major hospital. Blood that is used must either be replaced by a donor or bought from a central blood bank which is a costly matter. A good example is St. Margaret Memorial Hospital in Pittsburgh, Pa., which found that last year 43% of its patient days were devoted to free or part-pay patients.

The idea that Episcopalians throughout the diocese had a chance for real service in meeting the blood bank needs of an Episcopal Church hospital [St. Margaret's is a diocesan institution] occurred first to Mrs. Thelma Gunia, secretary to the suffragan bishop-elect, the Rev. William S. Thomas, Jr. The idea took hold. The diocesan Woman's Auxiliary agreed to sponsor the program and the Brotherhood of St. Andrew

**TUNING IN:** ¶Strictly speaking, *Choral Evensong* is Evening Prayer with singing not only of Magnificat and Nunc Dimittis but of Psalms, versicles and responses, Creed, Lord's Prayer, and prescribed Collects; but term is popularly used for service



ST. MARGARET'S HOSPITAL, PITTSBURGH  
*The Bishop\* led the way.*

volunteered its assistance. The big push came when Bishop Pardue offered to lead the diocesan clergy on September 9th in meeting the first and largest quota of 20 pints. The clergy came from as far as 50 miles from Pittsburgh and topped the requested amount by five pints.

For October the Brotherhood of St. Andrew will meet the ten pint requirements from among their own ranks and in the months following the Woman's Auxiliary will be responsible for having the quotas met from members of various parishes throughout the diocese.

**ALASKA** — New All Saints' Church in Anchorage, was dedicated by Bishop Gordon on August 30th. More than 700 persons were in attendance at the four services that day, two celebrations of Holy Communion, Confirmation, and Choral Evensong.¶ Presiding Bishop Sherrill, who stopped in Alaska on his way to Tokyo, preached at two of the services.

The dedication climaxed a two-year building program at All Saints. The building is in three sections under one roof and consists of a three-bedroom

\*On bed: Bishop Pardue. Clergy, left to right: Donald H. Gross, Ward Smith, C. Dale David Doran, Perry Porter, Harwood C. Bowman Jr., Neale Morgan, William Kier, Jack Bosman, Robert Muhl, Gilbert Watt, Douglas Kierstead, William Stephen. Technician is Jean Sickels. Other lady: Miss Louise Ludewig, hospital superintendent.

rectory; the parish house with nine classrooms, the parish office, and a guildroom; and the church nave and chancel which will seat 300. This replaced a tiny Church seating 70 and a small parish hall adequate for a Church school of about 50. A parish hall, 90'x35', is under the church proper and it has two adjoining kitchens. The total cost of the building will approximate \$170,000, but the value of the building exceeds \$300,000. This was possible because the contractor, Maynard R. Smith, a vestryman, would take no fees for his work. His personal interest in the job brought about considerable reduction in the cost of materials. Whenever possible work parties were held, and individuals offered their various talents<sup>†</sup> to cut down the construction costs.

The building program was made necessary by the tremendous growth of Anchorage and the surrounding communities since World War II. All Saints' became a parish in 1945 and since that time it has tripled in size. Since the Rev. Albert Sayers became rector three years ago, there have been 171 baptisms and 118 confirmations. There will be approximately 200 enrolled in the Church school this fall.

The initial impetus for the building program came in the form of a loan and a grant from the National Council. Additional funds came from the sale of the valuable property upon which the former church stood. The parish raised

which lacks singing of some of these parts but creates general impression of being choral. ¶Talent, anciently a unit of weight and coinage, has come, through association with Parable of the Talents (St. Matthew 25:14-30), to mean a skill or aptitude.



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more than \$40,000 and will be responsible for \$50,000 during the next 13 years. With an adequate plant the parish now stands ready to meet the demands of this community and the two military establishments, Fort Richardson and Elmendorf Air Force Base.

All of the offerings on the day of dedication went toward the purchase of the lighting for the nave. The nave lighting is to be installed as an expression of appreciation from the people of All Saints' to Maynard Smith for all that he did to make the building possible. His contribution as the building contractor would be well over \$75,000.

**MARYLAND** — Let's move in — not out is the keynote of 125-year-old Christ Church in downtown Baltimore in its drive for a \$200,000 endowment and advance fund, *Churchways* reports.

Confronted with the general idea that the church would have to move out because its parishioners were moving out, the Rev. J. Moulton Thomas, when he became rector more than two years ago, led the congregation in a new evaluation of the crowded community in which it is located. Though there are four other downtown churches, within two to eight blocks of each other, a calling canvass by laypeople discovered hundreds of unchurched families in the immediate neighborhood of the parish buildings. Groups of laypeople were organized for prayer, Bible study, and discussion, and these people helped to give a new determination to the parish and to win converts.

In 20 months the church school enrollment increased 500% and in 18 months there were 87 baptisms with 62 from the supposedly unproductive area from which formerly it was thought the church should move. As many as 100 teen-agers usually attend the Friday night canteens. The actual communicant strength increased 14% in less than three years.

Now the congregation has set goals: a 10% yearly increase in membership was pledged by the 1952 congregational meeting; this year's meeting determined upon the drive for funds to *move in — not move out*; the full missionary quota is paid and the people and rector are determined to pay the increased quota in full. "Meet the deepest spiritual needs of people," says the rector, "and they will not only come to church but will help win others."

**MAINE** — A century-old bell from an Episcopal church in Maine will ring soon over a rebuilt Roman Catholic church on the channel island of Alderney off England's coast.

When Robert Laite of Camden learned of the search for a bell by St.

Anne's church of Alderney, he recalled that St. Thomas's Church in Camden had deposited its bell in the rear churchyard in 1939 when it was given a carillon. St. Thomas's parishioners gladly donated the bell.

**NEW YORK** — Newest addition to the staff of St. Bartholomew's Church, New York City, is the Rev. Albert B. Buchanan, chaplain of Pennsylvania College for Women.

Mr. Buchanan is a Congregational minister who was recently confirmed in the Episcopal Church and is awaiting ordination into the Episcopal ministry. He is a graduate of Union Theological Seminary and was an associate minister of the Church of the Highlands, White Plains, N. Y.

**NEW YORK** — The appointment of Edwin James Yowell as director of the department of promotion of the diocese of New York was announced by Bishop Donegan of New York. Mr. Yowell succeeds W. Ted Gannaway.

**NEW HAMPSHIRE** — Thirty Negroes from New York City's Harlem were guests for periods of a week or two each this summer of North Conway's 90-member Christ Church in what was a pioneering interracial project for this New England state.

The New Yorkers belong to St. Philip's Church whose more than 3,700 members constitute the largest Church congregation in the nation. The local congregation is one of the Church's smallest.

A 150-year-old farmhouse at Freedom, a village 15 miles south of North Conway, owned by the Rev. David A. Works, rector of Christ Church, was utilized to house the New Yorkers. The Harlemites participated in various phases of the daily life of their country hosts, attended services at the church, and sang in its choir.

The project was conceived by Fr. Works and worked out in coöperation with his long-time friend, the Rev. Shelton Hale Bishop, rector of St. Philip's since 1933. Fr. Works said:

"In Harlem people are crowded together through the year. . . I felt they would enjoy a chance to experience, even if for only a few days, the quiet uncrowded life of our community and to mingle with its simple country people."

[RNS]

**ALABAMA** — Old Timers' Sunday is observed on the first Sunday in September each year at the Church of St. Michael and All Angels, Anniston, Ala.

The men who take the places of the current acolytes are those who as boys served either at the altar there or were servers at some other parish.

# Margaret Peabody

(Continued from page 11)

also has a small reserve, from this spontaneous source, for the purchase of new books.

One hundred and one new books were bought in 1952, and 43 were acquired as gifts—an average year. The Library tries not to purchase new books that people themselves may easily obtain, such as the yearly Lenten books, but rather to keep the old books that are hard to get, and to acquire the new ones that are also difficult to obtain. (This writer used the Library in days before he was overflooded with review copies; and on his recent visit to the Convent, to gather data for this article, found there a work on Eastern Orthodoxy that he had been unable to locate in a rather better-than-average city library.)

The Library serves lay persons (men and women), clergy, and "occasionally even a bishop," as the Sister Librarian put it. In addition, not a few of the Library's clients are students working on term papers, candidates for Holy Orders, and, in some cases, persons doing advanced research for a thesis. Ministers of other Christian bodies are among the Library's occasional users.

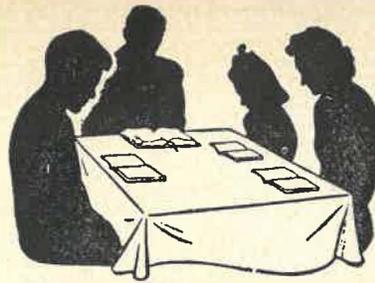
The Library's policy of requiring no credentials is based upon the assumption that anyone interested in reading religious books is ipso facto fundamentally honest, even though he may be absent minded. This assumption has been found, by and large, to be justified: comparatively few books are lost to the Library.

Youngest reader to take out books on his own was the six-year-old great grandson of a priest of the Church, who took them out regularly. Oldest—of which there is any record—was 84 at the time. Books most often called for are works on personal religion, Bible study, Church history, Church doctrine, biography, Prayer Book study, and the religious life. Books are catalogued according to the Dewey system, and a printed catalogue, available upon request, is gotten out from time to time, the last being dated 1950.

The need that the Library fills is seen most clearly, perhaps, in excerpts from the letters that the sisters receive. Thus a client who has recently taken a position teaching science in a nursing school writes:

"For some time I have been interested in the Episcopal Church and have been attending services in —. I expect to start attending confirmation classes here in —. *The Faith By Which We Live* [by the late Bishop Fiske] has been recommended, but I cannot find a copy. Would it be possible for me to get it from you?"

One type of library service that the sisters would like to build up is the sending of consignments of books for



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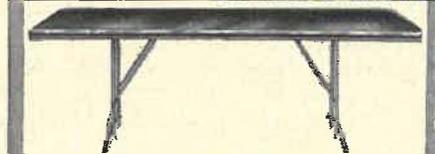
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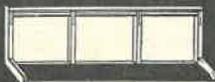
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Later the soldier returned, went to college, then to the seminary. He is now rector of a parish in his native state.

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# Miniver

(Continued from page 13)

ficult field, which was written for *Songs of Praise* as an act of thankfulness both at marriages and at commemorations. It contains the lines,

"Grant that we may treasure less  
"Passion than true tenderness,  
"Yet never, Lord, despise  
"Heart to sweetheart turning;  
"Bless us, God of loving."

In most wedding hymns the bride and bridegroom have to suffer the embarrassment of listening to the choir and congregation singing *about* them. Jan Struther has provided, in this hymn, a really beautiful metrical prayer. It begins:

"God, whose eternal mind  
"Rules the round world over. . ."

She wrote it, to fit a traditional Scotch melody in a meter which is unique.

Whether or not *Mrs. Miniver* is read in the future, the name of that lady is likely to last as long as the tune called "Miniver" to which in the *BBC Hymn Book* is set a Struther hymn said to be increasingly a favorite among students. The opening verse runs:

"Lord of all hopefulness, Lord of all joy,  
"Whose trust, ever childlike, no cares could destroy,  
"Be there at our waking, and give us, we pray,  
"Your bliss in our hearts, Lord, at the break of the day."\*

On that and on her Ascension Day hymn, "Round the earth a message runs," the renown of Jan Struther may well ultimately rest. They are unsurpassed in contemporary hymn-writing.

\*In *The Hymnal* 1940 "Lord of all hopefulness" is set to the tune "Slane."

## ACU CYCLE OF PRAYER

### September

27. Convent of St. Helena, Versailles, Ky.
28. St. Michael's Monastery, St. Andrew's, Tenn.
29. Emmanuel, Somerville, Mass.; St. John the Evangelist, Hingham, Mass.; St. Mary's, Cadillac, Mich.
30. Mediator, Allentown, Penna.

### October

1. Resurrection, Greenwood, S. C.
- St. Luke's, Philadelphia, Pa.
2. Our Saviour, Chicago, Ill.
- St. Stephen's, Fall River, Mass.
3. St. Paul's, Doylestown, Pa.

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Nick's war-wounded father does the best he can to provide for Nick and his four brothers and sisters . . . and Nick is lucky to have a mother to love him, in a land overrun with orphans. But in all Athens there is no one who will furnish Nick with the warm clothing and the body-building food he must have to keep alive.

It would be a shame to let such a bright young fellow die from sheer neglect. To survive five years in the wake of war and revolution — then freeze to death in a tent in Athens — what a waste of human life!

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Through the Save The Children Federation's CHILD SPONSORSHIP plan you can give direct, personal help to Nick, his sister, or to some other needy boy or girl in Greece, Austria, Finland, France, Western Germany, Italy, Yugoslavia, or Lebanon. For only \$96 a year . . . \$8 a month . . . "your child" gets warm clothing, sturdy shoes, supplementary food, delivered in YOUR NAME.

You get a report direct from the child's home . . . when possible, photographs showing progress. You may write to your child and know exactly what your gift is accomplishing. Life, indeed, is cheap — when you can actually buy a human life . . . give a child a chance to live . . . for \$96 a year! Send \$96 if you can, for Nick or someone else who needs your help just as much — but, don't forget that contributions in any amount are vitally needed.

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**DEATHS**

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

**Frank Cady, Priest**

The Rev. Frank Thurber Cady, D.D., rector emeritus of Christ Church, Point Pleasant, W. Va., died on September 6th. Fr. Cady retired from the active ministry in 1946 and has made his home with his son, Joseph B. Cady, M.D., of Athens, Pa.

Fr. Cady served the Church of the Redeemer, Sayre, Pa., from 1900 to 1906.

Surviving Fr. Cady are two sisters, one brother, three daughters, a son, and 11 grandchildren.

**William Grier, Priest**

The Rev. William Alfred Grier, 77, of Wallkill, N. Y., died on September 8th after a long illness.

Fr. Grier, retired in 1942 as rector of the Church of the Holy Cross in Kingston. In 1946 he was priest-in-charge of the Church of the Good Shepherd, Newburgh, until a new rector was named. He had since assisted at the Church of the Good Shepherd on numerous occasions.

Born in Chicago in 1876, Fr. Grier graduated from Kenyon College at Gambier, Ohio, 1897, and from Bexley Hall in 1900. Later he attended the General Theological Seminary in New York and received the S.T.B. degree in 1916. In 1918 he received the M.A. degree from Columbia University. He was ordained as deacon in June, 1900, and priest in 1901. He has served parishes in Ohio, Sheboygan, Pennsylvania, Tennessee, Maryland, and New York.

Survivors include one brother, the Rev. Charles Allen Grier of Sycamore, Ill.; a niece, and a nephew.

**Lindley Hartwell, Priest**

As the result of a fall from a tree in which he was working on a summer job, Lindley Hartwell, 23, a middler at General Theological Seminary, died on August 21st.

He was past chairman of the National Youth Commission and Church delegate to the Ecumenical Youth Conference in India last December. A member of St. Paul's Parish, Burlington, Vt., he was a candidate for the priesthood from the diocese of Vermont.

**Mary Lee**

Mary Alexander Seddon Lee, wife of the Rev. William Byrd Lee, rector of Cople Parish, Hague, Va., died in a Richmond hospital August 22d.

In addition to her husband, she is survived by two sons, one of whom is the Rev. William Seddon Lee, of Fairhope, Ala.; two daughters; and four grandchildren.

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(Continued from page 14)

not make any sort of effective junction with the Church's faith.

*More Revelations*

REVELATION, in common speech today, refers not to God's self-disclosure to man, but to the latest set of names of people accused of Communist leanings before government committees. Among such revelations made public over a recent weekend were the names of the Rev. Joseph Fletcher of the Episcopal Theological Seminary, and the Rev. Kenneth DeP. Hughes of St. Bartholomew's Church, Cambridge, in testimony given some time previously by the former FBI agent, Herbert Philbrick, before the House of Representatives Un-American Activities Committee.

In testimony given by Benjamin Gitlow, former Communist party leader, and also made public about the same time, the names of the Rev. William B. Spofford, managing editor of the *Witness*, and the Rev. Irwin St. John Tucker of St. Stephen's Church, Chicago, were mentioned as having "carried out the instructions of the Communist Party or collaborated with it."

Ministers of other Churches, particularly the Methodist, were also mentioned in the testimony.

Mr. Philbrick's testimony has in general had an air of authenticity, and is not to be lightly dismissed. On the other hand, Mr. Gitlow's testimony regarding Fr. Tucker just does not make sense, and must be based on some ancient collaboration of Socialists and Communists of a strictly temporary and arms-length nature during the days of the "United Front" against Fascism.

It is no surprise to see in print most of the other names in the current testimony. These clergy have been notably unspiratorial in letting their ecclesiastical superiors and the public in general know of their sympathy with certain Communist objectives. We think these men, and others like them, are wrong in their political opinions, and that if the policies they advocate were followed the result would be disaster for our country and for the world.

On the other hand, we think that the founding fathers of our country were building for today as well as for other days when they stipulated in the Constitution that Congress shall pass no bills of attainder or ex post facto laws — and that this principle should be applied in the Church as well as in the State. If these men are violating some law of Church or State, they should be punished. If what they are doing ought to be made illegal but is not so now, the law should be passed first (whether in Church or State), and they should be judged guilty of it only if they violate it after it is passed.

**A REMINDER FROM THE PRAYER BOOK —**

*The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.*

*Book of Common Prayer, p. 320.*

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# CHANGES

## Appointments Accepted

The Rev. Paul H. Baker, formerly assistant to the rural dean of Quincy, with address in Evansville, Ind., is now vicar of the Whitefish mission in Montana. Address: 214 Second St., Whitefish.

The Rev. Joseph N. Barnett, formerly vicar of St. David's Church, Caldwell, Idaho, is now vicar of St. John's Church, Springfield, Ore. Address: 1027 G St.

The Rev. Neville Blunt, formerly chaplain of St. Helen's Hall, Portland, Ore., and part-time chaplain of the Good Samaritan Hospital, Portland, is now curate of Trinity Church, Portland. Address: 2924 N.W. Savier St., Portland 10.

The Rev. Edwin C. Bowyer, formerly vicar of Grace Church, Decorah, Iowa, is now rector of

Ascension Church, St. Paul, Minn. Address: 315 W. Morton St., St. Paul 7.

The Rev. Halsey M. Cook, formerly assistant of Grace Church, Utica, N. Y., is now rector of Calvary Church, Syracuse, N. Y.

The Rev. Howard E. Davis, formerly rector of the Church of the Holy Communion, Tacoma, Wash., will become rector of St. John's Church, Seattle, Wash. Address as of November 1st: 3050 California Ave., Seattle 6.

The Rev. William Robert Ellis, formerly curate of Trinity Church, Portland, Ore., is now curate of St. Mary's Church, Eugene, Ore., and pastor for college students at the University of Oregon. Address: 1909 E. Seventeenth Ave.

The Rev. John W. Goodyear, formerly curate of the Church of St. Michael and All Angels, Portland, Ore., is now chaplain of Good Samaritan Hospital, Portland. Address: 2217 N.W. Forty-Second Ave., Portland 13.

The Rev. Fred W. Kneipp, Jr., formerly in charge of Holy Trinity Church, Sulphur, La., is now rector of St. Andrew's Parish, Marianna, Ark., in charge of Holy Cross Church, West Memphis, Ark. Address: Box 44.

The Rev. Dr. C. S. Long, formerly chaplain of DeWitt State Hospital, Auburn, Calif., is now chaplain of Agnew State Hospital, Agnew, Calif. Address: Drawer A, Agnew.

The Rev. George H. Peek, formerly rector of the Church of the Ascension, Salida, Colo., is now rector of St. Alban's Church, McCook, Nebr. Address: 519 W. First St.

The Rev. Bruce W. Ravenel, formerly assistant rector of Trinity Parish, Seattle, Wash., is now in charge of St. Matthew's Church, Bellaire, Tex. Address: Box 142.

The Rev. Glenn M. Reid, formerly rector of the Church of the Holy Communion, St. Peter, Minn., in charge of the church at Lecenter, and vicar of churches at Henderson and Belle Plaine, is now rector of St. Mark's Church, Lake City, Minn., in charge of Christ Church, Frontenac. Address: 112 S. Oak St., Lake City.

The Rev. Alexander D. Stewart, formerly rector of St. Margaret's Church, New York, is now rector of St. Mark's Church, Riverside, R. I. Address: 44 Burnside Ave.

The Rev. Frederic V. C. Ward, formerly in charge of Mountain Home Mission, Glenn's Ferry, Idaho, will on September 28th become rector of Grace Church, Ellensburg, Wash. Address: 305 E. Fourth St.

The Rev. Gale D. Webbe, formerly rector of St. Mary's Church, Asheville, N. C., is now rector of the Church of the Good Shepherd, Columbia, S. C. Address: 1512 Blanding St., Columbia 1.

The Rev. Eugene J. West, formerly rector of Trinity Church, Myrtle Beach, S. C., is now rector of Grace Church, Morganton, N. C. Address: 301 S. King St.

## Resignations

The Rev. Bernard Geiser, formerly chaplain of Good Samaritan Hospital, Portland, Ore., has resigned this work. He continues as vicar of St. Andrew's Church, Portland, but on a full-time basis. Address: 2169 N.W. Northrup St., Portland 10.

The Rev. Earl C. Schmeiser has resigned as rector of St. John's Church, Seattle, Wash., and will be non-parochial.

## Changes of Address

The Rev. George M. Acker, who is serving St. Mark's Church, Mount Pleasant, Tex., has had a change of address from 1318 W. Eleventh St. to 1323 Merritt Ave.

The Rev. Dr. Duncan H. Browne, rector emeritus of St. James' Church, Chicago, formerly addressed in Cambridge, Mass., may for the present be addressed: Osterville, Mass.

The Rev. Dr. William Way, priest of the diocese of South Carolina, who has been addressed in Charleston, S. C., should again be addressed at 2529 Oak St., Jacksonville, Fla.

The Rev. Richard E. Winkler, curate of Trinity Church, Wheaton, Ill., should be addressed for all mail at 524 E. Prairie Ave.

## Marriages

The Rev. Lawrence Irwin Ferguson, assistant

of St. Andrew's Church, Milwaukee, and Miss Elizabeth Hartman, daughter of the Rev. Herman Hartman and Mrs. Hartman, were married on July 4th in Kenosha, Wis.

## Diocesan Positions

The Rev. George C. Wyatt, rector of Holy Trinity Church, Melbourne, Fla., has been named rector of Bishop Gray Inn for Older People by the board of managers of the organization. He will replace Mr. and Mrs. W. L. Sanderson, who helped to organize the inn after its establishment two years ago. The Rev. William Hargraves, who is executive secretary of the diocese (South Florida), was named to the board of managers.

## Living Church Correspondents

The Rev. S. Neale Morgan, who was recently ordained deacon in the diocese of Pittsburgh, is now correspondent for that diocese. Address: 325 Oliver Ave., Pittsburgh 22.

## Corrections

The Rev. Eugene Botelho, priest of the diocese of Milwaukee, writes to say that his correct title is assistant minister, not assistant of Good Shepherd Mission, Fort Defiance, Ariz. The latter title erroneously implies that he is assistant to the superintendent.

## CLASSIFIED

### BOOKS

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THE LIVING CHURCH

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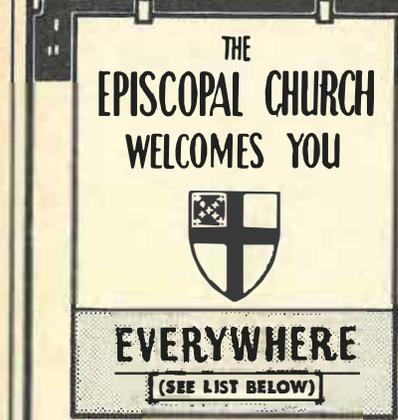
### COLLEGES

### CARLETON COLLEGE

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Carleton College  
Northfield Minnesota



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**ANNISTON, ALA.**  
**ST. MICHAEL AND ALL ANGELS** 18th & Cobb  
 Rev. Earl Ray Hart, LL.D., r  
 Sun 8 HC, 11 MP (1st Sun HC); HD & Wed 10 HC  
 Open daily 8-5

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

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

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

**DENVER, COLO.**  
**ST. ANDREW'S** 2015 Glenorm Place  
 Rev. Gordon L. Graser, v  
 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** Washington Ave.  
 Rev. Percy Major Binnington  
 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** 6720 Stewart Avenue  
 Rev. John M. Young, Jr., r  
 Sun 7:30, 9, 11 HC; Others posted

**EVANSTON, ILL.**  
**ST. LUKE'S** Hinman & Lee Streets  
 Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays  
 Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30,  
 MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
 7:30-8:30 & by appt.

\* The sign used in this heading is a replica of one available from the National Council 281 Fourth Avenue, New York 10, N. Y., at prices from \$13.50 to \$30.50, plus shipping charges. Price includes name of and directions to your church. A necessity for any church that is anxious to welcome strangers, but not more than one church in ten uses this roadside sign today.

**LEXINGTON, KY.**

**KENTUCKY THEOLOGICAL SEMINARY**  
 Chapel Services: Good Shepherd: Main St. & Bell Ct.  
 MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

**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'** (at Ashmont Station) Dorchester  
 Rev. Sewall Emerson, r; Rev. D. L. Davis  
 Sun 7:30, 9 (Sung), Ch S 11; (Sol) 7:30 EP & B;  
 Daily 7, Wed & HD 10, Ep 5:45; C Sat 5-6, 8-9

**DETROIT, MICH.**

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

**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

**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** 3105 Main at Highgate  
 Rev. Thomas R. Gibson, r; Rev. John Richardson  
 Sun Masses 8 & 10 (Sung); Daily 7; Thurs 10;  
 C Sat 7:30-8:30

**NEW YORK, N. Y.**

**NEW YORK CATHEDRAL** (St. John the Divine)  
 112th & Amsterdam  
 Sun: HC 8, 9, 11 (with MP & Ser), Ev & Ser 5;  
 Weekdays: MP 7:45, HC 8, EP 5. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
 Rev. Anson P. Stokes, Jr., r  
 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 Rec-  
 itals Fri 12:10; Church open daily for prayer

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

**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. East of Times Square  
 Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs  
 4:30 to 5:30, Sat 2 to 3, 4 to 5, 7:30 to 8:30

**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** 5th Ave. & 53rd Street  
 Rev. Roelif H. Brooks, S.T.D., r  
 Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30  
 HC, Thurs 11; HD 12:10

**NEW YORK, N. Y. (Cont.)**

**THE PARISH OF TRINITY CHURCH**  
 Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
 Rev. Bernard C. Newman, v  
 Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
 HD HC 12; C Fri 4:30 & by appt

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

**CHAPEL OF THE INTERCESSION**  
 Broadway & 155th St.  
 Rev. Joseph S. Minnis, D.D., v  
 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** 487 Hudson St.  
 Rev. Paul C. Weed, Jr. v  
 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 Scammell)  
 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 Chandler, p-in-c  
 Sun 8, 10, 8:30; Weekdays, 8, 5:30

**SCHENECTADY, N. Y.**

**ST. GEORGE'S** 30 N. Ferry Street  
 Rev. Darwin Kirby, r; Rev. George F. French, Asst.  
 Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-  
 fast); 9 Sch of Religion and Nursery, 11 Nursery;  
 Daily Eu Mon & Thurs 10, Wed 7, Tues, Fri &  
 Sat 8, 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.  
 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 & 17th Sts.  
 Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.  
 Sun: HC 8, 11 (Sung) MP 10:30, EP 3; Mon, Wed,  
 Fri 7; Tues 7:45; Thurs, Sat 9:30; EP 5:30;  
 C Sat 4-5

**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. Peter Chase, p-in-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** Grayson & Willow Sts.  
 Rev. H. Paul Osborne, r  
 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 as anno; C appt

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



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