

The Living Church

September 26, 1954 Price 20 Cents



BISHOPS AND BRAVE: Dignity is not enough [p. 8].

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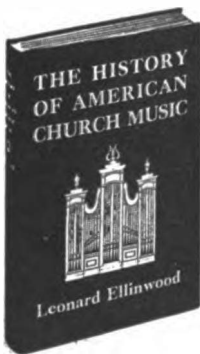
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DR. SHAPLEY'S estimate that the earth may go percolating along without astronomical or geological catastrophe for the next 200 million years or more, reported in this column last week, opens up a startling vista for the human race. It seems that we really have quite a bit of time to think and work ourselves into Utopia. Under the superseded science of not many years ago (before atomic energy, the transmutation of elements, quantum mechanics, etc.), it seemed likely that the sun would cool off in a fraction of the time; or that possibly the earth would slow down and tumble into the sun.

BUT before you make your future plans on a 200-million-year basis, it would be well to check this week's information. The time may have been shortened again, or someone may have gone to work on a super-super-bomb to add a human push to geological and astronomical processes. So far, even an H-bomb only makes a little dent in the earth's surface that is hardly to be compared with the results of geological forces, but one thing that is characteristic of man is that he keeps on trying to make bigger dents.

SO WE are still in the position of the early Christian when we are pressed for a forecast as to the duration of life as we know it and as to the manner of its extinction. We just don't know, and whatever well-informed guess is made today will be replaced by what seems to be a better-informed guess tomorrow.

IN FACT, it takes a bold guesser to assert that the ultimate human crisis will be linked to any important change in large-scale natural phenomena. This is a tie-up that comes from a smattering of religion and a smattering of science, a popular simplification of the Sunday newspapers. The Second Coming of Christ may occur at any point of earth's uneventful swing about the Milky Way, and the stars will undoubtedly sing on without faltering even for a moment; only, thenceforth, we shall be able to hear their music.

THIS WAYWARD world is anything but central to its astronomical system, and the behavior of its inhabitants is anything but central to the ways of the Kingdom of God. Astronomically, we are eccentric; morally, we are egregious. But, like bad children, we have wangled unusual parental attention: so much so that the form of Him who reigns above angels and archangels and principalities and powers is the form of one of us—a man. That is because God did not choose to come into His universe where He would be appreciated but where He was needed. And thus our sin magnifies the picture of God's love. We meant it for evil but God meant it for good.

"BUT will God indeed dwell upon the earth? Behold, the heaven and heaven of heavens cannot contain Thee; how

much less this house that I have builded!" So said King Solomon as he dedicated his great temple at Jerusalem. But what the temple could not contain—what the earth and the vast reaches of interstellar space could not contain—was found within the form and mind and will and flesh and blood of the man, Jesus Christ. "For in Him dwelleth all the fulness of the Godhead bodily."

THIS FACT has something to tell us about what we are—something that we forget all too easily if we measure ourselves by our possessions or lands, or by the value of our chemical constituents, or by our size and gravitational effects upon the stars and galaxies. We have another dimension, the spiritual dimension, of a sweep and grandeur that dwarfs the entire universe of space and time and matter and energy: a dimension that is big enough to contain God.

THAT DIMENSION cannot be measured with a ruler nor made visible in a microscope. These are not the tools of moral measurement. But, as we patiently apply ourselves to the work of building larger and larger bombs in the ultimate hope that we can outdo a typhoon, a volcano, and an earthquake; as we begin to dream of interplanetary travel, or even of harnessing the orbital motion of worlds and suns, it is evident that we, too, can hardly be contained, for good or ill, by anything short of infinity. The ruler and the microscope, the lever and the electric switch do actually measure the spirit of man—backwards, by their use as tools for human mastery of the whole realm of created things.

BUT the curious thing about our present age, with its intense concentration on human mastery of the natural world, is its unspoken fear that man is really quite a shrimp after all. In spite of our growing power over nature, we have never been more afraid of nature, never more disregarding of the fact that our real personhood, value, and destiny lies outside the realm of things and cannot be assailed by bombs or guns or fire or ice or any other material force. We have become the slaves of our toys.

WE ARE ABLE to contain what the whole world and the heaven of heavens cannot contain; the Christian man with God dwelling in his heart by faith is bigger than the universe. And yet we spend long hours worrying about what a little piece of the universe might do to the little piece of us that the universe contains!

THE ROOT of our trouble lies in the fact that we have dwarfed our own spiritual and moral stature, have not dared to explore the real issues of life which are the issues that we share with God. And when we fail to grow up into our spiritual destiny, we are indeed small and insignificant in the material universe, no matter how hard we try to boss around the more tractable and convenient parts of it. PETER DAY.

The Living Church

Established 1878

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

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BOOKS 18	INTERNATIONAL 12
CHANGES 31	LETTERS 7
DEATHS 29	SORTS 4
DIOCESAN 25	TALKS 6
EDITORIAL 14	U. S. A. 8
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Things to Come

SEPTEMBER							OCTOBER							
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12	13	14	15	16	17	18	10	11	12	13	14	15	16	
19	20	21	22	23	24	25	17	18	19	20	21	22	23	
26	27	28	29	30			24	25	26	27	28	29	30	
							31							

September

- 26. 15th Sunday after Trinity.
- 27. North Conway Conference on Alcoholism, North Conway, N. H., to 28th.
- 29. St. Michael and All Angels. Consecration of the Rev. Joseph S. Minnis as Coadjutor of Colorado.
- 30. Consecration of the Rev. Archie H. Crowley as Suffragan of Michigan, St. Paul's Cathedral, Detroit.

October

- 3. 16th Sunday after Trinity.
- 10. 17th Sunday after Trinity.
- 12. Annual Meeting, National Council, Seabury House, Greenwich, Conn., to 14th.
- 17. 18th Sunday after Trinity.
- 18. St. Luke.
- 20. Consecration of the Very Rev. Albert Rhett Stuart as Bishop of Georgia, St. Paul's Church, Augusta.
- 24. 19th Sunday after Trinity.
- 28. St. Simon and St. Jude.
- 31. 20th Sunday after Trinity.

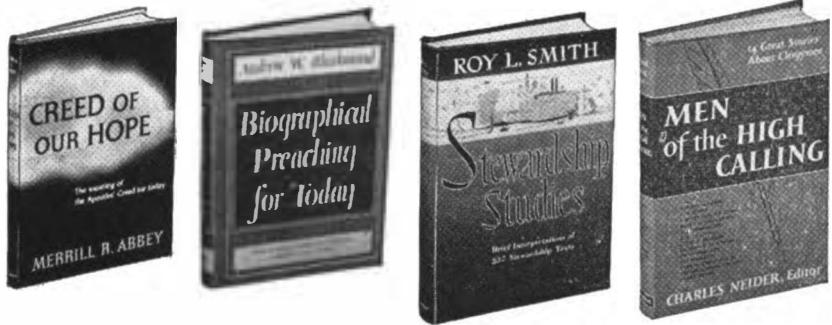
LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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September 26, 1954

new fall books

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CREED OF OUR HOPE MERRILL R. ABBEY

What it means to believe in God, Jesus Christ, the Holy Spirit, the "holy catholic" church, and immortality. Each of the eight chapters examines a phrase of the Apostles' Creed, and brings out its meaning and its application to our lives today. PUBLISHED SEPTEMBER 7. \$1.75

BIOGRAPHICAL PREACHING FOR TODAY ANDREW W. BLACKWOOD

Preach biographical sermons, says Dr. Blackwood, if you're looking for sermons particularly suited to the needs of our day—that have wide popular appeal—that are relatively simple to prepare. In this new book he tells how famous preachers of the past have used the biographical method, and he shows preachers of today how they can use it. PUBLISHED SEPTEMBER 14. \$3

STEWARDSHIP STUDIES ROY L. SMITH

237 one-page studies based upon the important stewardship texts in the Bible, particularly those that deal with stewardship in the economic sense. The interpretations give a thorough discussion of stewardship principles and their application to life today, a clearer understanding of the meaning of the tithe, and a great deal of fresh insight into the Bible itself. PUBLISHED SEPTEMBER 7. \$2.75

MEN OF THE HIGH CALLING CHARLES NEIDER, Editor

14 stories about ministers, priests, and rabbis—an anthology from the world's great fiction. Told by Stephen Vincent Benét, Lloyd C. Douglas, G. K. Chesterton, Tolstoy, Sholom Aleichem, Hawthorne, Ian MacLaren, Franz Werfel, J. M. Barrie, and others, the stories make fascinating reading—and often teach lessons of humility, understanding, and courage. PUBLISHED SEPTEMBER 7. \$3.50

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Talks With *Teachers*

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



Interest Books

ANY name will do, but the children will like it from the start if you simply call it "My Interest Book" and use the name all year. The book will prove a substitute for the frequently inane writing of most of the printed workbooks.

Briefly, an Interest Book is a combination notebook, essay-book, collector's book, and scrapbook. Each pupil has his own large, bound book with blank pages. Into this are written, or pasted, items and objects of all sorts which can be connected with the lessons. These are brought by pupils or teacher, and the discussion resulting from each contribution adds to the area of the course.

For example, a boy brought a large map of the United States with a characteristic local product printed for each state. The teacher skillfully directed the talk into the question, "Why does God give different gifts [of natural products] to people in different parts of the world?" The map was later folded and fitted into the boy's Interest Book.

LAUNCHING THE IDEA

Like any project involving a new idea, this has to be started by the teacher's planned introduction. Early in the term, when the methods and planning of the class are not yet channeled, the idea of making a personal collection of interesting things is proposed. The idea of something like a stamp collection is finally reached. What to collect? Things from all over the world. Something from every country in the world. Youthful imagination is flowing, and ideas emerge larger than any possible achievement.

The idea of a large book, into which can be fastened pictures, clippings, and small objects, is finally agreed upon. The second stage is the finding of the books. In both these stages the wise teacher who knows the proper priming and timing of the project method goes slowly. Desire and purpose are allowed to germinate and flower within the contagious enthusiasm of the group.

"And we can have an exhibit at the end," declares one.

"My mother has a cross from the Holy Land."

"We could write to missionaries and ask for snapshots of children in foreign churches."

It is better to have the books different in size and kind than to purchase all

the same from some stationer. They should not be the loose-leaf type. An old bound ledger with the used pages cut out makes a wonderful Interest Book. Large, bound scrapbooks are the best and the easiest to get. The pupils are asked to provide their own, and with little pressure they soon do so, as soon as the idea is accepted.

THE RESOURCE TABLE

Naturally the children have very limited sources of supply for the materials needed. If left to themselves, few things would be brought, and the whole project would evaporate in frustration and neglect. The wise teacher has anticipated this.

A resource table, or shelf, is established to which the teacher—and others—bring a weekly supply of objects of



possible interest. The largest number consists of pictures torn from magazines.

There are also trinkets, travel souvenirs, and picture postcards. The pupils look through this collection at permitted times, and decide what they can use. The rule is made that nothing may be appropriated unless the pupil can find a reason for putting it into his collection. This must be written into the book beneath the article.

The idea grows slowly, but once rolling (if the teacher brings a steady supply of articles) it continues with increasing interest. Parents look out for things. Others hear that the class "wants everybody to save them clippings about Africa."

How does this fit into any systematic lesson or course? Try it and you'll find out. Boys and girls of about 10 are interested in collecting—anything, from anywhere. To give meaning to the things they collect is part of the teacher's art.

We build on natural interests, and then steer toward the deeper interests of the Christian life.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Mission Hymnal Request

For many years in Alaska we have used the Mission Hymnal authorized by the Church in our work with the Eskimo people along the Arctic coast of Alaska. Our people have come to love this hymnal and it is particularly effective in bringing the ministry of the Church to the Episcopalians along the Arctic Coast.

For some years now the Mission Hymnal has been out of print and this has worked a real hardship in our ministry to the Eskimos of the Arctic Coast, since we have been unable to obtain new copies of the book. In recent months several friends throughout the Church have sent us some used copies of the Mission Hymnal and we in Alaska are deeply grateful for this help. We can always use more of these books, as there is still a real need for additional copies.

I do not know any congregations anywhere in the Church who sing more enthusiastically or heartily than the Eskimos in our missions at Point Hope and Kotzebue, and if any churches have old copies of the Mission Hymnal that they are not using I will be deeply grateful if they will forward them either to the Rev. Alwin Reiners, Jr., St. George's-in-the-Arctic, Kotzebue, Alaska; or to the Rev. Rowland J. Cox, St. Thomas' Mission, Point Hope, Alaska.

(Rt. Rev.) WILLIAM J. GORDON, JR.
Bishop of Alaska.

Fairbanks, Alaska.

Misleading Publicity

It has come to my attention that All Saints' recently received some unfavorable and misleading publicity in [another periodical], and I would appreciate your publishing this letter so that our Churchpeople will be properly informed.

All Saints' [owned and operated by the dioceses of Arkansas, Louisiana, and Mississippi] is a small school but we had a capacity boarding enrollment of 90 during the session just completed. The high school department of All Saints' is fully accredited by the Southern Association of Colleges and Secondary Schools. The junior college department has not been accredited by this agency, more because of size and lack of technical requirements than because of quality.

All Saints' was established in 1908 by Bishop Theodore D. Bratton of Mississippi, who loved and fathered the school until his retirement in 1938 and death in 1944. He and teachers employed by him established for All Saints' an enviable reputation for high academic standards and scholastic integrity.

It has been our privilege to carry on this tradition. On this June 7th All Saints' graduated 22 high school and eight junior college students. These will enter colleges and universities over a wide area. During the past four years our high school graduates have been accepted at such leading colleges as Duke, Sophie Newcomb, Ran-

dolph-Macon, Smith, Southern Methodist, Southwestern in Memphis, Tenn., Sweet Briar and the state colleges in this area. During the past four years our junior college graduates have been transferred, without loss of college credit, to a number of colleges and universities including University of Alabama, University of Arkansas, Belhaven, University of Georgia, Louisiana State, Mississippi College, Mississippi State College for Women, University of Mississippi, University of North Carolina, Southwestern in Memphis, and George Washington.

The source of this article was a citation from the junior college Accrediting Commission of Mississippi threatening to remove our junior college from accreditation if we did not correct certain technical and financial conditions. As is often the case, the newspaper publicity given to this report was misleading. The rector and trustees of All Saints' are endeavoring to correct these difficulties with the State Accrediting Commission, but let it be repeated that they are based on matters technical and financial rather than qualitative.

The real test of the academic quality of work done by our students is found in their records made in the colleges and universities which they enter after leaving All Saints'. An inquiry addressed to the registrar of any of the above named colleges would be very apt to produce a favorable report, most assuredly so from those who have received a number of our students through the years.

(Rev.) W. G. CHRISTIAN,
Rector, All Saints' Episcopal
Junior College
Vicksburg, Miss.

Status of Women

The Woman's Auxiliary of the diocese of Central New York has established a committee to study the status of women in the Church.

At present we want to learn more about the experience of the Church with regard to vestrywomen. We have a list of some 45 parishes which have women on their vestries, but for a good sampling of experience, both favorable and unfavorable, we would like to have many more.

Therefore, we ask that any who are members of parishes which have or have had women on their vestries send us the name and address of the rector. If you know of any other parishes with such experience, please send us their addresses also. We have prepared a brief questionnaire which we shall send to all those whose names we receive.

We regret asking this favor of busy people, but we would rather speak from the experience of the Church than from unsupported theory. So we hope that those who can will help us.

(Mrs. W. H.) MARGARET H. COLE,
Chairman.

Syracuse, N. Y.



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testament
of a
great man
of God

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Edited and with
Prefaces by

CATHERINE MARSHALL

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GOLDEN MOMENTS OF RELIGIOUS INSPIRATION

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FIFTEENTH SUNDAY AFTER TRINITY¹**ARMED FORCES****Back Number ?**

Chaplain Robert J. Plumb, executive secretary of the Armed Forces Division of National Council, has just completed a 27-day tour of U.S. Air Force Bases in Europe, North Africa, and Saudi Arabia.

Chaplain Plumb, along with representatives of Protestant, Roman Catholic, and Jewish Churches, was guest of the Air Force Chief of Chaplains, Maj. Gen. Charles I. Carpenter. He logged 102 hours in the air and more than 20,000 miles. The trip was made in a Special Missions Military Air Transport C-54, the late President Franklin D. Roosevelt's "Sacred Cow."

Recognizing a new European frontier in Church expansion for which he feels the Church must assume greater responsibility, Chaplain Plumb reports:

"The Episcopal Church, traditionally an influence in the Military far beyond its numerical strength, is not keeping pace with the aggressive Churches and unless it rouses itself at once, stands in danger of becoming a back number. Unable even to maintain its given quotas of Chaplains in the Army, Navy, and Air Force, and making no effort to place civilian priests in strategic centers of the new frontier, it will see the residents of new American-European communities eventually turn to those Communion which have made themselves and their rites available.

"It was my privilege to meet with a group of our Chaplains and their wives at Frankfurt, Germany. I found our Chaplains making an heroic effort to serve our people. They are driving long distances, Sunday after Sunday, at their own expense in order to hold Communion services in communities where no Episcopal Church chaplains are stationed.

"As seas, mountains, and deserts unrolled thousands of feet below, a fleeting glimpse was given of the terrain, and impressions of places visited shaped themselves as follows:

"Western Germany, boom town vitality, remarkable recovery from the holocaust of World War II; France, a certain purposelessness and a feeling of not sharing in the recovery; England, carrying on and a will to see it through; Morocco and Libya, restless; Saudi-Arabia, where East and West have met but not mixed; Athens, hopeful, recovering; Berlin, American sector, prosperous, crowded, traffic



CHAPLAIN PLUMB
The Church must rouse itself.

problems; East Berlin, poor, deserted, no traffic problems. The contrast in the quality of life in these sectors is an overpowering lesson in favor of democracy."

ANGLICANS**Raise the Roof!**

It is easy for members of a parish to forget that there are other Churchpeople outside — that beyond the parish there is a diocese, and a national Church, and a worldwide Anglican Communion.

A number of recent developments in the Church have been counteracting such absentmindedness. The Builders for Christ campaign aimed at raising \$4,150,000 for work in seminaries and in domestic and overseas missions. (It was half way to its goal by mid-summer.) The Anglican Congress in Minneapolis brought together Churchpeople from around the world.

Typical local reaction to the trend toward increased awareness of the scope of Anglicanism was that of the diocese of Milwaukee.

Churchpeople there, led by their bishop, the Rt. Rev. Donald H. V. Hallock, combined with Builders for Christ a drive for diocesan money, and exceeded

their \$300,000 goal by over \$100,000.

Then, taking advantage of the presence in the United States of Church dignitaries from overseas, the diocese held an impressive 2½-hour service of witness in Milwaukee's auditorium. Attendance: 4500. Preachers at the service were the heads of one of the oldest and one of the newest branches of the Anglican Communion: the Primus of Scotland, the Most Rev. Thomas Hannay, C.R., and the Metropolitan of India, Pakistan, Burma, and Ceylon, the Most Rev. Arabindo Nath Mukerjee.

The two primates did not limit their visit to the pulpit. During the week preceding the service they saw their first baseball game (the Milwaukee Braves beat Pittsburgh that day); chatted with Braves' outfielder Bobby Thomson, a native Scot, for the benefit of newspaper photographers*; signed plaques at the Milwaukee Press Club; were interviewed on radio and television, and generally, under the guidance of the Rev. Reinhart B. Gutmann, promoted the service of witness.

It is often said, the Primus of Scotland noted in his sermon on September 8th, that the Anglican Church is a dignified Church, and therefore has influence greater than its size would indicate. But, he added, "Dignity is not enough." Anglicans must ask themselves, "What have we got to offer?" In his pleasant Scotch brogue, the Bishop ticked off the answer. Anglicans, he said, have continuity through worship, through Faith, and through the hierarchy which links them with the Apostolic Church. And the Church's Creeds, he said, should not be used as a mere intellectual exercise, but as a "battle-song" to meet the difficulties of the world. Having these things, he said, the Church is compelled to evangelize. Stressing the idea of aims being as important as progress, the Primus said the Church must not become discouraged when progress seems slow.

An example of what the Primus was talking about can be found in the Church of India, Pakistan, Burma, and Ceylon, as described in the second sermon of the evening by Bishop Mukerjee.

*See cover cut. From left, Bobby Thomson, Bishop Hallock, the Metropolitan of India, and the Primus of Scotland.

TUNING IN: 15th Sunday after Trinity falls this year on September 26th, date of this issue. In 2454 A.D. [see p. 13], September 26th will be a Saturday, Sunday thus being the 27th. This can be determined, according to the rules on p. lvi

of the Prayer Book, by finding the Sunday Letter for the year. For 2454 this turns out to be d. On p. xlvi, d is opposite September 27th, which is thus a Sunday. It is possible to compute this mathematically, without tables of any kind.

Though progress through growth in numbers in India has not been spectacular, he said, it must be remembered that becoming a Christian is something that is rarely done without great sacrifice on the part of an Indian — sacrifice of family, money, and social position.

Before the sung service of Evening Prayer began, the Rev. Thomas A. Madden, rector of St. John's Church, Milwaukee, and canon precentor of the diocese, led the congregation in an informal "warm-up" of hymn singing. The typically timid-voiced congregation began by softly singing "Onward, Christian Soldiers." But during the next half hour, with frequent urgings of "Raise the roof!" from Fr. Madden, and supported by the 275-voice choir, the congregation at times sounded like 4500 people.

The atmosphere of Evening Prayer became more pronounced as two acolytes, in red, lit six candles on an altar which had been constructed at one end of the auditorium. Suspended over the altar against a red velvet dossal was a 20-foot white cross.

A procession the length of the hall was punctuated by three crucifers, each flanked by a pair of torch-bearers. First came 320 acolytes, then diocesan and visiting clergy, the two preachers, an Old Catholic Bishop from Germany, two Polish National Catholic Bishops, and bishops from eight U.S. dioceses.

Missing from the procession was Bishop Page, of Northern Michigan, president of the Fifth Province. Bishop Hallock explained to the congregation that Bishop Page was not able to be present because he "was stalled on Martha's Vineyard by a hurricane which blew the ferry away." Wearing copes and mitres were Bishop Burrill of Chicago, (who took Bishop Page's place as lector), Bishop Ivins, retired bishop of Milwaukee (who read the first lesson), and Bishop Hallock. The other 10 bishops wore choir vestments.

The Milwaukee service, Bishop Hallock said, though on a far smaller scale, could be likened to the recent Anglican Congress in Minneapolis, because it bore witness to the Catholic nature of the Anglican Communion. The purpose of the service, he said, was to give thanks to God for the blessings bestowed upon the Anglican Communion, and particularly for the blessing bestowed on the diocese of Milwaukee in the successful completion of its fund-raising campaign. Bishop Hallock told his congregation, "I thank God for every one of you."

Milwaukee's campaign began last January, and brought results the like of which the 107-year-old diocese had never



Milwaukee Journal

PROCESSION AT MILWAUKEE SERVICE
There is something outside the parish.

before seen. Not only did Churchpeople dig deep enough to reach the goal of \$302,486, they exceeded it by over \$100,000, reaping by mid-September a total of \$418,666 in cash and pledges to be paid over a three year period.

What was equally important was the energy that was generated among the laity. Nine hundred and seventy-two volunteers worked on the campaign, in cooperation with Campaign Associates, professional fund raising firm of Kansas City, Mo. [currently conducting a drive for the missionary district of North Texas]. Working side by side on the campaign laymen from each parish got to know laymen from other parishes all over the diocese, and found a new awareness that they belonged to something besides their local Episcopal Church.

The Rev. Gordon Olston, the Bishop's executive assistant, said that "the keen interest that was stirred up among the laity" was perhaps the most significant fact of the campaign. "It [the campaign] brought to the fore," he said, "leadership not only for the diocese but also for the parishes. The object was not to prod people for money, but to

get them to function. Now that the pattern is established we expect it to continue."

By June 18th a total of 2577 families and independent individuals (out of 3996 approached) had made pledges. The total amount received and pledged on June 18th was \$395,525.37; nearly half of this came from 62 individuals or families who gave \$1000 or more. Largest single gift was \$25,000.

Of the grand total of cash and pledges, \$40,000 goes to Builders for Christ (quota was \$30,000). Diocesan allocations were: \$13,000 to Neighborhood House, a Church-sponsored community welfare organization; \$20,000 for a house for the Bishop and his family (the Hallocks have five children); \$16,000 for termination of mortgages on missions. The remainder, or the largest part of the money raised, is to be used for an advance fund. This will finance the Church extension program in the diocese by making possible, through loans on a revolving basis, "the purchase of sites for new missions, and the erection of modest buildings to house the new congregations."

TUNING IN: Old Catholic bishop at the Milwaukee service of witness was Dr. Otto Steinwachs of Neckargemünd, Germany. The two Polish National Catholic bishops were the Most Rev. Leon Grochowski, D.D., Prime Bishop of the PNC

Church, and the Rt. Rev. Francis Bonczak, retired Bishop of the PNC Mission in Poland, now living in Milwaukee. PNC Church was also represented by the Rev. Walter Slowakiewicz, and the Greek Orthodox by the Rev. E. M. Vergis.

RACE RELATIONS

Light from Mississippi

Now that school is open, the Supreme Court decision ruling racial segregation illegal in public schools has been receiving more reactions, for the most part favorable, from various Churches in the South.

A pamphlet entitled "the Church considers the Supreme Court decision," published by the Department of Social Relations of the diocese of Mississippi, throws light on the subject. Mississippi is considering abandoning the public school system to retain segregation. The pamphlet, however, suggests what Church-people can do to "learn to live within the Court's decision." It emphasizes the importance of working with Negro leaders rather than trying to impose solutions upon them. Parents are urged to avoid instilling prejudices in their children.

The pamphlet also takes up the problem of separate white and Negro parishes in the Episcopal Church. It does not suggest their immediate abolishment, but urges greater coöperation between the two. Even where separate congregations exist, members should be welcome to attend any service and should be allowed to receive Communion in any church. This is in accord with the resolution of the Lambeth Conference of 1930: "All communicants without distinction of race or color should have access in any church to the Holy Table of the Lord."¹

Every major religious denomination in the South has taken a stand in support of the Supreme Court decision, at least in principle.

Negro students have been admitted for the first time to certain Roman Catholic parochial schools in Virginia, where most public schools remain segregated. The Southern Baptists and Southern Presbyterians, both influential in that area, have made statements favoring the decision. The Episcopal Province which includes the dioceses from Louisiana to North Carolina has declared that "the decision of the Supreme Court outlawing segregation in the public schools is just and right."

MINISTRY

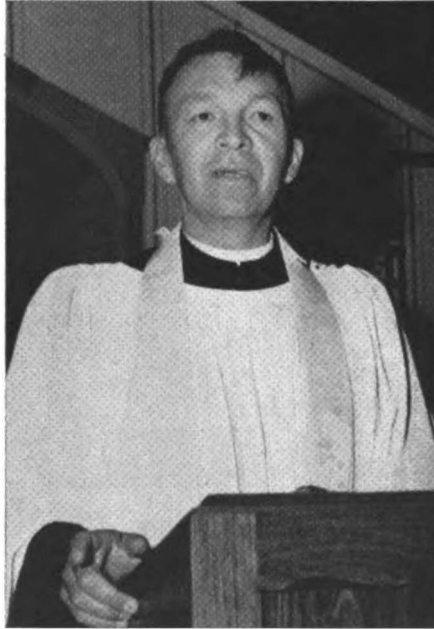
Fifth Sioux

The Rev. Vine V. Deloria, assistant secretary in the Division of Domestic Missions of the Church's National Council, is the recipient of the 1954 Indian Achievement Award, presented annually by the Indian Council Fire, na-

tional organization devoted to the advancement of the Indian race and the interests of Indians.

Mr. Deloria is the third member of the clergy to receive the Achievement Award and the fifth member of the Sioux tribe. His sister, Miss Ella Deloria, was honored similarly in 1945. The award is the only such national recognition given to an Indian.

Mr. Deloria, 52, was born in Wakpala, S. D., the son of one of the first native Indians to be ordained in the Church. He was appointed to the National Council in May as a supervisor



MR. DELORIA
An award from the Council Fire.

for the Indian mission field of the Church. He is currently engaged in a field survey of Indian work in the Dakotas and Minnesota.

FAITH & ORDER

Two Inquiry Groups

Some 90 theologians who make up the World Council of Churches' Commission on Faith and Order met September 3d at McCormick Theological Seminary in Chicago for a conference on Christian unity.

The Commission is the World Council's permanent body devoted to studying matters of belief, worship, and Church organization.

At the meeting the Commission, which represents the main streams of theology in the Council's 163 member Churches in 48 nations, discussed its recent studies both on obstacles to achieving Church

unity and the progress already made in that direction.

Since the full Commission meets triennially, its sessions at McCormick Theological Seminary were the first since those held at Clarens, Switzerland, in 1951 when preparations were made for the World Conference on Faith and Order in Lund, Sweden, 1952.

Following recommendations of the Lund Conference and subsequent study of them, the meeting voted to give the status of commissions to two inquiry groups in faith and order.

They will be known as the Study Commission on Worship and the Commission on the Study of Tradition and the Traditions. The former will have sections in Europe, North America, and Asia. The latter will operate as an international body.

Named chairmen of the worship commission were the Bishop of Durham, England, the Rt. Rev. Arthur M. Ramsey; Dr. Joseph Sittler of the United Lutheran Church in America (ret.), Maywood, Ill.; and the Rev. J. Russell Chandran of the United Theological College, Bangalore, India.

Dr. Albert C. Outler, professor of theology at Southern Methodist University, Dallas, Tex., was named chairman of the traditions commission.

The Theological Commission on Christ and the Church, set up as a permanent study commission in 1953, reported on its deliberations during the last year.

Lutheran Bishop Anders Nygren of Lund, Sweden, and Prof. Robert L. Calhoun of Yale Divinity School, New Haven, Conn., co-chairmen of this commission, said their group is approaching Church unity from the standpoint of Christology rather than Church organization.

An inquiry group on proselytism raised questions as to procedure in regard to missionary work in various areas. It was decided to refer the matter to the World Council's Central Committee and to consult, also, the International Missionary Council.

It was reported that since Lund, the Commission on Faith and Order has been interested in making a study of social and cultural factors in Church divisions. The Commission members decided to postpone discussion of this subject until the next meeting of its executive committee which will be held in Geneva, Switzerland, in July, 1955.

In another action, it was decided that regional meetings on faith and order should be the responsibility of the World Council's member Churches in coöpera-

¹TUNING IN: ¶The distance the Church has come in its attitude toward Negroes can be seen from some paragraphs, reflecting colonial conditions, in the recently published *The Anglican Church in New Jersey*, by Nelson R. Burr (Church

Historical Society, \$10). Thus, in the late 1700's, "Negroes were admitted to Holy Communion, when they gave evidence of devout behavior and Christian living" (p. 227). "On Easter Even he [Rev. Colin Campbell, 1707-1766] baptized in church

tion with the Commission on Faith and Order.

It was the consensus of the Commission that more attention should be paid to faith and order concerns at major Church gatherings.

Archbishop Yngve Brilioth of Uppsala, Primate of the (Lutheran) Church of Sweden, who is chairman of the Commission on Faith and Order, was re-elected for a three-year period. Dr. Douglas Horton, minister of the General Council of Congregational Christian Churches in the U.S., was named vice-chairman.

Dr. J. Robert Nelson of New York, a secretary of the United Student Christian Council and the Commission's secretary, and the Rev. Oliver S. Tomkins of London, chairman of its 22-member executive committee, will continue in these offices.

Dr. Floyd W. Tomkins¹ of Washington, Conn., the Commission's associate general secretary for North America, announced his retirement after many years of service. [RNS]

PUBLISHING

Style Book

The Seabury Press has produced a style book for the use of its authors and editors.

The book is prepared in the form of a copy-edited manuscript. In this form it serves as a tool that, in itself, illustrates the principles and rules of style it advocates. The last section of the book contains a running commentary explaining the copy-editing principles used throughout.

The book serves the primary purpose of any style book — to present in permanent form the preference of the publishing house in matters of grammar, spelling, and punctuation. A number of points on usage apply only to the Episcopal Church, and are not included in existing style books. Since a number of Seabury Press authors are British, a special section is included recommending the use of the American form of spelling in manuscripts intended for the American market.

POLISH CATHOLICS

Two New Bishops

Two priests of the Polish National Catholic Church were consecrated recently at the Holy Mother of the Rosary Cathedral, Buffalo, N. Y.

They were the cathedral's pastor, the

a young Negro man and woman, who could read and give such good answers in their examination that he thought he had never been more satisfied with anyone" (p. 225). ¶Dr. Tomkins, a recognized authority on ecumenical relations, is a priest

Very Rev. Thadeus Zielinski, and the Very Rev. Joseph Kardas, Passaic, N. J.

It was the first time in the 57 year history of the Polish National Catholics that a bishop has been consecrated anywhere but in the cathedral of St. Stanislaus, Scranton, Pa., which was the home church of the late Most Rev. Francis Hodur.

The Prime Bishop of the Church, the Most Rev. Leon Grochowski of Chicago, celebrated the Mass and officiated for the consecration. Assisting were other Bishops of the PNC Church, the Rt. Rev. Joseph Soltysiak, Manchester, N. H.; the Rt. Rev. Joseph Lesniak, retired bishop of the Buffalo-Pittsburgh diocese; and the Rt. Rev. John Misiaszek, Scranton, Pa.

Participants in the rite included the prelates of two other Churches. They were Bishop Scaife of Western New York, and the Most Rev. Andreas Rinkel, Archbishop of Utrecht and head of the Old Catholic Church in Holland. Bishop Scaife led the procession of bishops and joined in the laying on of hands.¹ Bishop Nicolai (Velimirovich) of the Serbian Orthodox Church also was present.

The sermon was given in English by the Rev. Albert S. J. Tarka, St. Joseph's Parish, Westfield, Mass. In the sermon, Fr. Tarka termed the presence of three bishops of other Churches a proof that all of Christendom may stand together to serve God in one body of Christ.

The service closed with an address, in Polish, by the Prime Bishop, who concluded with the message:

"I pray God that you will always treasure that unity and friendship with our dear Master, that you may be assured that the same Master will remain with you and bless your efforts and endeavors in His Church."

After the consecration, Fr. Zielinski



BISHOP SCAIFE
Leader of procession.

of the Church. ¶Bishop Scaife said the consecration formula — presumably that of the Prayer Book — in English, with Archbishop Rinkel saying it in Latin, and the PNC bishops repeating it in Polish.

was formally installed as bishop of the Buffalo-Pittsburgh diocese of which he has been administrator since last year.

RADIO

Another Chance

A new radio series applying Christianity to life in the home is being produced in the Fourth Province. Titled "Another Chance," it is under the direction of Mrs. Emmett Rakestraw. The National Executive Board of the Woman's Auxiliary has endorsed the program and is urging parish and diocesan units of the W.A. to sponsor it.

Mrs. Dora P. Chaplin, of National Council's Department of Christian Education, is the speaker for the series, each program of which begins with a dramatic skit that might take place in any home.

Information about how to sponsor the program is available from The Episcopal Hour, 2744 Peachtree Road, Atlanta, Ga. (The Episcopal Hour itself is now heard over 230 stations in 26 states, three U.S. territories, and the Philippines. It is also directed by Mrs. Rakestraw.)

NCC

New York for Headquarters

After a debate of three hours, the General Board of the National Council of Churches voted to make New York City the permanent home of the NCC.

A vote of 82.7 to 29.3 (117 voting) decided the controversial issue, which has existed since the NCC was formed in 1950.

[The fractional balloting is caused by the policy-making board having 125 votes divided among 30 Churches according to membership.]

In deciding on New York, the board accepted the report of a special committee which found the city a favorite over Chicago because of its proximity to: national headquarters of member Churches; the homes of other religious groups, such as the American headquarters of the World Council of Churches; the headquarters of civic, educational, social welfare, and international organizations; and overseas facilities and governmental agencies.

The Board set a precedent when it adopted a 4000-word statement on social and economic questions, after considerable debate. A highly vocal minority contended the NCC should limit itself to religious matters. The statement, among other things, approved the democratic way of life and praised a responsible free enterprise system.

SOUTH AFRICA

Closing of Institution

Officials of St. Peter's High School, an Anglican missionary institution for African children in Johannesburg, So. Africa, have announced they will close it down because their principles make it "impossible to coöperate" with the government under the latter's new Bantu Education Act.

St. Peter's is operated by the Community of the Resurrection. The Rev. Trevor Huddleston, C. R., head of St. Peter's Priory, Rosettenville, is superintendent of the school.

The 32-year-old school in Johannesburg's Rosettenville section has a student body of 250 and is the only one of the four mission-operated high schools for natives in Johannesburg that functions as a boarding school.

Principal H. Darling of St. Peter's said it is the first mission school to close as a result of the new regulations but "others may follow suit."

South Africa's new legislation requires mission schools to adopt an extremely limited curriculum under strict government supervision or forfeit the government subsidies upon which they are largely dependent. Under the Act's terms, the schools would have to cease offering academic instruction and devote themselves to teaching handicrafts and "obedience."

Mr. Darling noted that St. Peter's is the alma mater of a number of Africans who have rendered great service to the community as physicians, priests, teachers and writers. One of the best known is Peter Abrahams, author of *Tell Freedom*, current best seller in the United States. [RNS]

INDIA

First Indian Bishop

The Metropolitan of India has appointed the Rev. Philip Parmar as the second Bishop of the diocese of Bhagalpur in succession to the Rt. Rev. Thomas Lenman who retired in March. Bhagalpur, which has the status of a missionary diocese, was carved out of Calcutta in 1943.

Philip Parmar is a Gujarathi-speaking priest from the diocese of Bombay. After his training in Bishop's College, Calcutta, he worked with the Bhil mission in Rajasthan (Central India). The Bhils who inhabit the forest region on the Rajasthan border are a group of the

aboriginal inhabitants of India; and pastoral and evangelistic work among them calls for endurance of hardship and considerable tact.

It is the experience of work among these aboriginals which to a large extent must have determined the choice of Fr. Parmar as the first Indian Bishop of Bhagalpur, which has a large community of Christians drawn from another aboriginal group known as the Santhals.

After working for a few years with the Gujarat Chaplaincy Fr. Parmar went to the Central College at Canterbury for a year's further study. He was one of the Indian delegates at the Anglican Congress in Minneapolis.

The Bhagalpur diocese, which covers the State of Bihar, is important in many respects. Here is the cradle of Buddhism. The archeologists are still working on the ancient sites of the famous Buddhist University of Nalanda (3rd Cent. B.C.), in Nepal, from which the religion of Buddha must have spread. This and many other localities of historic interest lie in this diocese.

CANADA

Emblems in Silver

The Most Rev. Harold Eustace Sexton, Archbishop of British Columbia, has been presented with an altar cross^s by the Vicar, Churchwardens, and Parochial Church Council of Tewkesbury Abbey, Gloucestershire, England.

The cross, presented to the Archbishop while he was visiting recently in England, is approximately five feet high and is the work of a skilled English craftsman. It is adorned at each end by emblems of the four Evangelists in silver, with the central panel also in silver and representing our Lord in majesty. It is a replica of the cross on the high altar of Canterbury Cathedral.

FRANCE

Teachers, Nurses, Wives

A report on its activities was issued recently by the Women's Russian Orthodox Theological Seminary in Paris to express appreciation to Christian women throughout the world who have helped the seminary, through the World Council of Churches.

The seminary, now in its fifth year, was begun by the dean of the Theological Institute of St. Sergius, Paris. The rector of the Institute also became rector of the seminary. Most of the pro-

fessors of the Institute lecture in the seminary.

Many of the students of the seminary are wives of priests who wish to help their husbands in their parish work. There are also nurses working in hospitals, leaders of young people's organizations, and teachers of Sunday schools. The younger students are simultaneously studying in the University of Paris. Many students have full time jobs and can spare only a few hours for their evening studies, according to the report.

In order to meet a pressing need of the student, the seminary has undertaken the typing and mimeographing of its courses. None of the necessary Russian textbooks are on the book market.

The mimeographed courses also have enabled the seminary to send printed material to women in Morocco, Lebanon, Syria, Belgium, and the United States.

Major aims of the seminary are to train women for missionary, education, social, and parish work. Some members engage in ecumenical activity.

The seminary receives some income from students' fees, but the main part comes from the aid of the World Council of Churches. The greatest need of the seminary, says the report, is appropriate lodging. The seminary has no office of its own and cannot provide hospitality and help for those girls and women who come from provinces or abroad.

ENGLAND

Death of a Suffragan

The Rt. Rev. Charles Edward Curzon, Suffragan Bishop of Stepney, 1928-1936, and Bishop Exeter from 1936 to 1948, died August 23d in a London hospital. He was 76 years old. The present Bishop of Exeter is the Rt. Rev. Robert Cecil Mortimer, consecrated 1949.

THE LIVING CHURCH RELIEF FUND

Save the Children Federation

Previously acknowledged	\$275.00
Charles and Helen Grimshaw	60.00

\$335.00

Bishop Cooper and Korea

Previously acknowledged	\$725.94
D. M. P.	3.00

\$728.94

Okinawa Discretionary Fund

Previously acknowledged	\$ 85.00
John Townsend	20.00

\$105.00

TUNING IN: ¶An altar cross was originally the processional cross set on the altar when not in use. Many medieval altars in England had all manner of other ornaments but no cross in the center, its place being taken either by a crucifixion

scene worked into the reredos above, or by the rood screen at the choir entrance. In the 19th century altar crosses were in many places popularly regarded as unlawful ornaments for Anglican churches.

Letters of Ghostly Wit

A new book, by Geddes MacGregor, who is professor of religion at Bryn Mawr, has recently appeared. Under the title, "From a Christian Ghetto," it consists of a series of letters purporting to come from the pen of a 25th-century Christian as he surveys that (to him) most puzzling of all historical phenomena, the Christianity of the 20th century.*

By good fortune we have been able to obtain a 25th-century review of this work.



Deaconsdugout,
Old-Detroit,

Tuesday, the Feast of St. Giles,
September 1, 2454.

To the Reverend Vitalian Zoögenes,
Literary Editor, THE LIVING CHURCH,
7, Mousetrap Alley,
Old-Milwaukee.

My dear Vitalian:

The recently published letters to Timothy of our beloved 25th-century doctor and martyr, Paul, which you sent me to review for THE LIVING CHURCH of September 27, 2454, arrived by delayed atomic-explosion delivery as I was preparing to take the Fly-by-Night to Old-Oslo, where I was scheduled to read a paper on "Self-Tintinnabulating Sanctus Bells of the Early 21st Century" before a group of candidates offering Ecclesiastical

FROM A CHRISTIAN GHETTO. Letters of Ghostly Wit, Written A.D. 2453. By Geddes MacGregor. Longmans. Pp. xii, 140. \$2.

tical Campanology as a third minor in their canonical examinations for admission to the order of acolyte.

I need hardly tell you how captivating I found this collection — in the literal sense of the Latin, *capio, capere, captus*, to "take." Not that I took the book: the book took me, as I accompanied Mariana on our week's pilgrimage to the super-hyper-supermarket, treating her to this choice paragraph, then to that, and

*"None of the characters mentioned in this book who could be a real person living or dead, is a real person living or dead. Characters may, however, in some cases be real persons not yet born. I refuse to guarantee fictitiousness in respect of the future." — *The Author.*

myself to her amused chuckles. (Actually, though, it is hard to tell, in this particular book, just where one choice bit ends and another begins.)

In the evening, just before boarding the rocket, I dashed off this hastily improvised review (which may, with quaint appropriateness, it seems to me, remain in epistolary form, since it concerns a collection of letters), polishing it a bit en route, and mailing it in the split-second stop for breath-catching in Air-London.

These letters allow the general reader for the first time to sit in on those tutorial sessions which our 25th-century Paul (always somewhat peripatetic in his habits) conducted by correspondence with his pupil Timothy, specializing in 20th-century medieval history in our University of the Christian Underworld.

The collection, which preserves for all posterity Paul's comments on the essays Timothy submitted, provides invaluable material for future historians of that baffling period — not so much by what is said as by what may be gleaned from between the lines. Thus I am inclined to think that there is more truth than meets the eye in Paul's comparison of 20th-century Christianity with some of the non-Christian cults of our own day. For example, he relates this bit of personal experience:

"I got a dispensation from my bishop recently to visit the Air-Newyork Temple-Cathedral of Narcissistic Shinto. Remarkable building . . . lounging capacity for a quarter of a million bodies.

"Every worshiper has his own chaise-longue with angle-poise mirror, and as the service proceeds the congregation is carried around on electrically operated imitation-plastic rails (they stick to electricity because they think it is more 'liturgical' . . .) so that they may see themselves in the infinite number of ways provided

by the clever arrangement of what the Temple-Cathedral Handbook calls 'mobile shafts of dim religious light' . . .

"Cocktails are served immediately after the dismissal of the catechumens; that is, persons whose income is insufficient for full membership of the Temple-Cathedral. The automat hands you your individual chalice in a cellophane wrapper . . ."

Not only do the letters exhibit Paul's profound grasp of 20th-century conditions; they show an equally amazing 25th-century pedagogic skill, lavished without stint upon his promising pupil:

"You write: 'The idea of the congregation degenerated in Protestant Christianity into the idea of the local club. Churchgoing correspondingly declined.' Yes, yes, yes; of course churchgoing correspondingly declined. What else should it do? Do try to avoid truisms. . . . Why every child in the Ghetto Sunday School knows that churchgoing would decline in such ridiculous circumstances . . ."

This same quality is manifest in Paul's sagacious advice to Timothy to avoid pitfalls tempting to students generally but fraught with consequences of incalculable peril to beginners:

"By the way, keep off Anglo-Catholicism. There will be no questions on it at any of your ordination examinations. It is a subject that baffles even the greatest minds in the Christian underworld."

Paul's criticisms could at times be devastating, but when praise seemed merited, this, too, was forthcoming. Thus, on the Feast of St. Gregory the Great, 2453, he writes:

"I think you have captured the general spirit of 20th-century strife But are you sufficiently versed in the variety of its forms? Not all denominations destroyed

(Continued on page 30)

Books: Past, Present, Future

THIS book number is an historical one, prospectively as well as retrospectively. It gives the reader a picture, in one feature article, of the actual not-too-distant past and invites him, in the other, to peer into a far-off future somewhat fantastically conceived.

Charlotte Yonge's novel, *The Heir of Redclyffe*, was published just about a century ago—in 1853, to be exact. In reading Mrs. Carnahan's review of this [see p. 16], one is amazed at the extent to which the Catholic revival in the Church of England, begun in the 1830's, had in barely two decades taken hold, in some quarters at least, of Anglican practice.

The other book featured in this number, *From a Christian Ghetto*, by Geddes MacGregor, published by Longmans, Green and Co., is a 25th-century appraisal, devastating in its satirical caricature, of the Christianity of our own 20th century. According to one valuation, it will "delight or infuriate." We found it rather on the delightful side [see p. 13].

Other works reviewed in this special number cover the usual branches of religious and theological knowledge, but in an unusual enough way, we trust, to merit the attention of our readers. It begins to look as though that old stand-by, Wakeman's *History of the Church of England*, has at last been superseded by a work bringing the history of English Christianity down to the present, namely, J. R. H. Moorman's *A History of the Church in England*, published this summer by Morehouse-Gorham Co. and so ably and lucidly reviewed by a leading historian of the American Church, Dr. Manross, [see p. 18].

It is good to see in a book reviewed in this issue a word said in behalf of what is called, for want of a better term, the "liberal Catholic" position in Anglican theology. It is all the more significant, perhaps, that this apologia comes from the pen of an English layman who was brought up an Evangelical, Robert Woodfield. His *Catholicism: Humanist and Democratic* is reviewed on page 20.

Another Seabury Press production reviewed in this issue, *Early Christianity*, is a justly deserved tribute, long overdue, to one of the American Church's greatest scholars, the late Dr. Burton Scott Easton, for 30 years professor of New Testament at the General Theological Seminary [see p. 18].

The magnum opus of Seabury Press publications scheduled for the near future is the new edition, now in final stages of preparation, of *White's Annotated*

Constitution and Canons. This work—long needed since the original *White* brings the study down only as far as 1922—will naturally not be a best seller. Nevertheless, it is an authoritative commentary on matters that have of late aroused sharp controversy within the household of faith. The proofs of this that we recently received—the largest in bulk of any that this editor has dealt with—are now in the hands of a competent reviewer.

Also to be published, a little later, by Seabury Press will be the volume of reports of the Anglican Congress, which the Rev. P. M. Dawley, of the General Theological Seminary, is now busy editing.

MOREHOUSE-GORHAM works scheduled for fall publication include one on Christian ethics. *Faith and Behavior*, by Chad Walsh and Eric Montizambert. Churchpeople will look forward eagerly to this volume by two leading priests, the latter a seasoned Anglican of many years' pastoral experience, the former a comparatively recent convert to the Church in daily touch with young people as a college professor of English.

Morehouse-Gorham will also publish another book by the Rev. W. Norman Pittenger, professor of Apologetics in the General Theological Seminary, whose name is now a household word among thinking Churchpeople. Title of this will be *Christian Affirmations*.

It is always powerful testimony to the usefulness of a book if, after it has seen the light of day, it seems to call for a leader's guide to be used with it. Such is the good fortune of Chad Walsh's "confirmation reader," *Knock and Enter*, which appeared over a year ago. Morehouse-Gorham, publishers of the original work, are about to follow it up with a leader's guide, which is expected to sell for 50 cents.

Morehouse-Gorham's Church School course (Episcopal Church Fellowship Series), latest units of which were reviewed in *THE LIVING CHURCH* of August 1st, are just now beginning to undergo that testing through actual use which alone can give definitive evaluation to any such series.

We hope that this wide selection of material will mean more trips of Churchpeople to their favorite bookstore and to the religious section of the public library, the establishing of more parish libraries, more borrowing of books, more reading of books that are bought or borrowed, and more discussion of what is read.

Achievement in Journalism

AS AN associate editor, literary editor, New York correspondent, and reporter and interpreter of special events, Miss Elizabeth McCracken has been in the service of the readers of THE LIVING CHURCH since January 1, 1932. During that time her reports of National Council meetings and of the sessions of the House of Bishops have been equaled in Church journalism only by her own achievements in reporting such great gatherings as the recent Anglican Congress in Minneapolis.

The time has come when some lightening of her duties appears advisable. Accordingly, while she will continue as an associate editor and will continue to cover National Council meetings and special events, the regular reporting of news of the diocese of New York and Church life within the diocese is now the responsibility of the Rev. Roger Geffen, 4401 Matilda Avenue, New York 70, N. Y. Fr. Geffen is the rector of the Church of the Good Shepherd in the Bronx.

We are confident that LIVING CHURCH readers will work as helpfully and coöperatively with Fr. Geffen as they have in the past with Miss McCracken; and we are happy that Miss McCracken will continue to be frequently represented in our columns with reports of the National Council and other important special assignments.

No Badgering Necessary

THE promotion of THE LIVING CHURCH in the parish is ultimately in the hands of the clergyman. Regardless of the number of willing helpers he may have among his people, in handling the bundle copies or in securing paid subscriptions, it will be his own attitude and approach that really sell the magazine.

We know that we have many friends among the clergy, who do all that they can to forward the circulation of THE LIVING CHURCH in their own constituencies. Others are just as much for us, but find it a little hard to see themselves as salesmen, badgering people to buy.

Yet it is not necessary to badger people to buy THE LIVING CHURCH, or even specifically to ask them to buy it. All that is necessary is simply to take a few minutes, at the announcement period or before the sermon or in the course of the sermon, to highlight something in the current issue that has caught the interest of the clergyman and that he believes will be of interest to his people. It is amazing how much curiosity is thus aroused.

That more of the clergy do not use this technique is due, perhaps, to the fact that few of them realize how simple and yet how effective it is.

To take a few examples: articles on personal reli-

gion usually have high lay appeal, and the issue of September 5th contained one of these—Christine Heffner's "meditation" on "Silence." Likewise, most people have to work, and, in THE LIVING CHURCH of September 12th, appeared an interesting analysis of the significance of work from the Christian point of view. The present issue carries a report from a chaplain, somewhat disquieting in the picture it paints, but of interest to all having a son or other relative in the forces [p. 8].

Every now and then we hear of some clergyman who uses the sort of approach we have in mind. The last one that we heard of we quizzed about it, to find out just wherein his success lies. He told us substantially the same story: that he makes it a point of calling attention to some particular item in the current issue, having of course first of all read the current issue himself. As a result, the weekly bundle of this particular parish, which two months ago consisted of six or eight copies, rose to 12, then to 18, with every copy selling.

It is as simple as all that—if the clergyman really believes in THE LIVING CHURCH.

Jesikam

ALMOST every Anglican bishop is "Bishop of" something or other, but a few, like the Bishop in Jerusalem and the Bishop in Korea, are styled, "Bishop in."

Of these latter there are seven: the bishops "in" Jerusalem, Egypt, (the) Sudan, Iran, Korea, Argentina and Eastern South America with the Falkland Islands, and Madagascar—all easily remembered by the mnemonic device, JESIKAM.

These bishops who are "in" their dioceses but not "of" them never caused us much editorial trouble until, under the pull of the recent Anglican Congress, they began to find themselves very much out of their territories. Thus copy would reach us saying that the Bishop in Korea would be in Chicago. Somehow this didn't sound quite right. Accordingly, we edited it: "The Bishop in Korea, the Rt. Rev. Arthur Cecil Cooper, will be in Chicago. . . ." This did seem to cushion just a little the impact of an otherwise apparent incongruity.

But what if such episcopal peregrinations should become perennial? How would it be, for example, to have the Bishop in Korea in Jerusalem confirming for the Bishop in Jerusalem, with the Bishop in Jerusalem in Korea confirming for the Bishop in Korea? Any editorial tinkering would here leave us with a combined brain- and tongue-twister far worse: "This summer the Bishop in Korea, Dr. Cooper, will be in Jerusalem taking confirmations for the Bishop in Jerusalem, Dr. Stewart, while the Bishop in Jerusalem, Dr. Stewart, is in Korea taking confirmations for the Bishop in Korea, Dr. Cooper."



CHARLOTTE YONGE
The inheritance included violence.

The Heir of Redclyffe

A best seller of 1853

By Elizabeth Carnahan

Church principles; but *The Heir of Redclyffe* was the most popular. There had been many tepidly pious stories about characters who were very very good; but the heir of Redclyffe was not merely good, he was vivid, picturesque, and utterly fascinating; and everywhere young people tried to be like him.

The story outline is simple enough. Guy Morville is the heir to wealth, a title, an ancient name; he is also the heir to a family history of passion, violence, and even crime, going all the way back to Hugo de Morville, one of the slayers of St. Thomas à Becket.

His grandfather had fought three duels, killing one opponent; his father had died suddenly by accident in the midst of a violent quarrel with the grandfather; his mother had died at his birth; and he had grown up in a strange solitary way, in a gloomy house, with a stricken and remorseful old man. Then his grandfather dies, and at 17 he goes to live during his minority with his appointed guardian, a Mr. Edmonstone, who has three daughters and an interesting invalid son Charles, with a keen mind and a keener tongue.

Guy has a horror of his own potentialities; and he is determined to curb his quick temper, to conquer evil tendencies before they can develop in him. Gradually traced through the story is a deep religious feeling which consecrates and beautifies his life. Mrs. Edmonstone guides him very wisely at first; but he advances steadily till he has gone far beyond his guides, and they are learning from him. It is Charlotte Yonge's rare gift that she is able to make this as exciting as any adventure.

Mrs. Edmonstone is very practical. She advises Guy to begin by breaking his habit of fidgeting with the bric-a-brac, if he would learn to control his temper. Because he is always the first to be ready when they assemble for a walk, and waiting irritates him, she suggests that he step into the adjoining

room and play the piano. Soon Guy's playing "The Harmonious Blacksmith" becomes not only a signal for the others to hurry, but a family joke; and they assemble for their walk with smiling faces.

Contrasted to Guy is his cousin Philip Morville, a model young man, of fine character and intellect, but proud, censorious, Pharisaic. They are naturally antagonistic, and are kept from quarreling only by Philip's icy superiority and Guy's battle with himself. After Guy goes up to Oxford, complications arise. He obtains a large sum of his own money from his guardian without giving any satisfactory reason. Mr. Edmonstone is willing to trust him, but is troubled when Guy makes out a large check to a notoriously bad character, and refuses any explanation. At last things get so bad that Mr. Edmonstone welcomes Guy's majority as terminating his guardianship. Guy graduates and goes to his home, Redclyffe, instead of returning to the Edmonstones'; and he is forbidden to correspond with their daughter Amabel.

Actually, some of the money had gone to pay gambling debts of his mother's brother and to provide for a small niece; the bulk of it went to two women he had met, Jane and Elizabeth Wellwood. It was to help them in various works of charity, and especially in their plan of starting a Sisterhood, a work to which he promises more support after he is of age. He does this partly because of his sympathetic interest in their work, and partly because it was their father whom his grandfather had killed in a duel. There is need of secrecy, because they have already incurred much criticism, led by Philip's sister; and premature publicity will do great harm.

After awhile Guy is cleared of the suspicion that he has been gambling and dissipating, and, while the larger expenditure is still unexplained, he is given the benefit of the doubt. He is reconciled with the Edmonstones, and marries Amabel. They go for a honeymoon journey to Italy, and spend many happy months traveling leisurely about the country. Then they find Philip Morville,

A HUNDRED years ago one best-selling novel in the English-reading world was a surprising choice, considering its type; but it fascinated all kinds of readers; and the author, Charlotte Yonge, though she wrote nearly 150 books, was usually identified on her title-pages as "the author of *The Heir of Redclyffe*," published in 1853.*

Her brother wrote her from the Crimea that half the officers in his mess had *The Heir of Redclyffe* in their baggage; and it was reported to be greatly in demand in military convalescent hospitals. At the universities many undergraduates found a bond of brotherhood in the book and modeled themselves on its hero.

In Boston young Richard H. Dana, Jr., declared it influenced him more than any other book he had read; while Louisa M. Alcott shows us Jo March in the attic "eating apples and crying over *The Heir of Redclyffe*." The book Jo wants for Christmas is the hero's favorite, *Sintram*. Elizabeth Wordsworth, who was 13 when the book was published, wrote long after:

"It is difficult for this generation to understand the enthusiasm with which it was received. It was to fiction what *The Christian Year*¹ had been to poetry."

It is well known that Charlotte Yonge's books — history, biography, and fiction both domestic and historic — educated a whole generation of young people in a sympathetic understanding of

*Available from W. B. Eerdmans Publishing Co., 255 Jefferson Ave., S.E., Grand Rapids 3, Mich. \$3.

TUNING IN: ¶*The Christian Year*, by John Keble, contains verse for every Sunday and Holy Day of the Prayer Book calendar. From its publication in 1827 to the expiry of copyright in 1873, it sold no less than 379,000 copies, netting its

author £14,000, from which the church at Hursley, near Gloucester (Keble became vicar in 1836), was restored. First American edition was published in 1834. The hymn, "Sun of my soul" is taken from *The Christian Year*.

ill with fever, lying alone and untended in an Italian village. Guy nurses him back to health; but when Philip is convalescent Guy comes down with the fever and dies of it.

Philip is crushed; all his pride and self-assurance are shattered. Bitterest of all to him is the realization that he is Guy's heir. For a time he hopes for the birth of a son to Amabel; but her child proves to be a girl, and it is Philip who inherits the title and estates of Redclyffe. His chief consolation is a scrupulous carrying out of Guy's smallest plans and a lavish endowing of the Sisterhood which had caused so much misunderstanding. He is a devoted and reverential godfather to Guy's daughter, Mary Verena.

Amabel settles down in her own old home; she had never lived at Redclyffe. The rest of the story is Amabel's widowhood and motherhood, brightened by the serene faith which had led her to choose for Guy's epitaph, *I believe in the Communion of Saints*.

It is interesting to note that the book's strong religious tone is managed obliquely, indirectly, with not only the famous "Tractarian reserve" but conspicuous understatement. There are no arguments. Guy simply takes it for granted that he shall attain his majority without any of the customary festivities familiar in Victorian fiction, because his 21st birthday falls in Holy Week. It is dismissed in a single sentence: "as his birthday fell in Holy Week there could be no rejoicings." Ten years later Queen Victoria's counselors were unable to convince her that the day she had picked for the Prince of Wales' wedding, Ash Wednesday, was inappropriate. "In my young days," she is reported to have said, "We didn't hear all this talk about Lent."

It was regarded as an extraordinary novelty when Lord Halifax¹ was married with a Nuptial Mass. He may have been inspired by Guy's wedding, 16 years earlier, though that is described so obliquely that only the initiate would understand. We are merely told that Amabel did not eat breakfast that day, and later that "the feast in its fullest sense was held, and the richest of blessings had been called down on them."

The priest who attended Guy's deathbed is another example of this understatement. He is young and quite inexperienced, having fallen ill just after his ordination. He is only now convalescing; we are told that "he was very shy; he had never had this office to perform before, he seemed almost to expect her to direct him. . . ." It would have been easy for the author to describe a priest wise, experienced, eloquent; she makes her point more strongly by putting the emphasis on his priesthood alone.

The baptism of Amabel's fatherless child is also very characteristic:

"It was deep grave happiness to stand there, her child in her arms, and with an undefined sense that she was not alone, as if in some manner her husband was present with her; praying with her prayers, and joining in offering up their treasure. There came a memory of Guy's dying smile, and Amabel knew what would be her best prayer for his little daughter as she took her back, the drops glistening on her brow, her eyes open. It was in that moment that Amabel was first thrilled with a look in her child that was like its father. She had earnestly and often sought a resemblance without being able honestly to own that she perceived any; but now there was something in that baby face that recalled him vividly."

It is a curious fact that the well-read Edmonstones have literally never heard of Sir Galahad, whom Guy mentions as his favorite character in literature.

"Sir how much?" exclaimed Charles. "Sir Galahad — the Knight of the Siege Perilous — who won the Holy Grail." "What language is that?" said Charles. "Don't you know the Morte d'Arthur? I thought everybody did. It was my boating book for three summers."

There are many echoes of the early Tractarians in the book, such as the importance attached to the weird tale of *Sintram*. When Guy first reads it we are told: "Nothing had affected him so much. He was obliged to go out of the room." And we recall the youthful John Henry Newman, so overcome at his first reading that he rushed away to finish it in solitude.

The strongest echoes are those of the "bright and beautiful" Hurrell Froude,[†] with his spirit, his gaiety, ardor, sanctity, and early death. For example his passionate devotion to King Charles the Martyr. One day Charles Edmonstone who enjoys arguing for the fun of it, says something critical about King Charles, just to tease Guy, who starts up, exclaiming, "You did not mean that? I know you do not."

"I am glad you have the wit to see I have too much taste to be a Roundhead."

"Thank you. Only never jest about King Charles. He is too near home. He suffered too much from scoffs and railings; his heart was too tender, his repentance too deep for his friends to add one word even in jest to the heap of reproach. How one could have loved him! Served him half like a knight's devotion to his lady, half like devotion to a saint, as Montrose did. And oh, how one would have fought for him!"

As Charlotte Yonge's mother said, of Guy Morville:

"He sounds to me very much like Mr. Hurrell Froude."

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Editor

BIBLE

From the Seen to the Unseen

EVERYDAY LIFE IN NEW TESTAMENT TIMES. By A. C. Bouquet. Scribners, 1954. Pp. xix, 236. \$3.50.

Written in an informative, conversational style, this interesting book gives a picture of life in the Roman empire, including Palestine, during the first century of our era. It is intended primarily for "intelligent boys and girls of the ages of sixteen to eighteen," but American children in the sixth grade will find it interesting. The arrangement is sensible, going — so to speak — from the visible to the invisible. There are some good illustrations, and some not so good.

The author, lecturer in comparative religion at Cambridge and a priest of the Church of England, asks and answers a well chosen range of questions. For example, everyone knows the Romans had lamps; he asks how they lighted them. Everyone knows they had aqueducts; he asks how the houses got their water supply. (He does not seem to care how they got ice; see p. 73). And he rightly stresses the complexity of ancient life. Modern people often assume that Christianity won a primitive world.

One omission and one slip should be mentioned. Bouquet does not explain clearly enough the Roman arrangements concerning property and income; in other words, we miss an adequate picture of the heart of economic life. And he is so anxious to point up the Jewish origin of baptism that he ascribes a verse from I Corinthians to Galatians and concludes, "These are facts" (p. 147).

ROBERT M. GRANT.

The Proper Perspective

THE HOLY BIBLE IN BRIEF. The King James Text edited and arranged by James Reeves. With a foreword by Angus Dun, Bishop of Washington. New York: Julian Messner, Inc. Pp. xi, 302. \$4.

This book, commended by men like the Bishop of London and the New Testament specialist, E. C. Colwell, is advertised by the publishers as "abridged" but not "abbreviated."

Its selections cover the Bible as a whole (including a taste of the Apocrypha) and seem to preserve the continuity claimed for them. Conventional chapter and verse divisions have been entirely eliminated, the pages appearing like those of any modern book. Omissions of material within the selections

¹TUNING IN: Lord Halifax (1839-1934), a leading layman of the Church of England, was president of the English Church Union from 1868-1919 and again from 1927 till his death. He was married in 1869. His son, the 1st Earl of Halifax, was

British Ambassador at Washington 1941-1946. †Hurrell Froude (1803-1836) figured, along with Keble, Newman, Pusey, and the rest, in the Oxford Movement, usually regarded as the beginning of the Catholic revival in the Church of England.

are indicated. There seems to be no other tampering with the K. J. text. A complete list of passages is given at the end.

The brief "Guide to Reading and Understanding the Bible," by the Rev. William H. Crawford, Jr., priest of the Church and chaplain of Pomfert School — which forms a kind of appendix — provides the proper perspective from which the Scriptures should be read.

All in all this should be a valuable stimulus to Bible reading.

FRANCIS C. LIGHTBOURN.

A Happy Blend

EARLY CHRISTIANITY: THE PURPOSE OF ACTS AND OTHER PAPERS. By Burton Scott Easton. Edited by Frederick C. Grant. Seabury Press. Pp. 158. \$3.50.

In 1935, this reviewer asked his former teacher, the late Dr. Burton Scott Easton, whether the Reinicke Lectures, delivered at Virginia Theological Seminary earlier that year by Dr. Easton, would be published. Dr. Easton's reply was: "Not just yet."

The following year, however, the lectures were brought out by SPCK, London, as a *Theology* "occasional paper" (about the size of an enlarged issue, under its older format, of the English monthly, *Theology*). They appeared under the title, *The Purpose of Acts* — a learned and lucid presentation of the thesis that the Acts of the Apostles was written to show that Christianity, by virtue of its Jewish origin and affinities, was, in effect, a *religio licita*, a "permitted religion" under Roman law and entitled to protection as such.

This work, whose publication at first seemed uncertain, has now been reprinted, by permission of the original publishers, as Part II — and the longest part — of the volume under review. It has thus achieved a distinction somewhat rare in the type of material it represents.

Part I ("The Life and Work of Burton Scott Easton") is an interesting biographical sketch, reprinted from the *Anglican Theological Review* of July 1953, by Dr. Grant, who, of Dr. Easton's many pupils, has most literally followed in his footsteps. This traces Easton's career as a young mathematics teacher at the University of Pennsylvania, through his abandonment of mathematics for theology and early years of teaching at Nashotah House (when his literary output "was limited to book reviews, chiefly for THE LIVING CHURCH)," to the full development of his work at General, marked as it was by such a masterpiece of microscopic learning as his commentary on St. Luke's Gospel and three decades of teaching in which erudition and elucidation were happily blended.

Part III ("Papers on Early Christian-

ity") consists of three articles reprinted from the *Anglican Theological Review*, the last of which ("Authority and Liberty in the New Testament") is probably the last article that Dr. Easton wrote before his death in 1950. (His commentary on the Epistle of James is scheduled for posthumous publication in the appropriate volume of the *Interpreter's Bible*.)

Dr. Easton is one of the great men of the Episcopal Church. Even if few of those who studied under him — a group that includes several bishops — take time to reread his works, one seems to sense his influence in the Prayer Book lectionary, and this editor (who was privileged, the year of its inauguration, to take the course given by Dr. Easton and Dr. Howard Chandler Robbins that led to the publication, under their joint names, of *The Eternal Word in the Modern World*) now finds himself not infrequently turning to that volume in preparation for editorials, even as he turned to it, as a parish priest, in preparation for sermons.

FRANCIS C. LIGHTBOURN.

CHURCH HISTORY

Accent on Modernity

A HISTORY OF THE CHURCH IN ENGLAND. By John R. H. Moorman. Morehouse-Gorham. Pp. xx, 460. \$6.

This is a work which can be unhesitatingly recommended to anyone who wishes to learn about the mother Church of the Anglican Communion. It contains enough solid information for the advanced student, yet is simple and thorough enough for the beginner. Its readable style and smoothly flowing, well-organized narrative should make it acceptable to anyone who is not averse to a bit of serious reading. Besides a full coverage of the important events, there are excellent descriptions of Church life and thought in the various periods.

In any general history, the space to be given to different epochs always presents a problem. The fact that the author reaches the Reformation by page 161 shows that he has chosen to place the major emphasis on the more modern section of his work. The conversion of England, and the Anglo-Saxon Church are given excellent treatment — the best with which this reviewer is acquainted outside of specialized studies. As a result, the space allotted to the period from the Conquest to the Reformation is reduced to a minimum. The major developments are adequately covered, and, from the point of view of a student well read in Church history, the comparatively brief treatment of the era may be justified by the fact that it has been extensively described by other au-

thors. A reader less well prepared may get the false impression that, because the period seems to be slighted, it was relatively unimportant.

The full and fair account of the Reformation reinforces the conclusion, derived from earlier reading, that, at the time of Henry VIII, the great majority of the English people, including the rank and file of the clergy, were largely indifferent to the issue of papal obedience. There was no popular demand for separation before the king took the initiative. When he did, all but a few leaders



HENRY VIII
The people followed.

RNS

seemed quite content to follow him. Questions relating to the extent of internal reform to be carried out once the separation from Rome was effected led to long and bitter controversies which eventually caused many to withdraw from the Church, but on the apparently basic issue the people were willing to accept the royal decision.

The author's impartiality slips a little when he comes to the reign of Mary Tudor. Though he does not use the phrase, his account of her rule is rather in the "Bloody Mary" tradition, which is unfair to an unhappy but well-meaning woman. All of the Tudors were despots, unwilling to tolerate questioning of any policy upon which they might decide. If Mary made more martyrs than the rest, it was because she met with more opposition.

To this reviewer it seems that Principal Moorman interprets the Puritan Movement a little too much in terms of its extremes. Admittedly, it is often difficult to say who was or was not a Puritan. The religious confusion which developed during the Commonwealth showed how much diversity there was in the movement. Because he assumes that all, not just some, of the Puritans were trying to presbyterianize the Church, the author tends to share Elizabeth's

view of their supplementary services and discipline as "subversive."

This is probably unfair, especially since, in later chapters, he shows a greater tolerance toward the extra-liturgical practices of both the Evangelicals and the Catholics. In a Church which has an official liturgy, the question of supplementary usage will always be a controversial one, but fairness requires that whatever degree of latitude is allowed to one party should be to others.

These are the only dissents which the present reviewer is inclined to file, and they are not of great importance. The excellence of the work as a whole cannot be too strongly stated. The treatment of the most recent period, from the late 18th century to the present, is particularly admirable. The author has performed the remarkable feat of showing equal fairness, moderation, and understanding in his treatment of the Evangelical and the Catholic movements.

WILLIAM WILSON MANROSS.

Three Theologians

CHRISTOLOGY OF THE LATER FATHERS. The Library of Christian Classics, Vol. III. Edited by Edward Rochie Hardy, Ph.D. In collaboration with Cyril C. Richardson, Th.D., D.D. Westminster Press. Pp. 400. \$5.

One of the most readable and inspiring surveys of the development of the theology of the early Church is to be found in the introduction on faith, theology and creeds in this third volume of the Library of Christian Classics. Dr. Hardy here clearly interprets the scope of the vast, yet delicate, problem faced by the Fathers in the period of the Ecumenical Councils.

The problem was fundamentally one of spiritually understanding and intellectually defining the central Christian conviction so aptly stated by St. Paul that "God was in Christ reconciling the world unto himself." The intellectual aspect of the task involved precise and subtle terminology. Dr. Hardy considers these terms and definitions simply enough for the general reader, without sacrificing accuracy.

The main body of the volume is divided into four general parts. The first three comprise a biographical sketch and a consideration of the chief writings of three of the most dominant Christian thinkers of the fourth century, Athanasius, Gregory of Nazianzus, and Gregory of Nyssa. The fourth general part is a well-selected series of documents illustrating the "understanding, misunderstanding, and final definition" in the Christological controversies from the early fourth to the late seventh centuries, including the Third Council of Constantinople.

Dr. Hardy has displayed his genius

not only in the selection of characteristic works by the three representative theologians and in his choice of illustrative documents, but also in the masterful editing and translating which was inevitably involved in this work.

It may further be noted that this excellent volume follows the regular format of the Library of Christian Classics, which includes well-selected bibliographies.

JOSEPH HUDSON HALL, III.

Supernormal Psychology

EARLY FATHERS FROM THE PHILOKALIA together with some writings of St. Abba Dorotheus, St. Isaac of Syria and St. Gregory Palamas. Selected and translated from the Russian text *Dobrotolubiye* by E. Kadlubovsky and G. E. H. Palmer. London: Faber & Faber. Pp. 421. 35/-.

The translators of this work, who have already done so much to make available to English-speaking readers the treasures of Eastern Orthodox devotional literature — by their translations of *Unseen Warfare* and *Writings from the Philokalia on Prayer of the Heart* — have put us further in their debt by rendering into English another selection representative of some of the leading spiritual writers of the early centuries, mainly the fourth to the seventh.

Most of the Eastern saints lived before the 11th-century division of East and West. The writings from that period represented in this collection are a well of patristic spirituality in their treatment of the relation of Creator and creation: of the image and likeness of God in man; of man's true nature; of the way in which this is distorted by sin and the means to its recovery and perfection; of grace and the obstacles it encounters in us; of normal, abnormal, and supernormal psychology and pneumatology; of the place of the sacraments; and of the way to perfect union with God.

The teaching on unceasing prayer, as something for all Christians, and not only for monks and nuns, is helpful.

The book can be extremely valuable, not only theoretically but practically. Its practical use, however, presupposes what the fathers always presuppose — that one has an expert spiritual guide to help and direct him. For some of the advice given is proper to monks and not to people living in the world, some of it deals with persons who have just begun to climb the sacred mount, some of it with those who are above the clouds; and the advice helpful to some would be harmful or even fatal to others.

Rightly used, for the purposes for which it was undertaken, the work is invaluable.

WILLIAM H. DUNPHY.

Picture of Christian Life

CLEMENT OF ALEXANDRIA: CHRIST THE EDUCATOR. Translated by Simon P. Wood, C.P. The Fathers of the Church, Vol. 23. Fathers of the Church, Inc. Pp. xxiii, 309. \$4.50.

ST. AUGUSTINE: THE CITY OF GOD. BOOKS XVII-XXII. Translated by Gerald G. Walsh, S.J., and Daniel J. Honan. The Fathers of the Church, Vol. 24. Fathers of the Church, Inc. Pp. 561. \$4.50.

These are the most recent additions to the rapidly growing new edition of the Fathers which from time to time has been reviewed in these columns since its initial appearance.

Volume 23 contains Clement of Alexandria's *Christ the Educator*, translated by Simon P. Wood, C.P. This treatise is instructive for its picture of the ideal Christian life as sketched by a cultured Christian of Alexandria in the second century.

Volume 24 continues, and concludes, the translation of St. Augustine's *City*



ST. AUGUSTINE
Intricate Latin.

of God. The two translators, Gerald G. Walsh, S.J., and Daniel J. Honan, have done an especially commendable job of turning Augustine's intricate Latin into crisp and energetic English, making this opus, so splendid but so ponderous, as readable as it can be made.

CARROLL E. SIMCOX.

Claims and Counterclaims

THE DEVELOPMENT OF THE PAPA-PACY. By H. Burn-Murdoch. Faber and Faber. London. Pp. 432. 42/-.

Our controversy with Rome has elicited many volumes, and the obdurate nature of our opponent is likely to make the task perpetual. Lately we have been rather vigorously pursuing it. Professor

Woodhouse has produced a new edition of Salmon's *Infallibility*. The controversial *Infallible Fallacies* has been put out by the SPCK (and by Morehouse-Gorham in America), while SPCK has also done us a service in publishing a handy source book of documents on papal authority up to 454 A.D. (edited by E. Giles). Finally, Dr. Burn-Murdoch has added a useful volume tracing the history of papal claims from the New Testament to the Vatican Council of 1870.

Dr. Burn-Murdoch's work is clear, comprehensive, and well documented. While it is directed primarily to the student, it will also appeal to the layman, who will find it interesting and intelligible. The chapters are short, factual, and always lucid. Perhaps the work is likely to be used more for reference than for continuous reading. The argument is not sustained and the author lacks the philosophical and theological penetration of Salmon. Yet his book has no small value. Here one can find the main claims and counter-claims set out in an orderly, judicious, and accurate fashion, with the sources and authors carefully noted.

One aspect of Dr. Burn-Murdoch's method is worthy of comment. In each section he first reviews the main facts and then appends the papal arguments pro and con. That is to say, he first states the Roman interpretation of the evidence given and then the Anglican. He uses the standard controversial works as the basis for this academic battle, and his summaries are remarkable for their lucidity and their grasp of the central issues.

However, this method is open to objection in that there is no chance for cross examination. The concluding statement, being always in favor of the Anglican view, leaves the too facile impression that the debate is now over and the last word on each issue has been said.

I noted two minor errors. On page 75 the phrase "Servant of the servants of God" is not, I think in Leo I. It first appears in John the Deacon's life of Gregory I. On page 122 the list of the 12 apostles is not a genuine work of Hippolytus. It is a ninth-century Byzantine compilation from earlier recensions.

CYRIL C. RICHARDSON.

THEOLOGY

Purgatory Prolonged

CATHOLICISM: HUMANIST AND DEMOCRATIC. By Robert Woodfield. Seabury Press. Pp. 96. \$2.

A "liberal Catholic" (except when the name describes a member of the so-called "Liberal Catholic Church") is a practicing Anglo-Catholic who is willing to go somewhat further than most of his

fellow Anglo-Catholics in reinterpreting the faith in terms of the 20th century.

Basic premise of the liberal Catholic position is an emphasis upon the action of God in creation, which, while not denying that God is Himself above and beyond the world, makes it a little easier to appropriate to the faith the cumulative results of scientific and historical knowledge, and a little harder to be content with purely Western theological clichés — as, for example, the assertion that the eternal destiny of the soul is irrevocably fixed at death.

Robert Woodfield, English Churchman and retired civil servant, has, in *Catholicism: Humanist and Democratic*, given us an introduction to liberal Catholicism which, in its comprehensive coverage of such topics as the Trinity, Incarnation, Atonement, Church, Ministry, and Sacraments, is both reasoned and readable. It is refreshing as well — at least to this reviewer who owes much to this school of thought, even if he has not at all points followed it consistently.

If conventional Catholics shake their heads at some things in this book (such as the replacement of hell by a prolonged purgatory), they will welcome its dynamic presentation of other matters "most surely believed among us."

FRANCIS C. LIGHTBOURN.

Two Approaches

MAKING SENSE OUT OF LIFE. By Charles Duell Kean. Westminster Press. Pp. 156. \$2.50.

This work attempts to show how Christianity answers the fundamental religious needs of man in granting, through the Cross and Resurrection, the way which God has prepared for the redeemed life of the sinner.

Man is perplexed as he looks at the past, for there he encounters guilt as the result of his misspent life, both in its corporate and individual aspects. As he looks into the future he sees the certainty of death, both the physical phenomenon and the dissolution of human relationships. As all of man's attempts, either at a solution or explanation of his purpose, involve a religious issue, there cannot be a religious versus an irreligious approach to life. There is the one given by God, or one invented by man.

As a "crisis" theologian, the author gives the answer exclusively in terms of the Cross and Resurrection, to the complete ignoring of the Incarnation. The work is a stimulating challenge to Liberalism and a type of facile Catholicism; but when the reader is left wondering whether the Second Person of the Trinity ever really took upon himself human flesh, the solution is not completely satisfactory.

JULIEN GUNN, OHC.

UNCLASSIFIED

A Modern Plato

THE MORAL FOUNDATION OF DEMOCRACY. By John H. Hallowell. University of Chicago Press. Pp. 134. \$3.50.

Professor Hallowell of Duke University (who, by the way, is a Churchman) gives us, in *The Moral Foundation of Democracy*, an analysis of the internal danger confronting democracy today. He combines, through this study, the accuracy of a scholar with the lucidity and charm of a modern Plato.

"Democracy as a form of Government:



can survive only if there is meaning in democracy as a moral enterprise." Dr. Hallowell, a distinguished political scientist, warns us that if we are to meet the challenge of Communism "we shall need, in addition to the weapons of war, the resolution to endure suffering for the sake of something we prize more highly than physical existence."

Democracy, Prof. Hallowell says, is a creation of the Hebraic-Greek Christian tradition; it cannot exist except as an active embodiment of the ideas of the nature and end of man as expressed in that tradition. "A balanced view of man will emphasize both his propensity to do evil and his capacity to do good."

True democracy, the author believes,



requires this balanced view of man which presupposes the idea that above man and above the authority of the state is the authority of God, and which recognizes man's need for God's grace as well as man's reason or rationality and his capacity for good.

In a citizenry deeply convinced of this

view lies, according to the author, the salvation of democracy.

A Responsibility

THE PARISH IN ACTION. By the Rt. Rev. Joost De Blank, Bishop of Stepney, Mowbrays. In America: Morehouse-Gorham. Pp. 176. \$2.85.

Most of us have difficulty in seeing ourselves as we really are; and all of us resent it when somebody else tells us our weaknesses and faults. Therefore this little book is rather useful to American Episcopalians.

The Bishop of Stepney discusses the situation of the English parish. The Church of England is a national Church; its parishes have legal status. The social structure of England is in many ways different from our own in cultural emphasis. Consequently we may read what the Bishop has to say about the function of the parish without immediately becoming involved ourselves on the emotional level. It is easier for us to accept some of the strictures implied in the book and evaluate them in terms of our own situation.

Bearing in mind, then, that there is much in this book that is quite inapplicable to our own situation, we may welcome the reminder that the parish is more than a congregation — that it has a real responsibility to the neighborhood in which it finds itself; that it isn't a religious club for light-minded, satisfied, dignified people of the better sort. The parish is clearly seen as a worshipping community which must give itself for the extension of the gospel message to all who will listen.

This is a message which all of us are quite willing to accept, but it needs to be said in book form every once in a while. Many of the practical suggestions which the Bishop of Stepney makes in Part II of the book may usefully be incorporated into the plans for service in the average parish in the United States.

This book is particularly recommended for discussion by lay groups who are concerned to discover the true function of the Church in relation to the community.

R. B. GUTMANN.

Facts About Legends

THE ANCIENT SECRET. In Search of the Holy Grail. By Flavia Anderson. Harpers. Pp. 288. \$5.

Those who are interested in esoteric explanations for religious symbols will find Flavia Anderson's *The Ancient Secret* a fascinating book.

According to the author, the Holy Grail and the Urim of Moses' Ark of the Covenant in the Old Testament were identical. The Cup, which our Lord used at the Last Supper, according

to legend, which the author accepts as true, was brought by St. Joseph of Arimathea and buried in the vicinity of the Abbey at Glastonbury.

The poets of the 12th and 13th centuries used this legend in their accounts of King Arthur and his knights, combining it (according to the present work) with the tradition of the "Cauldron of Inspiration" of Celtic folklore. However, the real "Grail" was, on this view, the holy object of a mystery cult not confined to Britain but so widespread as to be almost universal. The truth about the "Grail," according to the present author, was known only to a small cult and therefore gradually lost.

To most people an adequate explanation of the legend of the "Holy Grail" is that it grew out of a natural desire to know what happened to the Cup used at the Last Supper, just as the desire to know about Jesus' infancy developed in the story of His childhood contained in the apocryphal gospels of the infancy.

In the author's theories, likeness is too often taken as proof of identity. There are too many "perhapses" in her argument to make it convincing; however, anyone interested in the Holy Grail and the legends connected with it will find in this book a vast storehouse of facts in regard to the legends which have grown up about it and similar myths and legends in which the author finds a definite connection with the "Grail."

HOWARD T. FOULKES.

A Maverick

THE POETRY OF DYLAN THOMAS. By Elder Olson. University of Chicago Press. Pp. 164. \$3.25.

Dylan Thomas came into prominence in the 1930's, when the world of poetry was dominated by social consciousness and political preoccupations — the Audens, the Spenders, etc. He seemed and was a maverick. In his strange, beautiful, and sometimes terrifying lines he sang of birth, love, death, God.

Thomas' poetry, difficult as it often seemed with its combination of mythology, religion, and private symbolism, was none the less devoted to themes that are the traditional property of poetry. He did not resemble any of the important contemporary poets; he was more like William Blake. But he was not too much like anyone else, living or dead.

Now Thomas himself is dead, cut off in mid-career at the age of 39. It is the time of tentative evaluation, and all the signs point toward a permanent and honored place for the best of his work.

The Poetry of Dylan Thomas is by an English professor, who is himself a gifted poet. It is an excellent introduction to Thomas. Clearly written, and with a minimum of technical jargon, the first few chapters are quite comprehen-

sible to the reader who has only a passing acquaintance with Thomas' poetry. The latter chapters, devoted to detailed analysis of individual poems, of course presuppose the possession of the poems themselves.

Prof. Olson's book makes me want to return to Thomas and reread many poems which once baffled me. And one of the most interesting generalizations in this study is the statement that Thomas in his brief career moved from a desper-

YOUR PLACE IN TV. By Edwin B. Broderick. David McKay. \$2.75.

Television has become so increasingly important not only to the average American but also to Church-people, that they will find interesting and valuable this book written by one of the clergy of the (R.C.) archdiocese of New York.

Fr. Broderick prepared this book mainly as a handy guide for people interested in getting into television, but it became more than that, for the careful reader will find in it a quick and concise introduction to television. Among the items discussed are how the young industry grew; how the technical part of television works; how the administrative decisions are made; the work of the writer, producer, and actor; and the various public service aspects, which include a discussion of religious television.

A useful appendix is found in the book including a list of positions and qualifications, a directory of colleges offering courses in television, recommended reading on various television publications and techniques, organizations allied to television, and a typical television script.

Fr. Broderick handles TV arrangements for Cardinal Spellman.

ate pessimism toward hope, the latter expressed increasingly in the symbols of the Christian faith.

There will be many other books on Thomas, but this one is an excellent start on a labor of love to which many scholars will devote themselves in the years ahead.

CHAD WALSH.

In Brief

MEN AND WOMEN. By Gilbert Russell. Seabury Press. Pp. 125. \$1.50.

A book published in England in 1948, reprinted in 1951, and now just published in America. "Not a book about sex [though it treats of sex in its wider context], but . . . a book about men and women." Contains chapters on human nature, sex and love, marriage, family pattern and plan, etc. Written with needs of Church

THE SYMBOLISM OF THE SANCTUARY

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The late Father Andrew delivered these talks during Lent, 1927 and this is the eleventh printing. Contents: The Sanctuary Lamp; The Altar; The Tabernacle; The Altar Candles; The Sacred Vestments; The Crucifix; The Incense. 75 cents

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BOOKS

of England primarily in mind, but broadly relevant to Anglicans generally. Author was a physician before taking Holy Orders.

Characterized by the Rev. W. Norman Pittenger, professor of Apologetics at General Theological Seminary, as "probably the best available brief statement of the meaning of sex and marriage from the point of view of a Christian medical man."

MAN ABOVE HUMANITY. A History of Psychotherapy. By *Walter Bromberg, B.S., M.D.* Foreword by *Winfred Overholser, M.D., Sc.D.* Lip-pincott. Pp. xiii, 342. \$5.75.

Adequately described by subtitle. Traces development of psychotherapy all the way from leechcraft to leucotomy. In part played by Church (mixed up in earlier ages with superstition and magic) contains references to Emmanuel Movement, J. R. Oliver, and clinic of Marble Collegiate Church, New York.

Also has this interesting comment on the Rev. Francis Willis, Anglican clergyman turned physician, who treated George III in his first attack of insanity: "From the first Dr. Willis showed skill in handling his patient. He employed a combination of leniency and firmness for which he was deservedly renowned."

A TREASURY OF THE KINGDOM. An Anthology compiled by *E. A. Blackburn* and others. Oxford University Press. Pp. x, 280. \$3.50.

Readings, mostly prose but including some verse, from a wide selection of spiritual writers, ancient and modern (e.g., William Temple, T. S. Eliot, G. K. Chesterton, Albert Schweitzer, etc.) arranged under five headings—The Approach to the Kingdom, Festivals of the Kingdom (Christmas, Ash Wednesday, Holy Week, etc.), The Fruit of the Kingdom (Love, Joy, Peace, etc.), Servants of the Kingdom, and The Kingdom Perfected.

Should be helpful for spiritual reading and meditation.

JESUS AND HIS TIMES. By *Daniel-Rops*. Translated from the French by *Ruby Millar*. Dutton. Pp. 615. \$5.

A "new life of Christ" by a leading French Roman Catholic writer, commended by the Presiding Bishop, by *Bishop Ivan Lee Holt* (World Methodist Council), and by *Dr. Robert J. McCracken* (Riverside Church, New York).

CHRISTIAN DEVIATIONS. Essays in Defence of the Christian Faith. By *Horton Davies*. Philosophical Library. Pp. 129. \$2.75.

A survey and critique of Theosophy, Christian Science, Seventh-Day Adventism, etc. Published earlier this year in England [L. C., May 16th].

THE SERMONS OF JOHN DONNE. Edited, with Introduction and Critical Apparatus, by *Evelyn M. Simpson* and *George R. Potter*. Vol. VII. University of California Press. Pp. vi, 463. \$7.50.

The second volume to appear—first was Volume I—of a projected 10-volume edition that "will contain all the sermons

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by Donne that are at the present time known to exist" [160 are extant]. A fine example of format and typography.

THE ENGLISH MEDIAEVAL PARISH CHURCH. By G. H. Cook. With 180 photographs and 54 plans. Macmillan. Pp. 302. \$7.50.

A generously illustrated and handsomely produced work that treats of the subject in great detail.

THE DEVELOPMENT OF CHRISTIAN WORSHIP. An Outline of Liturgical History. By Dom Benedict Steuart. Longmans. Pp. xxvi, 290. \$6.50.

A work characterized not only by its evident scholarship and clarity of arrangement and expression, but by its frequent reference to Anglican authorities (Dom Gregory Dix, Bishop Frere, and the Rev. F. L. Cirlot). Worth more attention than can here be given.

CHARTERHOUSE. By David Knowles and W. F. Grimes. Longmans. Pp. xiii, 95. \$7.

Charterhouse in London, originally a medieval monastery, later a great public school, was gutted by fire after an air-raid in 1940. Preparing for its reconstruction, the architects made a series of discoveries (including the finding of the tomb and remains of the founder, Sir William Manny), which antedate in certain respects the otherwise well written histories of the institution.

The present handsomely produced volume is an attempt to rewrite the history of Charterhouse in the light of these discoveries.

THE ORTHODOX CATHOLIC FAITH. By the Very Rev. Damian Krehel. Available from Holy Trinity Russian Orthodox Church, 140 Horseheads Blvd., Elmira Heights, N. Y. Pp. 44. Paper, 75 cents.

A defense of the Eastern Orthodox position as against the Roman. Contains imprimatur of Metropolitan Leonty of Russian Orthodox Church of North America.

ALBUM ANIVERSAR EPISCOPIA ORTODOXA ROMANA DIN AMERICA. Romanian Orthodox Episcopate of America: RFD 7, Jackson, Mich. Pp. 183. No price given.

A profusely illustrated commemorative volume, in Romanian, in honor of 25th anniversary of establishment of Romanian Orthodox Episcopate of America (1929-1954).

THE MONASTIC LIFE AND VOWS. St. Barnabas Brotherhood, Gibsonia, Pa. No price quoted.

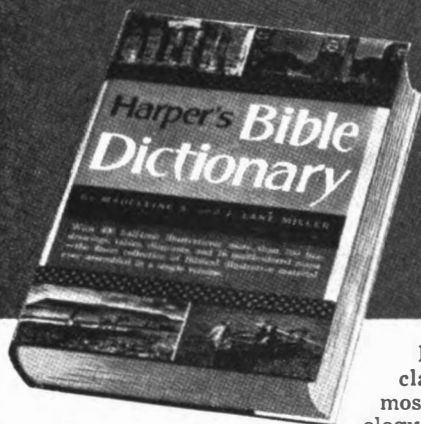
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JUST FOR FUN. By Dorothy and Ralph Fox. Seabury Press. Pp. 96. Paper, \$1.25.

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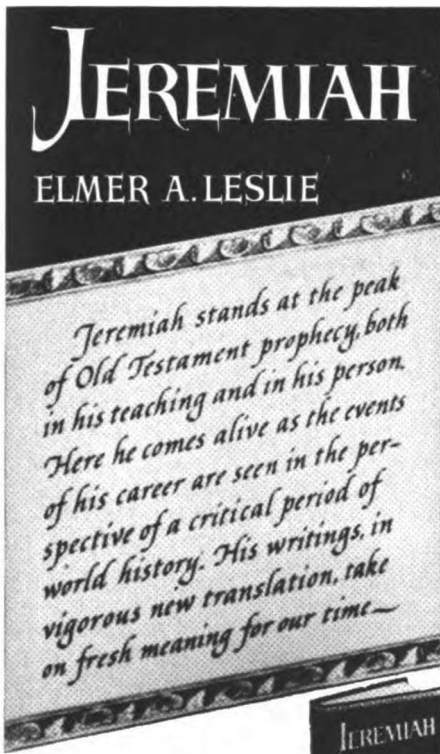
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sion of Youth of the Department of Christian Education, Protestant Episcopal Church, and the Girls' Friendly Society, USA."

REMAKING MEN. By Paul Campbell, M.D., and Peter Howard. Arrowhead Books, Inc. Pp. 126. \$1.50.

Tells of work of Oxford Group for Moral Re-Armament, sometimes known as "Buchmanism."

F.C.L.

HOUND DOG MOSES AND THE PROMISED LAND. By Walter D. Edmonds. Illustrated by William Gropper. Dodd, Mead. Pages unnumbered. \$2.50.

Hound dog Moses arrives at the gate of heaven, there to find St. Peter and a sign, "No dogs, sorcerers, liars, etc. admitted." But there he sat, with a hurricane coming along, enlisting the aid of a strange assortment of characters, all the way from a small-town newspaper editor with an urge for getting out an "extra" to St. Francis of Assisi.

Amusing and fascinating, with many enchanting illustrations.

POOR MINETTE. The Letters of Two French Cats. By P.-J. Stahl. Translated from the French by Julian Jacobs. Rodale Press. Pp. 41. \$1.25.

A perfect gift for cat lovers, recently translated from a 19th-century French story of beautiful Minette, who wrote letters about her unhappy love affair to her sister. Published with Grandville's original illustrations, which are most intriguing.

M.V.L.

Children's Books

TWO LITTLE BEARS. By Ylla. Harpers. \$2.50.

About 30 pages (more than LIVING CHURCH page-size) of halftones, with caption-story, by Ylla, "world's foremost animal photographer," of two little bears

who get lost — and of their adventures on the way.

In order to take the pictures, Ylla bought two bear cubs, bottle-fed them, weaned them, and let them roam the Connecticut woods to play, then caught them in the poses in which they appear in the book.

Cute as all getout. Adults will enjoy it, too.

F.C.L.

EARLY OLD TESTAMENT STORIES. By Ethel L. Smither. Illustrations by Kurt Wiese. Abingdon Press. Pp. 80. \$1.50.

Nicely told and illustrated stories beginning with Abraham and ending with Moses. The colored illustrations are rather striking. Primary age child.

JESUS GOES TO SCHOOL. Carrie Lou Goodard. Pictures by Doris Stolberg. Abingdon Press. About 24 pages. \$1.

Text simple but interesting. Illustrations colorful and alive. For primary child.

M.V.L.

Books Received

HOW OUR BIBLE CAME TO US. By H. G. G. Herklots. Oxford University Press. Pp. 174. \$3.50.

THE ALTAR FIRE. Reflections on the Sacrament of the Lord's Supper. By Olive Wyon. Westminster Press. Pp. 126. \$2.

A HISTORY OF PREACHING. Vol. I. From The Apostolic Fathers to the Great Reformers. A.D. 70 — 1672. By Edwin Charles Dargatzis, D.D., LL.D. Introduction by J. B. Weatherspoon. Baker Book House. Pp. 591. \$7.95.

TRAGIC SENSE OF LIFE. By Miguel de Unamuno. Translator J. E. Crawford Fritch. Dover Publications, 1780 Broadway, New York City 18. Pp. xxxii, 332. Cloth, \$3.95; paper, \$1.90.

THE ART OF RELAXATION. By Herman S. Schwartz. Illustrated by Thomas Carron. Crowell. Pp. viii, 212. \$3.

GARDENING WITH NATURE. How to Grow Your Own Vegetables, Fruits, and Flowers by Natural Methods. By Leonard Wickenden. Introduction by Paul Sears. Illustrated. Devin-Adair. Pp. xvi, 392. \$4.95.

Nuclear Physics and Theology

By the Rev. FRANCIS C. LIGHTBOURN

THE MAN IN THE THICK LEAD SUIT. By Daniel Lang. Oxford University Press. Pp. xi, 207. \$3.50.

PHYSICS — especially nuclear physics — may seem as far removed from theology as anything, but a top-ranking nuclear physicist, Dr. William G. Pollard, Executive Director of the Oak Ridge Institute of Nuclear Studies, Oak Ridge, Tenn., is one man who, after mature experience in non-theological work, has read himself into the Church's way of thinking — and finally into its ministry.

Dr. Pollard appears in the final chapter of a book just published — *The Man in the Thick Lead Suit*, by Daniel Lang.

The book consists of interviews which Mr. Lang, who is on the staff of the *New Yorker*, has had with men who handle the atom. The chapter on Dr. Pollard, entitled "A Deacon at Oak Ridge" [he has since been advanced to the priesthood] is a thrilling account of Dr. Pollard's preparation for and entrance into Holy Orders —

"at the end of two and a half years' intensive study of theology, culminating in an examination that he found more rigorous than any he had taken as a graduate student at Rice Institute, in Houston, Texas, while preparing a doctoral thesis entitled, 'On the Theory of Beta-Ray Type of Radioactive Disintegration.'"

NEW JERSEY

Two Strikes

During a recent electrical storm, Grace Church, Merchantville, N. J., was struck by lightning, damaging the roof and interior of the chancel. It was the second time Grace Church has been struck by lightning. In 1945 the base of the cross was struck, and lightning entered the chancel and grounded in the electrical mechanism of the organ.

Swift Rebuilding

By this October, one year from the time St. Mary's, Clementon, N. J., was destroyed by fire, a new church building will have been erected and in use. Costing approximately \$26,500, the new church is larger than the one totally destroyed by flames.

The swift rebuilding is credited not only to the generosity of St. Mary's parishioners but also to the liberality of other parishes and missions of the diocese whose gifts have helped in the construction of the new edifice.

In addition to the church, a new kitchen had to be erected. Redecoration of the parish hall, where services have been held the past year, has been postponed until later. The hall was badly marred by smoke and water.

SOUTH FLORIDA

A Mistake

The standing committee of the diocese of South Florida has approved a resolution calling the choice of Honolulu as the site for the 1955 General Convention unwise and a mistake.

In recommending that a centrally located site be selected, the committee listed three reasons for its action: the large personal expense involved; the time for travel that would be necessary; and the heavy expense to the Church which would come during the Builders for Christ campaign.

VIRGINIA

Where Was the Wedding?

Did the marriage of George Washington and Martha Custis take place in St. Peter's Church, New Kent Co., Va., or at the Custis home, "the White House?" This is a historical question which has never been adequately answered, owing to lack of any parish or county records from the period, but new information is occasionally turned up. As part of the 300th anniversary celebration of the county, St. Peter's church has asked its senior warden,

Richard C. Richardson, who is also president of its Restoration Association, to make a new study of this question.

The information which has been available on the subject of Washington's wedding dates from the 1850's or later, and therefore, Mr. Richardson points out, is not very reliable. Dr. Douglas Southall Freeman in his recent biography tends to accept the Custis home as the scene of the wedding. Mr. Richardson, however, has unearthed a newspaper article dating from 1848 which, in his opinion, shows that the marriage quite probably took place in the church. This article from the *Alexandria Gazette* describes a painting of Washington's marriage then being made by Mr. J. B. Stearns, which showed a church wedding. The article says that the artist had consulted private family memoirs before painting his picture. Later ac-



GEORGE WASHINGTON'S MARRIAGE*
There was a story in the Gazette.

counts by Robert E. Lee and his son, who were related to the Custis family, also mentioned St. Peter's parish as the scene of the wedding.

Besides the probable connection with Washington's marriage, St. Peter's church is interesting as the oldest building still standing in New Kent County, dating from 1703. It is under progressive restoration, about a third of the work being completed. The restoration architect has found interesting similarities between the church and buildings in St. Peter's Village, Kent, England.

*A detail from the Stearns painting, which is now in the Virginia Museum of Fine Arts, indicates the marriage took place in church, though the church interior depicted is believed to be the creation of the artist, since it bears little resemblance to St. Peter's.

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*Historiographer of
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THIS volume of 784 pages rectifies the neglect of New Jersey's religious history, in so far as the part of The Episcopal Church in it is concerned. It shows clearly what one never would gather from general histories, namely, that New Jersey played an influential and sometimes vital part in the founding, growth, and organization of The Episcopal Church in these United States.

MOREOVER, it is a needed corrective of that secularization of history which has been too long with us, as evidenced by secondary school and college text books, wherein the part played by religion and the churches in the making of America is almost entirely ignored.

IVENTURE to prophesy that this book will stand for a hundred years as the definitive treatment of the subject. It is a thoroughly honest work, as was to be expected from Dr. Burr. There is no glossing over the faults or failures of either men or measures. It is proof, if proof be needed, that ecclesiastical history can be written as fairly and as objectively as secular history.

THIS work is "social history" in the best sense of that term, and it should therefore be of genuine interest to the layman. "This is no history merely of an ecclesiastical machine, but rather of the Church as 'the blessed company of all faithful people,' as a social organism conditioned both by its traditions and by its surroundings."

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LOUISIANA

Replacement

The Rev. William Ellwood Craig, rector of St. John's Church, Oklahoma City, Okla., will become the new dean and rector of Christ Church Cathedral, New Orleans, La. He will replace the Very Rev. A. R. Stuart, whose consecration as Bishop of Georgia is scheduled for October 20th.

HARRISBURG

History of Diocese

A History of the Diocese of Harrisburg, by the Rev. Ralph T. Wolfgang, rector of the Church of the Holy Trinity, Hollidaysburg, Pa., was published recently to commemorate the 50th anniversary of the diocese, formed in 1904.

The history, which carries a foreword by Bishop Hiestand of Harrisburg, contains chapters on the episcopates of Bishop Darlington (first bishop), Bishop Wyatt-Brown, and the present diocesan, Bishop Hiestand.

SALINA

St. Onesimus' Chapel

A \$20,000 chapel will be constructed at the Bavaria, Kan., unit of the St. Francis Boys' Homes as soon as the present chapel fund of approximately \$8,000 can be increased to the necessary amount. At present the boys and staff overflow into the hallway at the twice-daily chapel services in the main building.

Memorial offerings accumulating to \$100 or more in the name of individual persons are transferred into the chapel fund. Their names are remembered at the altar and will be inscribed in the proposed chapel.

The chapel is to be named for St. Onesimus, the boy who, having run away from his master Philemon, was converted by St. Paul and returned to his master as a brother-in-Christ.*

MAINE

Original Stone

Ground for the new St. Alban's Church, Cape Elizabeth, Me., was recently dedicated by Bishop Loring of Maine, who was presented at the dedication with a stone from the original St. Alban's Church of St. Albans, England, by its present bishop, the Rt. Rev. Edward Michael Gresford Jones. The stone, which was brought by the English Bishop from the 1,200-year-old abbey, will be placed in the altar.

*See the Epistle to Philemon, shortest and most personal of the Pauline letters in the New Testament.

MICHIGAN

Largest Single Gift

Charles S. Mott, Flint (Mich.) millionaire philanthropist, has presented the diocese of Michigan with \$100,000 for mission expansion, the diocesan office has announced. It is the largest single gift ever given the diocese for mission expansion, Bishop Emrich said. [RNS]

MISSOURI

"Aspirin Pencils"

The promotion committee of Trinity Church, St. Charles, Mo., has a new device, "aspirin pencils," for the purpose of publicizing Trinity and helping with headaches.

The pencils, with one end for writing and the other a plastic tube filled with aspirin tablets, reads: "Get rid of your headaches. Trinity Episcopal Church, Benton and Clark Streets, St. Charles, Mo." The Rev. Roy Schaffer is vicar of Trinity.

FLORIDA

British Ensign

A British White Naval Ensign was presented recently to Christ Church, Pensacola, Fla., in recognition of "all the Church has done for members of the Royal Navy undergoing flight training here [in Pensacola]."

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EDUCATIONAL

SEMINARIES

New Graduate Director

The Rev. Wilford O. Cross, professor of religion and ethics at the School of Theology of the University of the South, has been named director of Sewanee's Graduate School of Theology for 1955.

Dr. Cross joined the Sewanee faculty in 1953, this summer marking his first experience with the Graduate School. He was formerly president and head of the department of philosophy and religion at Daniel Baker College, Brownwood, Texas.

New Year, New Buildings

The Church Divinity School of the Pacific opens its 62d academic year with the addition of two new faculty members and the acquisition of two new buildings.

The new faculty members are the Rev. Massey H. Shepherd, Ph.D., S.T.D., formerly professor of Church History at the Episcopal Theological School, Cambridge, Mass., who is now the professor of Liturgics at CDSP, and James B. Pritchard, Ph.D., formerly professor of Old Testament at the Crozer Theological Seminary, Chester, Pa., and editor of the *Journal of the American Oriental Society*. The school now has about 96 students, eight full-time faculty members, and several part-time instructors and lecturers.

One of the new buildings is to be called Parsons Hall after Bishop Edward Lambe Parsons who was Professor of Christian Theology and Liturgics at CDSP for many years. The school now owns enough land for future expansion, and a new library is planned, to be built as a result of the Builders for Christ campaign.

In-Service Training

Three seminarians of the Church recently completed a summer of in-service clinical training at the San Antonio State Hospital, San Antonio, Texas.

The seminarians were James Carter, St. Joseph's Church, Durham, N. C.; Nelson Longnecker, Christ Church, Houston, Texas; and Clifford McInnis, St. George's Church, Clarksdale, Miss. Mr. Carter and Mr. McInnis studied last year at the Virginia Theological Seminary, and Mr. Longnecker at the Seminary of the Southwest, Austin, Texas.

The San Antonio hospital is one of the two largest of five such state institutions for mental patients, four of which this year provided clinical pastoral train-

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EDUCATIONAL

ing. Besides the three seminarians from the Church, one other seminarian received training at the hospital this summer.

The seminarians were under the direction of hospital chaplain Gerald G. Walcutt, a Methodist, in cooperation with the Council for Clinical Training. Concerning the training program, Chaplain Walcutt said:

"With the help of these men we were able to provide more personal attention for our patients than could have been possible with the regular staff, and at the same time the patients got more of a sense that the Church is with them in their needs."

SECONDARY

New Headmistress

Miss Martha Robbins has been appointed headmistress of St. Mary's Hall, Faribault, Minn. She replaces Miss Phyllis Newman, who resigned this spring because of poor health [L. C., July 4th].

Education, Church Experience

Miss Katherine R. Donaldson, of Pittsburgh, Pa., has been appointed Academic Dean of All Saints' Junior College, Vicksburg, Miss. The seventh person to hold this position in the 45 years of All Saints' history, Miss Donaldson has extensive experience in the field of education and has been an active member of St. Peter's Church, Pittsburgh, Pa., for many years.

Miss Donaldson is certified in Pennsylvania and Ohio for permanent college certification in fine arts, industrial arts, English, history, and biology. She has her bachelor's and master's degrees from the University of Pittsburgh with a major in art. Most of her teaching career has been as a teacher and supervisor of art in the Pittsburgh public schools.

All Saints' was founded by the late Bishop Bratton of Mississippi in 1908. In 1943 the school became the joint property of the dioceses of Arkansas, Louisiana, and Mississippi. It is governed by a board of trustees with equal representation from each diocese. Bishop Jones of Louisiana is at present chairman of the board.

On September 16th bids were scheduled to be opened for a chapel in memory of the school's founder, Bishop Bratton. Approximately \$75,000 has been raised for the memorial.

Chaplain Appointed

The Rev. William David Leech has been appointed chaplain of St. Andrew's School, Middletown, Del. He replaces the Rev. James O. Reynolds, who resigned to become rector of Immanuel Church, New Castle, Del.

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DEATHS

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

Arthur F. Gibson, Priest

The Rev. Arthur Francis Gibson, rector of St. Stephen's Church, Philadelphia, Pa., died September 1st at the rectory. He was 58 years old.

Churches he served (all in Pennsylvania) include St. Luke's, Eddystone; Christ Church, Eddington; Church of the Redeemer, Andalusia; St. George's, Richmond; and Church of St. Jude and Nativity, Philadelphia.

He served in World War I, and later was chaplain in an American Legion Post.

William M. Sidener, Priest

The Rev. William Martin Sidener, rector emeritus of St. Paul's Church, Steubenville, Ohio, died in Atlantic City, N. J., September 2d, at the age of 80.

Parishes served by Fr. Sidener, as rector, were: Trinity Church, Fostoria, Ohio; St. Eustace's and St. Hubert's Church, Lake Placid, N. Y.; and, for 22 years, St. Paul's Church, Steubenville. He had also been on the staff of Christ Church, Detroit; Christ Church, Fitchburg, Mass.; and the Church of the Incarnation, New York City.

Upon his retirement due to ill health in 1931, Fr. Sidener located in Atlantic City, and later served various New Jersey parishes as priest-in-charge, principally: St. John's, Camden; Christ Church, Toms River; and, for four years, St. Mark's Church, Pleasantville.

Surviving are his son, the Rev. Dr. Herman S. Sidener, rector of St. Paul's Church, Canton, Ohio; and a granddaughter, Joanne Douglass Sidener, of New York City. His wife, Bertha Toelle Suker, died in 1910.

Mildred M. Appleton

Mildred M. Appleton, wife of the late Rev. Floyd Appleton, who served in the diocese of Long Island, died August 8th while attending services at St. George's Church, Flushing, N. Y.

She is survived by two sons, David E. Appleton, and the Rev. Robert F. Appleton, assistant at the Church of St. John the Evangelist in Boston; and a daughter, Mrs. Lucy Garcia-Mata.

Raymond Medina Bush

Raymond Medina Bush, a lawyer in Syracuse, N. Y., died August 31st after suffering a cerebral hemorrhage. He was a member of the standing committee of

the diocese of Central New York, and past president of the Episcopal Churchmen's Association, which he helped form.

Mr. Bush was twice elected deputy to the Triennial General Convention, going to San Francisco in 1949, and Boston in 1952. An active member of Calvary Church in Syracuse, he formerly was a vestryman there.

Annie B. Carter

Annie B. Carter, widow of George Carter, at one time managing editor of the Wilmington *Evening Journal*, died August 10th at the home of her son, Dr. Bayard Carter, Durham, N. C. Mrs. Carter was a past president of the Woman's Auxiliary at St. Paul's, Smyrna, Del., and had been active in the Auxiliary in Newark, Del.

Burnet R. Maybank

Sen. Burnet R. Maybank, a Churchman, died September 1st after a heart attack at his summer home in Flat Rock, N. C. The senior senator from South Carolina, he had never been defeated at the polls in his 27 years of political life.

Funeral services were at St. Michael's Church, Charleston, S. C., conducted by Bishop Thomas of South Carolina.

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So wrote Izaak Walton, a faithful layman, in 1640 — times as troubled as our own. Today also, many young men have heard God's call to be his priests and ministers. This month the seminaries open to receive the thousand and more of them who will come for a further stage in their training.

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Ghostly Wit

(Continued from page 13)

themselves in the same way. Roman Catholics had one technique; Baptists another; Anglicans several . . .

"They even invented a special organization for the common purpose of assisting them to perpetuate strife efficiently. It was called the World Council of Churches, whose documents are invaluable sourcebooks for the history of the Church during the last days of the Grand Delusion. This Grand Delusion was that Christians were in the beginning, were now, and ever should be, a majority. . ."

Equally penetrating is Paul's handling of so baffling a brain-twister as the doctrine of papal infallibility:

"It cannot be said, however, that the Roman Church was at all dogmatic on this question, for all that the Vatican Council succeeded in decreeing about it was that the Pope is infallible when he is infallible, a proposition that could hardly be attacked even by the President of the Scottish Reformation Society."

Not only was Paul at home in the 20th century—that is to say in his knowledge of the period—he was fully as conversant with the liturgical richness and deep personal devotion of our contemporary Christianity of the 25th century from the time that it went underground. Thus from Old-Jerusalem he writes:

"I wish you could have been here yesterday to take part in the Eucharist in our Lord's own city. . ."

"The Jews and we often meet together after evensong; they tell us funny stories about themselves, and we tell funny stories about Christians.

"The Eucharist is celebrated here in Hebrew, except for a few special passages such as the Kyrie, in Greek, and, yesterday [Pentecost], the Veni Creator in Latin.

"The Kiss of Peace is followed by a ceremony peculiar to the Jerusalem Rite, the singing of the Aaronic benediction during what has come to be known as the Peace of Israel.

"There has grown up a tradition that the Chief Rabbi always sends a representative to our Eucharist, and the Peace of Israel consists in an embrace between him and the celebrant of the Christian Mass. There is really nothing like it in the Ghettos of London or Rome."

If these letters do not tell us everything we should like to know, it must be borne in mind that this is beyond their scope. However, by way of providing a measure of extenuation for what was, admittedly, a decadent period in ecclesiastical history, Paul might have told us (I am sure he was aware of the fact) that the Episcopal Church did, as early as the eve of World War V, elect a bishop for its members in the Armed Forces.

Furthermore, if it be true (Paul does not say it is, but the fact has since come to light in a recently published mono-

graph) that Anglican clergy were among the first to employ those mechanical monstrosities against which he does inveigh in such vehement terms, name-thinking machines, one must remember that these reverend gentlemen had for many decades been victims of accelerated promotional pressure, and that the first firm to market such diabolical devices—the Addleplate-Nutcracker Co., was controlled very largely by what were more seriously called "lifelong"* Episcopalians, who elected to make their annual contribution to the Church in the form of one machine *per presbyterum*.

But perhaps I am getting off on irrelevancies. Suffice it to conclude that this is a book of a deathtime. While it would no doubt be premature (not to say presumptuous) to suggest that these letters (like those of Paul's illustrious first-century prototype) be accorded a permanent place in the Liturgy, it is a foregone conclusion that our 25th-century Christians, bound as they are by canon law to evince a sense of humor as a prerequisite for admission to the catechumenate, will, when they take up the book, read, smirk, squirm, and visibly rejoice, as they imbibe its ghostly wit and scintillating subtleties.

He that hath an ear, let him hear what the Spirit saith unto the churches.

FRANCISCUS, *Censor Librorum*.

Post scriptum. Did the L.C. (which has not missed an issue in its 576 years by any chance run a review of the retrospective edition of these letters, published (I think) in 1954 under the title *From a Christian Ghetto*, by Geddes McGregor? It would be interesting to know how 20th-century Christians reacted to them. FCL.

*Baptismal certificates of the period are preserved in quantities, but there has yet to emerge a single record of prenatal baptism.

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CHANGES

Appointments Accepted

The Rev. Thomas B. Allen, who formerly served Grace Church, Silver Spring Parish, Woodside, Md., has resigned to become vicar of a new mission in the North Bethesda area.

The Rev. Leslie D. Batchelor, formerly rector of the Church of the Redeemer, Providence, R. I., is now in charge of St. Andrew's Church, Providence, and is chaplain to hospitals. He continues also to have the care of St. Paul's Mission, Providence. Address: 39 Belmont Ave., Providence 8.

The Rev. Robert F. Burger, curate of St. James' Church, Los Angeles, in charge of youth activities, (formerly director of the church school), has been appointed to be in charge of St. James' parochial mission, Christ Chapel, in the Crenshaw district.

The Rev. Frank N. Butler, formerly rector of St. Paul's Church, Batesville, Ark., will on October 1st become rector of St. Luke's Church, Jackson, Tenn. Address: 309 E. Baltimore St.

The Rev. James A. Doubleday, formerly rector of St. Paul's Church, Brunswick, Maine, will on November 15th become rector of Grace Church, Kirkwood, Mo.

The Rev. Charles O. Farrar, formerly rector of the Church of the Advent, St. Petersburg, Fla., is now rector of St. Paul's Church, New Smyrna Beach, Fla. Address: 309 Downing St.

The Rev. Robert K. Giffin, who for the past year has been on the staff of Indiana University, serving as part-time assistant of Trinity Church, Bloomington, Ind., is now rector of Holy Innocents', Racine, Wis. Address: 1600 Holmes Ave.

The Rev. W. Reid Hammond, formerly vicar of St. Elizabeth's Church, San Diego, Calif., is now rector of St. Stephen's Church, Beaumont-Banning, Calif.

The Rev. George B. Holmes, formerly rector of Christ Church, Pulaski, Va., is now associate rector of St. John's Church, Roanoke, Va. Address: Box 2057, Roanoke.

The Rev. Reno W. Kuehnell, formerly vicar of St. James' Church, Fergus Falls, Minn., and St. Luke's, Detroit Lakes, is now rector of Grace Church, Ishpeming, Mich. Address: 206 E. Euclid St.

The Rev. Michael Kundrat, formerly vicar of St. Mary's Mission, Cadillac, Mich., is now associate rector of the Church of the Good Shepherd, Buffalo. Address: 96 Jewett Pkwy., Buffalo 14.

The Rev. Edward C. McConnell, formerly associate rector of St. Clement's Church, El Paso, Tex., is now rector of St. Anne's, Oceanside, Calif.

The Rev. Frederick A. MacDonald, formerly rector of St. Clement's Church, Honolulu, will on October 1st become rector and headmaster of Iolani School, Honolulu. Address: 750 Laau Pl., Honolulu 14, T. H.

The Rev. Eugene A. Stech, who formerly served the Church of Our Saviour, Chicago, is now assistant of the Church of St. Mary of the Angels, Hollywood, Calif.

The Rev. George C. Stierwald, who formerly served St. Stephen's Church, Goldsboro, N. C., is now serving St. James' Church, 865 Madison Ave., New York.

The Rev. Leonard P. Wittlinger, formerly curate of Christ Church, Grosse Pointe Farms, Mich., is now assistant of All Saints' Church, Beverly Hills, Calif.

The Rev. Theodore Yard'ey, formerly rector of St. Barnabas' Church, Omaha, Nebr., will on October 1st become rector of St. Andrew's Church, Hopkinton, N. H.

Armed Forces

Chaplain (Lieut.) Paul E. Traeumer, formerly addressed: H & S Btry., 12th Marine, 3d Marine Div. FMF, c/o FPO, San Francisco, may now be addressed: Chaplain, 10th Marines, 2d Marine Div. FMF, Camp LeJeune, N. C.

Resignations

The Rev. Dr. William J. Loaring-Clark, rector since 1930 of St. Luke's Church, Jackson, Tenn., will resign, effective October 1st, and will become rector emeritus.

Changes of Address

The Rev. Dr. E. Tanner Brown, retired priest of the diocese of California, formerly addressed in Reno, Nev., may now be addressed: c/o Diocesan House, Queen Emma Square, Honolulu 13, Hawaii.

The Rev. Joseph H. Hall, III, who formerly resided at 207 St. Mark's Sq., Philadelphia 4, has moved to Park Ave., Edgewater Park, N. J. He continues his work as professor of ecclesiastical history at the Divinity School in Philadelphia and may also be addressed there at 4205 Spruce St., Philadelphia 4.

The Rev. Boyd Roberts Howarth, who recently became rector of St. Mark's Church, Richmond, Va., may be addressed at 520 North Blvd., Richmond 20.

The Rev. Richard C. Littlehales, who was ordained deacon in April, may now be addressed: c/o Anglican Theological College, 6050 Chancellor Blvd., Vancouver 8, B. C. He plans to return to the United States in May.

The Rev. James H. Martin, who recently became rector of St. James' Church, Piscatawaytown, N. J., may be addressed at 458 Woodbridge Ave., Nixon, N. J.

The Rev. Dr. William Way, retired priest of the diocese of South Carolina, formerly addressed in Jacksonville, Fla., may now be addressed: c/o Francis Marion Hotel, Charleston, S. C.

Marriages

The Rev. G. Hurst Barrow, associate rector of St. James' Church, Chicago, and Miss Josephine Condict Bierhaus were married on August 25th at St. James' Church, Vincennes, Ind. Fr. Barrow and his wife, who was formerly secretary to Bishop Burrill of Chicago, visited England for their honeymoon.

The Rev. Harold Alfred Magee, of St. Andrew's Church, Fort Lupton, Colo., and Miss Patricia Jane Hand, Darien, Conn., were married at Grace Church, Colorado Springs, on August 19th. The bride is a graduate of Colorado College.

Laymen

Miss Anne S. Gilson of Kirkwood, Mo., has been appointed to the newly created post of director of Christian education at the Church of the Epiphany, Washington.

Corrections

The Rev. William A. Chamberlain, Jr., who recently became an assistant of St. Gabriel's Church, Hollis, L. I., N. Y., [L. C., September 5th] will reside at 196-04 Woodhull Ave., Hollis 23, rather than 196-94.

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication.

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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

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. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (G Sch), 11 (MP & Sol), C 8:30;
EP 5:45; Daily 7, Wed & HD 10, Thurs 6, EP 5:45;
C Sat 5, 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Mohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean; Canon
Leslie D. Hallatt; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th Amsterdam, New York City
Sun HC 6, 7, 8, 9, 10, 11, Cho MP 10:30, Ev 4,
Ser 11, 4; Wkdys HC 7:30 (also 10 Wed & Cho
HC 8:45 HD); MP 8:30, Ev 5. The daily offices
are Cho ex Mon

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 Recitals
Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses: 7, 9, 11 (High); Daily 7, 8, 9:30
(Wed), 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1;
Sat 2-3, 7:30-8:30

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. Roellif H. Brooks, S.T.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11

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. Munsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERSECTION
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 Street
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8,
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7:30 to 8:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 11, EP 3; Daily 7, 12, 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 Sun 10
& by appt

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

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno.) C Fri 12, & 7

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