

The Living Church

October 16, 1955 Price 20 Cents



SCIENCE & RELIGION: Will their war ever end? [p. 16]

RVS

FALL BOOKS

The Rt. Rev. CYRIL GARBETT

ARCHBISHOP OF YORK

WORLD PROBLEMS OF TODAY

This book is intended as a contribution to help the Christian to make up his mind on some of the most important of the world problems of our time. The opening chapters are concerned with Christian standards and ideals, then follow chapters on six of these problems. The six problems are as follows: **WORLD HUNGER AND POPULATION; PEACE AND WAR IN AN ATOMIC AGE; CHRISTIANITY AND COMMUNISM; THE COLOUR PROBLEM; NATIONALISM; CHURCH AND STATE.** Archbishop Garbett is author of *The Claims of the Church of England, The Church of England Today* and other books.

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The Living Church

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and the Thought of the Episcopal Church.

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Things to Come

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October

16. Nineteenth Sunday after Trinity.
Laymen's Sunday, N. C. C.
17. Election of Bishop Coadjutor of Oregon, Portland, to 18th.
18. St. Luke.
19. Church and Work Congress, diocese of Albany, Albany, N. Y., to 21st.
23. Twentieth Sunday after Trinity.
27. Special convention, diocese of Kansas (to decide whether to elect a coadjutor) Grace Cathedral, Topeka.
28. St. Simon and St. Jude.
30. Twenty-first Sunday after Trinity.
Radio-TV Workshop, Broadcasting and Film Commission, N. C. C., to November 4th.

November

1. All Saints' Day.
National Conference on the Churches and Social Welfare, N. C. C., Cleveland, to 4th.
6. Twenty-second Sunday after Trinity.
13. Twenty-third Sunday after Trinity.
20. Sunday before Advent.
24. Thanksgiving Day.
27. First Sunday in Advent.
30. St. Andrew.

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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The Living Church

LETTERS

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

Destruction in Istanbul

In almost two thousand years, our Christian Church which was established by the sacrifice of our Lord and nourished by the blood of myriads of martyrs and the teachings of the saints has suffered many persecutions.

It is unbelievable that in this year of our Lord, 1955, we should witness the destruction of churches, built by the Christian Fathers, for the Glory of our Lord and respected by the ages — living monuments of the Christian faith.

Authentic reports, from Istanbul, state that on the night of September 6, 1955, 70 out of 80 Orthodox churches were damaged [see p. 10]. Twenty-nine churches were burned and 14 completely destroyed, including two seven-centuries-old Byzantine temples. Members of the clergy were molested bodily, two bishops were injured (one of them critically), and even the tombs of deceased patriarchs, supreme spiritual heads of the Christian Orthodox faith, were profaned and desecrated.

The Christian world astounded, anxiously awaits the reaction of the Christian press. Will these acts of atrocity against the Christian faith and the dignity of man be left unanswered? How shall we answer our Lord in the day of Judgment?

A. J. CHRISTOFORIDIS, M.D.
Health Center

Ohio State University
Columbus, Ohio

Is the Bible Accurate?

I am sure . . . that you would not say [L. C., September 11th] that "as far as the Episcopal Church is concerned, it is generally believed . . . that the Bible can no longer be regarded as entirely accurate either in its reporting of facts or in its interpretation of facts," unless you yourself were accurate in your own reporting.

Therefore, I am quite curious as to how you arrived at what you believe is generally true in the Episcopal Church. May I point out that even the weight of opinion of modern scholars would by no means be acceptable as an indication of what is generally believed in the Episcopal Church. In the first place, I think it correct to say that the only expression of opinion that we have is the Prayer Book and I think there can be no doubt that the Prayer Book gives no such indication. Also, more of us are filled with the outlook of the Prayer Book than of the various critical schools of interpretation. . . .

(Rev.) T. ROBERT INGRAM
Bellaire, Texas

(see also page 6)

Editor's Comment:

The Churchman who believes that the Bible is entirely accurate both in its facts and in its interpretation of them will find nothing to contradict

Billy Eagle Wing's Last Stand—



Billy is one of America's forgotten children—he is a Navajo Indian, an innocent victim of the plight that affects so many Indians, the result of neglect and denial of opportunity. As a youth of 9, he already faces problems other boys and girls do not know about. His clothes are tattered and patched — he has no warm coat, no sturdy shoes. His health is fair now, but bitter cold weather finds him vulnerable to disease.

His father, a hard-working sheepherder, ekes out a meager living on the reservation for the family of four, which includes mother and daughter. Father and mother have high hopes for Billy's future, for a life with opportunity and usefulness. But they can do nothing to give Billy a chance.

This is Billy's last stand, against the poverty and misery that surround him and darken his future. As one of America's "first citizens" and inheritor of a glorious tradition, he deserves a chance for a better life.

HOW YOU CAN HELP BILLY

You can help Billy or another needy Navajo child through the CHILD SPONSORSHIP PLAN of Save the Children Federation. For just \$8 a month, \$96 a year, you will provide "your" child with funds to buy warm clothing, sturdy shoes and other needed items—delivered in your name.

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A contribution in any amount will help

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What meaning does the Sermon on the Mount hold for us today?

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By ERIC MONTIZAMBERT, D.D.

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this opinion in either the Prayer Book or the Thirty-Nine Articles. He will find assertions that "the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through Faith in Jesus Christ," and various related propositions, although he will not find any express declaration of the inerrancy of the Scriptures. On the question of what is "generally believed" in the Church on this subject, the book, *The Holy Scriptures*, in the Church's Teaching Series is the result of an effort to find and spell out the present consensus. If the effort was unsuccessful, those who hold the majority view have been remarkably quiet.

Doggerel

A certain amount of horseplay, both physical and intellectual, is a normal and healthy part of most Church camps and conferences. However, it makes sad reading to note that that infamous doggerel "I am an Anglican" was allowed to circulate among the hard-working delegates at the recent Convention of Young Churchmen. This ditty, with its scornful references to other Christian bodies (not to

mention its inaccurate description of Anglicanism), is just the sort of thing to foster denominational pride and a "holier-than-thou" attitude among our Young Churchmen. It makes me squirm to think that this is one of the latest Anglican contributions to Ecumenical harmony.

In July, 1954, I was on the faculty of a youth camp in this diocese. A visiting priest attempted to introduce "I am an Anglican." The faculty immediately got together and decided to place the song under a complete ban, as they considered it lacking both in humor and good taste, and they would not have it on their conscience that they were cramming this sort of nonsense into the heads of the young people for whom they were responsible. Since then I count myself happy that I heard no more of this wretched thing until reading about its recurrence at the Convention of Young Churchmen. I hope that both clergy, youth, and youth leaders all over the Church will rise up and kill this misguided production. When one reads all of the fine things the Convention did, it is saddening to think that their spare time was so wasted.

(Rev.) FRANK HIPWELL
 Priest in Charge

Church of the Holy Cross

Shreveport, La.

Pixie-Palians

Does that jingle the Young Churchmen sang [L. C., September 18th] really do justice to what we are? How about these as substitutes?

(Tune: "Davy Crockett")

"Pixie, Pixie-palians, we're just the Church for you,
 Singing the old-time Gospel, and what's new and true.
 Anglicans got started 'way back when,
 Long before the marriages of old King Hen;
 Patrick, Bede and Wycliffe are all our men,
 Jamestowners and Founding Fathers took it from then.
 Pixie, Pixie-palians — a church with a long, long view.

"Pixie, Pixie-palians, two kinds of Church in one.
 Since the first Apostles this family feud has run:
 Protestant for the Bible and its truth divine,
 Freedom to question and use your own mind;
 Catholic of the right sort (not you-know-which kind),
 Creeds-and-worship like they've been right down the line.
 Pixie, Pixie-palians — come in and join our fun!

"Pixie, Pixie-palians, everybody has a part.
 Exercise your body and get peace in your heart.
 Stand when you praise the Lord, kneel when you pray,
 Sit to hear the Bible and the preacher have his say;
 Hang on to the Prayer Book, it will guide you come what may.
 Practice makes perfect. Come in any day!
 Pixie, Pixie-palians — we'll help you get a start."

(Tune: "God Bless America")

"We are Episcopal,
 Anglicans, we!
 High and crazy, low and lazy,
 Broad and hazy, in one family!
 We are 'Protestants,'
 Also 'Cath'lics,'
 Sounds strange, but so true!
 Prayer Book and Bible
 And knee pads for you.
 We are Episcopal —
 And Christians, too!"

(Rev.) GEORGE F. TITTMANN
 Rector, St. Mary's Church

Arlington, Va.

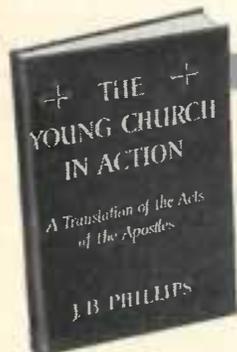
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Letters to Young Churches

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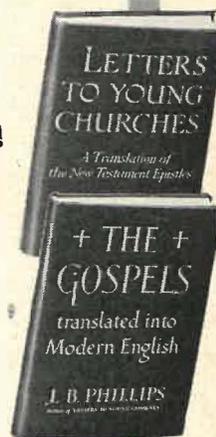
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—*The Chicago Sunday Tribune* \$2.75



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—Emerson W. Harris, *The Churchman*
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"... a stimulating book... witty and effective... it should prove particularly telling for the hesitant intellectual."—*Episcopal Churchnews*

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Making Men Whole

"... Dr. Phillips has a keen mind... and says in small compass all that really is needed to be said about the wholeness that Christ brings to man."

—H.W.F., *Church Management*
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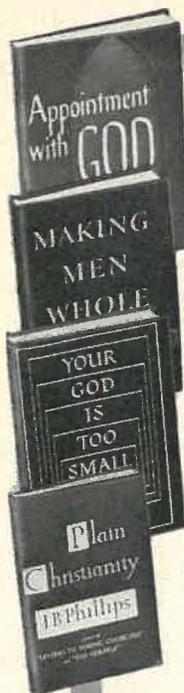
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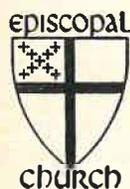


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The Loyalty of Anglo-Catholics

Your attack on the loyalty of Anglo-Catholics to the Catholic Church [L. C., September 25th] is unseemly [see also p. 12, this issue]. There is no group more loyal. But the Church is the Body of Christ, something far superior to the humanly-constituted boards and departments which are sometimes confused with the Church.

Loyalty to the whole Church requires that one be vigilant in watching for heresy and in opposing fallible men in high office whose ideas and actions are not always in line with the wisdom of the Church.

The foolishness of the Church is indeed wiser than my wisdom, but the foolishness of human beings in Church offices is not wiser than the wisdom of the One, Holy, Catholic, and Apostolic Church.

(Rev.) ROY PETTWAY
Rector, Church of Our Saviour
Atlanta, Ga.

No Mighty Works

Your editorial in the issue of September 4th presents a most interesting line of reasoning. You mention the grounds upon which your good friends are criticizing the Seabury Series: "its educational philosophy, its theological presuppositions, its doctrinal statements, its art-work, its demands on parishes, teachers, and parents." Then out of the blue, you condemn all of this out of hand. You say the real grounds for criticism are "an almost instinctive effort to destroy anything new which comes forth in the name of the national Church."

It is rather sad that a magazine of your caliber should thus ignore the conscious grounds of criticism which people may have of the Seabury Series and attempt to shift the entire issue over to the question of authority of the national Church. Particularly since I think you may have some difficulty explaining just what you mean by the "national Church."

Nevertheless, I think the ease with which you turn to this new issue might reveal a great deal more about the basic intent of the Seabury Series than discussions of those aspects which sincerely concern at least one of "your good friends." And I may suggest that the question of the authority of the "national Church" is one worth attention in this connection.

I think it is very difficult to find any rationale to support any earthly religious authority higher than the diocesan without turning to the concept of the papacy, or to the concept adopted by the Church of England that the head of the government is also the head of the Church in that country.

By raising the matter of the authority of the "national Church" over all branches of the Church in the nation, you are treading on old battle grounds strewn with the bones of greater and wiser men than I think have shown their mettle in our day. I believe there is something in the foundation of this people in America which inherently rejects both the rationale for the papacy and that for Henry's Erastianism.

It is possible to accept a measure of responsibility for Christian freedom through something like what you call "parochialism" and I do not think your attempt to

make that a nasty word reflects any profound understanding of the issues. Rather, it would be pleasing to see in your columns an open discussion of the question which you and not the opponents of the Seabury Series have raised, and that is whether we must do what the "national Church" wants done simply because the national Church wants it done, and cannot in the final analysis be true to our own convictions.

(Rev.) T. ROBERT INGRAM
Priest in Charge
St. Thomas' Church

Bellaire, Tex.

Heresy

THE LIVING CHURCH [September 25th, page 3], states that the heretical "latitudinarian temper" errs in that "trying to avoid partisanship and reaction, we become enemies of truth itself in the effort to avoid picking a fight." Then [page 24] we are told "Catholic doctrine and the Anglo-Catholic attitudes toward the Church are poles apart," apparently because of the statement in the preceding sentence: "Open and frequent expressions of distrust in the visible leadership of the Church, denigration of the National Council, blasts at the House of Bishops, heresy-hunting in educational materials, and a general attitude of hostility toward the Church" play directly into the hands of those who regard the Church as a merely human organization.

If a person finds heresy in educational material should he become an enemy of truth by avoiding a fight (or an argument) about it? Or should he place himself poles apart from Catholic doctrine by his opposition to the use of the material?

Because one doubts the wisdom of many acts of those persons, or of those groups, to whom is entrusted the leadership of the Church is he, therefore, at the pole opposite to Catholic doctrine?

RUSSELL CARTER
Lay Deputy, General Convention
Albany, N. Y.

Editor's Comment:

Nobody has found heresy in the educational materials. What some have found is a failure to state certain orthodox doctrines clearly at a moment when, in their opinion, such a statement would have been appropriate.

Curriculum Result?

The enclosed clipping was in the *Evening Sun*:

"PUPIL BITES TEACHER DURING
SUNDAY SCHOOL"

"Mrs. Beatrice Marie Still, 19, of the 4400 block of Wrenwood avenue, a Sunday School teacher at the Church of the Epiphany, 600 Arlington Avenue, was treated yesterday at Union Memorial Hospital for a bite on the elbow. Police said a 10-year-old girl did it during class."

Do you think this is a result of the new curriculum?

(Rev.) GEORGE F. PACKARD
Chairman, Commission on Publicity
Diocese of Maryland

Baltimore, Md.

Man Power

A Department of Laymen's Interests

By L. H. Bristol, Jr.

"Vocational Giving"

I DON'T know who ever coined the expression "vocational giving," but I am quite certain that Frank Sibia was the first layman I ever knew to use the term. He used it in a remarkable little talk he gave at General Convention in San Francisco right after World War II. I came across a copy of his talk, in cleaning out my desk the other day, and re-read it with interest.

Frank Sibia, a barber in San Francisco, found a kind of lay ministry in giving hair-cuts in off-duty time to members and friends of the Church he attends. All told, in eight years of this off duty hair cutting, he told General Convention he was able to raise some \$14,121 for his parish!

"Vocational giving," or the use of your skills in the service of your Church, caught the imagination of others in his mission. Mr. Sibia reported "An accountant made out income tax reports for members and kept books for small businesses in the community after hours. A lady sold toilet articles and whenever the sale came through the Church, half of the commission went to the (building) fund. The vicar wrote several books and the profits from all sales went into the fund. Others to help were a suit salesman, a book reviewer, ceramists, decorators, etc."

A few weeks ago, when I was in Los Angeles, I was interested to hear of two other laymen's projects which were further evidence of how this idea of "vocational giving" has caught on. One was the Episcopal Theater Guild; the other was the newly-organized Episcopal Communications Council.

The Episcopal Theater Guild is made up of from 60 to 70 Churchmen in the entertainment field — producers, directors, actors, etc. — who make themselves available for Church benefits. If, for example, your little mission plans a fund-raising campaign to help build a parish house, you may want to call on the Guild to help. You rent a hall and get the Guild to put on a full evening's entertainment. Net proceeds from such pro-

grams often run as high as \$3,000 for a single evening. The Guild, under the presidency of movie actor Robert Young, has proved tremendously successful.

The Episcopal Communications Council, founded just a year ago, is made up of about a hundred laymen who are connected in some way with the field of communications, whether in radio-TV work, publishing, advertising, or what-have-you. The Council meets irregularly. Members are called together when some project is about to be undertaken in which their skills could be helpful to the diocese: preparing a TV show, developing a kit of materials for some new drive, making a detailed analysis of advertising media the Episcopal Church might want to use for promotion purposes, or doing such other work as their skills would qualify them to handle.

When meetings are called, they are scheduled for Saturdays. The Holy Communion, celebrated by the Bishop or the Council's chaplain, is followed by breakfast. Then there is a general meeting at which the project to be undertaken is explained and committees chosen. Then the various committees divide up the work and meet separately. At present, the Council is making a study of the television field and also working on the development of a sort of "package" or kit of helpful materials to help Churchmen interested in founding new missions to go about it efficiently.

Speaking of the Council, the diocesan public relations man, Robert Moriarty, says, "The Council work is aimed not only at helping the Diocese, but also at stimulating these men to deepen their spiritual lives and view their career work in different perspective as a result."

California has no monopoly on "vocational giving." No doubt in your own parish there are many ways in which your men and women are giving of their special skills to the Church. I just cite these California examples in the hope that a few more of us may be "sparked" with new ideas of how we can serve our Church more fully.

EPISCOPATE

Bishop Sherrill's Anniversary

Twenty-five years ago, on October 14th, 2000 people crowded into Trinity Church, Boston, to witness the consecration of the Rev. Henry Knox Sherrill.

On that day in 1930, Bishop Sherrill became the ninth bishop of the diocese of Massachusetts. Seventeen years later he was elected Presiding Bishop.

If the American Church's three million members were able to join in sending the Presiding Bishop a message for his silver anniversary they might well choose the spirit of the words addressed to Bishop Sherrill at his consecration by William Lawrence, seventh Bishop of Massachusetts: "You have our prayers, our support, and our loyal service."

RADIO

Jewish, Catholic, Episcopal

The 25th year of "Church of the Air" on CBS Radio will be commemorated this fall with a special series of eight half-hour programs Sunday mornings, October 30th to December 18th.

Arthur Hull Hayes, President of CBS Radio, on the initial broadcast will review the history of "Church of the Air." A CBS release says that Mr. Hayes will also present three speakers of the major faiths represented when the program originated in 1931:

"Representing the Jewish faith will be Dr. Abba Hillel Silver, Rabbi of the Temple, Cleveland. . . .

"Representing the Catholic Church will be the Most Rev. Richard J. Cushing, Archbishop of Boston. . . .

"The Episcopal Church will be represented by the Rt. Rev. Joseph S. Minnis, Episcopal Bishop of Colorado, successor to the Rt. Rev. Irving Peake Johnson, Protestant Episcopal Bishop of Colorado, the first Episcopal speaker."

On succeeding Sundays in the series, various major Churches will be described. Representing the Episcopal Church will be the Rev. Dr. Theodore Parker Ferris, rector of historic Trinity Church, Boston.

Special Abilities

The Division of Radio and Television of National Council has announced plans to produce a radio program, the *Episcopal Laymen's Hour*.

The Division will work with a sub-committee of the Presiding Bishop's

Committee on Laymen's Work in the production of the program, choosing members of the sub-committee on the basis of their special abilities.

PUBLIC AFFAIRS

"Grass Rooters" Denounced

Bishop Carruthers of South Carolina has issued a statement about a pamphlet sent by the "Grass Roots League" to members of General Convention:

"If the Charleston Grass Roots League had been looking for a way to embarrass the Bishop of South Carolina and the 13 fine clergymen, laymen, and women elected to represent the diocese of South Carolina in General Convention at Honolulu they could not have chosen a better method than the one they used: preparing the brochure 'Red Infiltration of the National Council (Episcopal Church)' and apparently mailing it to all members of the Convention throughout the United States. The brochure first came to my attention aboard the S.S. *Lurline* between Los Angeles and Honolulu and this is the first opportunity I have had to reply.

"The Convention took no official notice of the pamphlet. Not one of the 800 bishops and deputies, clergymen and laymen, considered it of sufficient importance to bring it before either house of the Convention. They evidently followed the advice of a deputy in one of our national weeklies: 'For the Deputies' Wastebasket.' But

it caused great embarrassment to the South Carolina people.

"Members of the Convention came to us for explanations: Who wrote this pamphlet? What is the Grass Roots League? What is its purpose? Is it an organization of the Church? Is it a subversive organization intent upon destroying the Church? How could the cultured city of Charleston bring forth a brochure like this? What kind of bishop are you to allow such a thing? A delegate facetiously asked me, 'When will you be available to autograph copies?'

"What the motive was in making this attack on our Church — its National Council and its clergy — and smearing it in the community, is difficult to understand. Our Church is national in extent, covering the entire United States. That it should contain varying views on the race question is to be taken for granted. Branding as 'Communist' those who disagree with the League on this matter certainly adds nothing to the solution of this problem. To undermine the confidence of people in their Church leaders is to strike a blow at the very foundation of society.

"Still more amazing is the choice of some of the persons singled out in the brochure for attack: Cynthia Wedel, probably the most popular woman in the Episcopal Church, teacher at Kanuga Adult Conference last summer, presiding officer at the National Woman's Auxiliary Triennial Convention in Honolulu; Dr. Theodore Wedel, frequent visitor to Charleston, one of our ablest theologians, chosen by his fellow deputies, laymen and clergymen, at Honolulu to be president for the second time of the House of Deputies of General Convention."

[Mrs. Wedel is described in the pamphlet as an "integrationist" for whom "no subversive records are available."]

"The brochure's picture of the National Council is a distortion of the worst kind. To brand the National Council as a Communist front is ridiculous. The National Council is elected by the representatives of the people of the Church: the House of Bishops, the House of Deputies, the Woman's Auxiliary, the Provincial Synods.

"It is, therefore, fully representative of the whole Church. Membership on it is considered a high honor. It has had among its members in recent years such bishops as Oliver J. Hart, Bishop of Pennsylvania, and Horace W. B. Donegan, Bishop of New York; such clergymen as George Alexander, rector of Trinity Church, Columbia, South Carolina; such laymen as Champion Davis, President of the Atlantic Coast Line Railroad, and Dr. Edward McCrady, vice-chancellor of the University of the South, Sewanee, Tenn.; and such women as Mrs. Francis O. Clarkson of Charlotte.

"The attempt to classify the executive



Leon Hetch — Del-phi

BISHOP CARRUTHERS
The attempt is absurd.

body of the Episcopal Church as a Communist front to the intelligent Episcopalian is absurd. Among the uninformed and the gullible both in and out of the Church it can do great damage."

The President of the Grass Roots League, Stanley F. Morse, has described the organization's purpose as "to support States Rights and constitutional government and to oppose Communism and socialism. It is not an organization of the Church. It is an organization of Southern patriots. There are Grass Roots League members in 14 states including churchmen of different denominations." Other pamphlets printed by the League include *Negroes Menaced by Red Plot* and *Truth About Supreme Court's Segregation Ruling*.

The Rev. De Wolf Perry, rector of St. Michael's Church, Charleston, has said that the House Un-American Activities Committee files on which the pamphlet were based were unscreened files often containing hearsay and gossip. He said that the individuals concerned have long since been cleared.

CONVENTION

Gratitude

Bishop Kennedy of Honolulu has sent out a statement thanking the Bishops, Deputies and Woman's Auxiliary delegates for the money received from an offering at General Convention toward the erection of a chapel at Pearl Harbor. The Bishop says:

"The people of Hawaii are deeply grateful for this financial assistance which will not only commemorate the meeting of General Convention in Hawaii, but will be a memorial to those who gave their lives on December 7, 1941 and a remembrance of all those who served in the Armed Forces in this part of the world.

"We believe that our friends would be interested to know that the amount received as of October 1st was \$9,492.59."

NATIONAL COUNCIL

Death of Dr. Wieland

The Rev. Dr. George A. Wieland, retired director of the Home Department of the National Council died October 5th at 10 p.m., in New Haven, at the age of 70 after a long illness. His home was on Round Hill Road, Greenwich, Conn.

Dr. Wieland resigned as first director of the Home Department June 30, 1953, after serving since 1939. The Home Department has general oversight of all work in domestic missions, colleges, town and country, and the armed forces of the Episcopal Church.

Born in Sandusky, Ohio, July 28, 1884, Dr. Wieland was a graduate of

Kenyon College, Gambier, Ohio. He attended Bexley Hall, Kenyon's divinity school. In June, 1954, he was awarded the honorary degree of doctor of divinity by Kenyon. Ordained a deacon in 1909 and a priest in 1910, his first ministry was at Christ Church, Huron, Ohio. Next came a period as rector of St. John's Church, Globe, Ariz.

In 1926 he assumed the rectorship of the Church of the Epiphany, Seattle, Wash., from which post he was called to serve as an officer of the National Council. He was elected a deputy to four triennial General Conventions of the Church and was a past president of the American Church Institute for Negroes.

He is survived by his wife, the former Helen Dietrich, and a daughter, Mrs. Daniel Merriman, wife of the director of Bingham Oceanographic Laboratory of Yale University.

ACU

New Council

Twenty people have recently been elected to the Council of the American Church Union.

The new members are:

The Very Rev. Osborne Littleford, dean of St. Luke's Cathedral, Orlando, Fla.; the Very Rev. W. E. Craig, dean of Christ Church Cathedral, New Orleans, La.; the Rev. Frs. W. T. St. John Brown, Evanston, Ill.; Albert A. Chambers, New York, N. Y.; James P. DeWolfe, Jr., Fort Worth, Tex.; James M. Duncan, Washington, D. C.; Loren N. Gavitt, Albany, N. Y.; S. Whitney Hale, Boston, Mass.; Franklin Joiner, Philadelphia, Pa.; Vivan Peterson, Cleveland, Ohio. Also: Lt. General John C. H. Lee, York, Pa.; Miss Mary Moore, Davenport, Iowa; and

THE LIVING CHURCH RELIEF FUND

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

Save the Children Federation

Previously acknowledged	\$2,414.80
Emma B. Childers' Chapter, Good Shepherd Church, Wichita Falls, Tex. ..	30.00
Anonymous, Chicago	15.00
Mrs. Charles Symington	15.00
Lucy C. Carey	10.00
J. H. Alexander	5.00
Norma B. Minton	5.00
	<hr/>
	\$2,494.80

Korean Children

Previously acknowledged	\$ 662.50
In memory of Nathalie S. Eaton	15.00
	<hr/>
	\$ 677.50

The Korean Church

Previously acknowledged	\$ 411.19
St. Michael's Mission, Ft. Benning, Ga.	27.25
	<hr/>
	\$ 438.44



An Iowa-style Aloha greeted the Rev. John N. Taylor, rector of St. Mark's Church, Fort Dodge, Iowa, on his return from General Convention in Honolulu. A lei made of Iowa corn was presented to Fr. Taylor by Mrs. John Henderson.

Messrs. Russell Brown, New York, N. Y.; Frederick Cooper, Narberth, Pa.; Hoxie Fairchild, New York, N. Y.; Clifford P. Morehouse, New York, N. Y.; Billy Nalle, New York, N. Y.; Edward O. Proctor, Boston, Mass.; John Wild, Cambridge, Mass.; and R. J. Zappell, Seattle, Wash.

The Council is the governing body of the A.C.U. and meets annually in New York City. In addition to those elected by the members, the Council includes the officers and Executive Board of the ACU, the Committee Chairmen, the organized Regional Branch Chairmen, and the representatives of affiliated organizations. Total membership is about 80.

SEAMEN

Jesuit Graduate

The Seamen's Church Institute of New York, shore center for seamen from all over the world, which is operated by the Episcopal City Mission Society of New York, last month graduated a Jesuit priest from its Marine school.

Brother Joseph J. Bocain, S.J., a 33-year-old native New Yorker, spent the month of September at the Institute on a scholarship learning the kind of seamanship necessary to his new charge, which will include sailing a native-manned schooner among the Marshall islands of the Pacific.

Brother Bocain received his lifetime missionary assignment after spending five years training for the order.

ENGLAND

Bishop for the Forces

The question of a bishop for the armed forces is now being raised in the Church of England. The London *Church Times* of September 9th, commenting upon an article on the subject from one of its correspondents, describes as a "presbyterian prison"* the present position of chaplains in the three branches of the British armed service. The chaplains, the *Church Times* comments,

"are cut off from the administrative and corporate life of the Church. They are put into this isolation at the very moment when they are faced with one of the greatest and most difficult pastoral problems of this generation. Being priests who have the whole ministry of the Church to bring to those in their care, they ought to be governed by a bishop who, in the fullest sense, can be their Father-in-God.

"The Bishop of Croydon, for whom no one can have but the highest praise, and the late Bishop of Maidstone have done a great deal to break down the walls of the presbyterian prison. But common sense and pastoral theology demand much more. There ought to be a bishop "of diocesan rank" responsible for the Church's ministry to those in uniform. It should not be beyond the mother of invention to put this right.

"The iniquity of a presbyterian military oligarchy has been pointed out in two wars. The Church cannot wait for another war before asking for better things. The National Service has thrust the problem to the front. Administrative tradition must give way to the godly discipline and care of the ministry of Christ.

"The need for a bishop whose care is over all three Forces has been declared before, and is of direst importance. Must red tape, or conservative caution, or timidity, or fear of uniformed officialdom, or apathy, or indolence, hinder a decision now?"

ORTHODOX

Reign of Terror

The night of rioting September 6th in several Turkish cities brought damage and destruction to about 100,000 members of the Greek Orthodox minority there.

Over 60 of the 80 Orthodox churches in Istanbul were damaged, many of them being burned and destroyed completely, and others desecrated, according to a release sent out by the World Council of Churches. Shops belonging to Greeks, and also those belonging to Armenians and Jews, were attacked, goods being destroyed or

stolen. Estimates of financial loss vary from \$100,000,000 to \$300,000,000.

News of the seriousness of the rioting did not reach the outside world for some days, because of Turkish censorship. Believed to be behind the outbreak was a group called the "Cyprus is Turkish Association," whose aim is to prevent the union of the island of Cyprus with Greece. Touched off by news of a small explosion in the Turkish consulate in Salonika, Greece, the riots started at the same time in several cities. According to a reporter for the London *Daily Mail*, the rioters had lists of shops and houses to be attacked. The reporter, Noel Barber, denied the Turkish government's claim that Communists were behind the uprising.

The extent of injuries and deaths in the riots is not known. A release from the Greek Orthodox Archdiocese of North and South America tells of the disappearance of an abbot, injuries to two bishops, one of whom remained in a coma, and tortures inflicted on priests. Ten bishops of Eastern Orthodox Churches in the United States and representatives of two other Orthodox Churches sent a message to Secretary of State John Foster Dulles which says:

"WE ARCHBISHOPS, BISHOPS, AND CLERGYMEN OF THE EASTERN ORTHODOX CHURCH IN UNITED STATES, REPRESENTING OVER 6,500,000 COMMUNICANTS WHO ARE AMERICAN CITIZENS, RAISE OUR VOICES IN STRONG PROTEST AGAINST THE INHUMAN AND UNPRECEDENTED ACTS OF VIOLENCE AND BARRIARIANISM OF THE TURKISH MOBS AGAINST THE GREEK ORTHODOX IN CONSTANTINOPLE AND IZMIR ON SEPTEMBER 6, 1955, THE DESTRUCTION OF CHURCHES, SCHOOLS, INSTITUTIONS, THE HOMES AND BUSINESS PLACES, USAGE OF THE SACRED CHALICES FOR BIOLOGICAL RELIEF, THE DESECRATION OF GRAVES, THE RAPING OF INNOCENT CHILDREN OF BOTH SEXES, AND THE MANY OTHER ACTS OF VANDALISM. WE RESOLVE IN THE NAME OF ELEMENTARY DECENCY AND HUMANITARIANISM THAT THE GOVERNMENT OF THE UNITED STATES, THE BULWARK OF HUMAN DIGNITY, TAKE APPROPRIATE ACTION FOR THE PREVENTION OF SIMILAR ACTS IN THE FUTURE AND TOTAL REHABILITATION OF THE DESTROYED CHURCHES, SCHOOLS, INSTITUTIONS, AND HOMES AND COMMERCIAL SHOPS, AND THE SAFEGUARDING OF OUR FELLOW COMMUNICANTS IN TURKEY."

Anti-Christian sentiment, fanned by the Turkish press, is believed to have been one of the causes of the riots. However, the Metropolitan Archbishop of the Syrian Antiochian Orthodox Archdiocese of New York and North America, Antony Bashir, believes that Moslems as such should not be blamed. He has issued a statement saying:

"As Christian Arabs of the Patriarchate of Antioch we would emphasize that this protest against the persecution of our co-



RNS

THE ECUMENICAL PATRIARCH
A blow to a life work.

religionists by the Turks is in no sense a reflection on Islam, the faith of our beloved Moslem Arab brethren. We remind the world of the record of history: how the Arab Moslem rulers tolerated, and even protected, as a matter of conscience their Orthodox Christian subjects in the Middle East until the coming of the Turks. We recall with satisfaction that the Arabs, Moslem and Christian, fought shoulder to shoulder to throw off the Turkish yoke, and we remember with pleasure the countless bonds of love and affection that ever unite us in solidarity with our Moslem brothers in pursuit of the common aspirations of the Arab peoples. Our sincere religious differences do not divide us in our common efforts to attain the greatest mutual benefits under the merciful care of Almighty God."

Upon receiving word in Geneva, Switzerland, of these happenings, the World Council of Churches sent the Rev. Raymond Maxwell of the Division of Interchurch Aid, who is Secretary for Orthodox Churches, to Istanbul immediately. He confirmed the seriousness of the tragedy, describing the rioting as a "reign of terror." Mr. Maxwell delivered a message of sympathy from the General Secretary of the World Council to the Ecumenical Patriarch of Constantinople.

"The Patriarch suffers very deeply under the overwhelming burden that has suddenly been placed upon him and his people," said Mr. Maxwell. "He was formerly Archbishop of North and South America for the Greek Orthodox Church, and is deeply loved far beyond the bounds of his own communion and

*"Presbyterian" is used presumably because the chaplains are presbyters working under no one higher than a presbyter.

on both sides of the Atlantic. This tragedy is a very severe blow to the Patriarch. It is a well known fact that he has devoted his life to building harmonious and peaceful relationships between people of different racial, national, and religious background."

Asked what could be done to help, Mr. Maxwell answered:

"There is no easy answer; but first of all it is clear that we must have the great city of Istanbul and all its people on our hearts. The churches, their leaders and people, will be constantly in our prayers. The church people are very grateful to know that brethren in other countries are praying for them and with them. We will pray that the way to brotherhood and peace may be found and the rights of minorities be respected. . .

It is estimated that to repair and rebuild the churches alone, ten million dollars would be a very conservative figure.

"The World Council stands ready to help. . . . At the same time it recognizes that the main responsibility for the task of reconstruction must rest upon the governmental authorities concerned."

Time magazine points out that "the Turkish treasury, impoverished by short-sighted [Premier] Menderes' economic policies, had so far scraped up only a tiny fraction of the money needed to repair riot damage."

The position of the Turkish government in the disturbance was a matter of question. According to *Time*, "It became evident that the Turkish government had not wanted to halt the violence or — worse from a standpoint of stability in a NATO country — had been unable to stem it." Troops were not called out for about four hours after the start of the riot, in which about 20,000 people took part. Later Istanbul was put under martial law, and about 2000 of the rioters were put in jail.

Newest Saint

Nicodemus the Hagiorite, an 18th-century monk, was proclaimed a saint in Istanbul some time ago by the Holy Synod of the Ecumenical Patriarchate, ruling body of Eastern Orthodoxy. The proclamation climaxed a process for his canonization begun some years ago.

It is the first major canonization in the Orthodox Church since 1903, when St. Seraphim of Sarov was proclaimed a saint by the Holy Synod of the Russian Orthodox Church.

July 14th, anniversary of St. Nicodemus' death in 1809, is the day chosen for annual liturgical commemoration of the saint, and was observed for the first time this year.

Born on the Island of Naxos in 1748, the saint bore the name of Nicolaus during his early life and education at Smyrna in Asia Minor. He took the name

of Nicodemus when, at the age of 26, he became a member of the monastic community of the Monastery of St. Dionysius on Mount Athos. He attained the final monastic degree of Great Habiter in 1783, and spent the remainder of his life on the Holy Mountain. (Hagiorite is from the Greek for "holy mountain.")

Nicodemus was noted for his spiritual writings. He was equally noted as a hymnographer, hagiographer, biblical commentator, and liturgist.

The only work of St. Nicodemus to be translated into English was his *Unseen Warfare*, published in London, 1953, by Faber & Faber, with introduction by H. A. Hodges.

GERMANY

St. Augustine's Reopened

The doors of the 90 year old English Church of St. Augustine of Canterbury were reopened the first Sunday in October by authority of the Bishop of London in the center of downtown Wiesbaden, Germany, the present home of the Headquarters of the United States Air Forces in Europe.

The Church was released from military use in June of this year after the Air Force occupied a 600 seat Air Force Chapel in an American housing area. While the Church was under American control it was utilized for all sorts of religious services. Because of the crowded schedule, services of the Episcopal Church

were held for a time in the Old Catholic Church of Wiesbaden and also in the Air Force Hospital Chapel.

The Church has now been made available for Anglican services. At the reopening services, one English woman present remarked that just 57 years ago she was confirmed in this Church. Many Germans, English, and American civilians and military personnel crowded the Church.

When not prevented by his responsibility as Staff Chaplain for USAFE, which extends over much of Europe, and parts of Africa and England, Chaplain (Col.) J. C. W. Linsley plans to conduct services in the reopened civilian Church. The reopening service was conducted by Chaplain Linsley, originally from Connecticut, and Chaplain Alfred Alley of the diocese of Dallas.

Before the latest war, Wiesbaden was one of the favorite Spas for worldwide tourists. Once again tourists are returning to Wiesbaden. Americans, Britishers, and all nationalities of tourists and of military persons are expected to attend Anglican services now resumed in the Church of St. Augustine of Canterbury.

INDIA

A Roof and an Oversight

The collapsed roof of All Saints Church, Khargpur, India [L. C., October 17, 1954], has been repaired, with some of the funds coming from the National Council of the American Church. The collapsed concrete roof caused great damage to the church, a spacious red brick structure built in 1907. Although local citizens of all religions helped in salvage work at the time of the accident, outside funds were necessary to restore the church to its original condition.

Bishop Mukerjee, Metropolitan of India, who was in the United States when he heard of the accident, told Bishop Bentley, vice president of National Council, and others about it, and soon aid from National Council to the extent of \$2500 was sent to him. The entire cost of the work will be about \$6500. National Council's donation is recognized in a plaque on the new church, which, however, apparently by an oversight, is inscribed to "the National Council of the Protestant Church of the United States of America."

JAPAN

Chubu Resignations

Bishop Onishi of the diocese of Chubu (Mid-Japan), and Bishop Powles, suffragan of Chubu, both retired because of age in August. The Bishop of Tokyo, the Rt. Rev. Timothy Makoto Makita, will be in charge of Chubu.



The Rev. Plinio Simões, who has accepted his election as Bishop of Southwestern Brazil. He replaces Bishop Krischke, who was transferred to the district of Southern Brazil. Bishop Pithan of Southern Brazil has resigned because of ill health.

The Catholic Movement

IN A LETTER in this issue, the Rev. Roy Pettway speaks on one side of a Catholic dilemma in answer to our editorial of September 25th in which we spoke on the other side of the dilemma.

The problem is the task of recognizing both the perfections and the imperfections of the Church in such a way as to maintain the Catholic doctrine of the Church. Fr. Pettway's letter, in its reference to "humanly constituted" elements in the Church's life, leans toward the Lutheran view that the individual must distinguish between the things in the Church that come from man and the things in it that come from God. The latter are what constitute the real Church, in Lutheran thought, and by its nature that Church is regarded as essentially "invisible." The visible part of the Church, according to Lutheran thinking, is so very, very human that its authority is constantly subject to challenge and even, if need be, to rebellion in the name of loyalty to the real, invisible, Church.

Contrasted with this is the point of view toward which our editorial leaned, which might be called the "Roman" point of view. Theologically, it is on firmer ground in being more consistent with the Catholic doctrine of the Church; but it achieves this consistency at the danger of being at times rather unrealistic in practical situations — of taking the point of view that everything the Church officially does comes from God and is perfect in all respects. When our Roman brethren carry this policy to extremes, we quickly recognize their error. The Episcopal Church, however, seems in little danger of receiving a too uncritical and unquestioning obedience from any segment of its membership, whether Catholic, Liberal, or Evangelical.

The Catholic doctrine of the Church [which is the doctrine of the Episcopal Church] makes use of the term, "the Church invisible," but in a completely different sense from the Lutheran. In Catholic usage, the phrase refers to the part of the Church which is outside this world — the Church expectant and the Church triumphant. On earth, the only Church there is is the Church militant. Though in full union with the Church expectant and the Church triumphant, it is the earthly portion of the total Church; and this visible society is the Body of Christ, the inheritor of His promises, the voice of His authority, the bearer of His life.

To this Church belong the notes of oneness, holiness, catholicity, and apostolicity that are mentioned in the Creed. To it is given Christ's power to bind and loose, and His promise that the gates of hell shall not prevail against it.

The Holy Catholic Church is visible in its parts as well as in the whole. Each parish, each priest, each layman, each diocese, each bishop, each Church board, and General Convention and the Presiding Bishop and the agencies assigned responsibilities by them — all these are visible parts of the visible Church. This is not an odd notion of THE LIVING CHURCH but basic Catholic doctrine. It is true that the permanence of the relation of all these things to the Church is dependent upon what they do to advance the objectives of the whole Church — and this is where Fr. Pettway's emphasis is 100% sound in stressing the necessity for any part of the Church to look to the whole for the validation of its ideas, policies, and actions. But it is also true that, as a part of the Church, they should be approached on the assumption that their ideas, policies, and actions are a part of the work of Christ on earth — and that is where we claim 100% soundness for our emphasis on loyalty to these things until a more authoritative spokesman for Christ tells us that our loyalty is misplaced.

To say, for example, that the National Council and its Department of Christian Education are "humanly constituted" is a little bit like saying that a baby is "humanly baptized." The Holy Spirit, operating through a Council of the Church assembled in God's name and presence, brought these agencies into being to do God's work. The baptized baby may ultimately go to hell, and the Council and its Departments may ultimately go into the limbo of lost causes. Timely spankings may help to prevent both of these eventualities. Nevertheless, while they are a part of the Church, they are a part of the dispensation of God's grace.

BOOTH babies and boards are more likely to prosper spiritually in an atmosphere of kindness, confidence, and sympathy than in one of censoriousness and suspicion.

Of course, a baby has an immortal soul, while a board has not; and the sacrament of baptism places an indelible character on this immortal soul which is quite different from the effect of a resolution of General Convention. Still, both acts of the Church are steps in God's saving work among men.

It is supremely important for Churchpeople to recover a sense of the holiness of the Church's functional units and deliberative gatherings; to discern again, as the apostles did, that what seems good to the assembled Church is what seems good to the Holy Ghost; that when even two or three Christians are gathered together in God's name, He is in their midst. Because we do not have this awareness, the

Holy Ghost is almost a forgotten Person of the Holy Trinity among us.

All this is sound Catholic theory; but what of its application in a divided Christendom, and in a Church which seems to mirror Christendom's divisions within itself?

ONE way to assess the validity of that said and done in the name of the Church is to appeal to primitive norms — to the teaching and practice of the undivided Church of the early centuries. The Bible, the Creed, the decisions of the Ecumenical Councils, the writings of the ancient Fathers — these provide a solid foundation for the Church today, and Anglicanism is probably more diligent in using these terms of reference than any other part of Western Christendom. However, even in ancient times it was evident that one of the principles of the undivided Church was adaptation to different cultures and historical situations, together with some development in theology itself. Hence, while the fundamentals of Church life must be regarded as unshakable, there are other things, not fundamental, which are subject to change.

The task of determining what is and what is not subject to change brings us back to the basic problem. Where does authority reside in a divided Christendom? Who is to be the judge of the sound application of the primitive norms?

Those of us in the Anglican communion who lay particular stress on the importance of adherence to these norms are called "Anglo-Catholics." THE LIVING CHURCH speaks from within this movement, or group — or party, if you please. Although we regard every member of the Episcopal Church as a Catholic — that is, as a full-fledged member of the Holy Catholic Church — we borrow the term for ourselves and others of like mind because we accept the mission of bearing vigorous witness within the Church to the importance of its continuing in the Catholic doctrine, worship, discipline, and fellowship of the undivided Church.

Throughout its history, THE LIVING CHURCH has attempted to uphold the Catholic position as expressed in these general terms. But throughout its history, THE LIVING CHURCH has also proceeded on the assumption that the final authority, as far as this part of Christ's Church is concerned, is the Episcopal Church itself — its General Convention, its Prayer Book, its Canons, its duly constituted officials and official agencies within the scope of their official duties and powers.

The Catholic movement, in our opinion, cannot be more Catholic than the Church in which it is found. If we cannot recognize this Church's power to divide wisely the conflicting claims of adaptation to the present and loyalty to the past, we are convicting not only the Church but ourselves of lack of Catholicism.

Nevertheless, in the opinion of some members of

this Church, others of its members are undoubted and militant heretics. What if some of these obtain official positions and use them to subvert the Faith? This has been the specific problem of Anglicanism from Reformation times onward. The answer that made so much sense to other Churches — let Christians divide into competing denominations when they have profound disagreements — has never seemed to Anglicanism to be the obvious answer to the Church's problem of conflicting opinions and policies. But the result has been that the forces which have divided the rest of Christendom externally have tended to divide us internally.

Many Anglicans have believed that to cope with this problem is the specific mission of Anglicanism — its God-given responsibility, looking toward the day when "all who profess and call themselves Christian" will, moved by the Holy Ghost, heartily desire to "be led into the way of truth, and to hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." If Anglicanism does not have such a mission, it is a little difficult to imagine what other special mission it might have.

There can be little doubt that Anglicanism has pioneered the right Catholic position on many matters in which the Church of Rome has had to catch up slowly. Only within the past few years have Roman theological writers dared to depart from the scientific explanation of the world's creation given in the Book of Genesis. Even more recently has Rome begun to come to terms with the modern science of psychology. The first Baptismal Service in English in the Roman communion in this country has been held within the past year [although the Baptismal formula itself was in safe, orthodox Latin]. And so on.

ANGLICANS who led the way in some of the fields have been called heretics by fellow-Anglicans. But, by a divinely overruled process of give and take, the Church has so far managed to avoid falling into either heresy or reaction, in spite of extreme positions taken by its individual members.

Because of these things, we think that the chances are good that the best way to be loyal to the whole Church is to be loyal to that part of it in which we are enrolled, and to have confidence in the reality of its relationship to Christ, and to the Father, and to the Holy Ghost. In our opinion, a "Catholic" strategy which makes an individual, or an unofficial group of individuals, superior to the Episcopal Church in determining what is Catholic is a badly grounded strategy, both theologically and practically.

It is not easy to resolve the Catholic dilemma — the insistence that the Church is both one and divided; both holy and unholy; both Catholic and without a consensus; both apostolic and adaptable. We can do no more than point out that it is a genuine dilemma, and that he who chooses one alternative at the cost of the other does so at the cost of truth itself.

(Continued on page 28)

THE ANGLICAN CLASSICS: POCKET SIZED AND POCKET PRICED

Happy days and rich discovery lie ahead for those who would delve into the history and biography, the theology, the works of private devotion, and the religious poetry of that period in which the distinctive character of the Anglican Church emerged — the 16th to the 18th centuries.

By the Rev. H. Boone Porter

*Assistant Professor of Ecclesiastical History
and Instructor in Liturgics*

Nashotah House, Nashotah, Wis.

ANGLICAN doctrine, Anglican devotion, and Anglican life have been described, defined, and defended by great thinkers, great saints, and great writers. We all know that. Unfortunately, however, most of us have little idea who these men were, what they wrote, or how they thought.

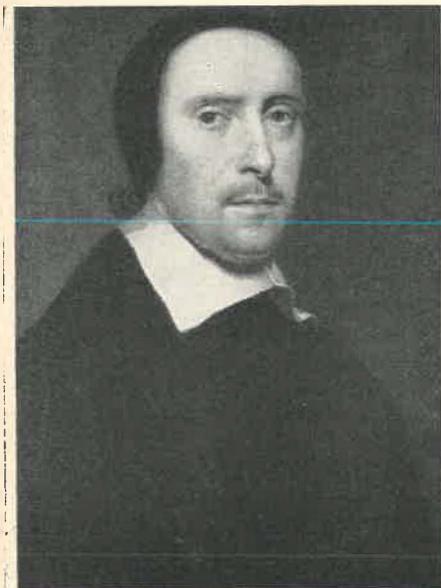
The distinctive character of our Church crystalized in the thought and spirituality of a group of English Churchmen who lived between the end of the 16th century and the early part of the 18th. We are here going to consider a number of recently published books which will acquaint you with the personalities, the lives, the thoughts, and the achievements of these great heroes of our Church. But if you are looking for large or expensive volumes don't read any further: nearly all of these books are short and cheap, in most cases they are easy reading, pocket-sized, and pocket-priced.

By all odds, the best introduction to this field is Margaret Cropper's *Flame Touches Flame* (Longmans, 1949. Pp. 225. \$2.50). This extremely interesting

and attractive book provides brief biographies of six English saints of the 17th century: George Herbert, Nicholas Ferrar, Henry Vaughan, Jeremy Taylor, Margaret Godolphin, and Thomas Ken. [For a sequel to this book, by the same author, see p. 18.]

History and Biography

Several roads now open before you. Should you prefer to continue with history and biography, P. M. Dawley's *John Whitgift and the English Reformation* (Scribners, 1954. Pp. 254. \$3) gives a clear presentation of the 16th-century background. At the beginning of the 17th century, Anglican spirituality burst into full bloom in the life and teaching of the revered Bishop Andrewes. Florence Higham's *Lancelot Andrewes* (Morehouse-Gorham, 1952. Pp. 128. \$1.50) is a charming account of his life. The martyr Archbishop Laud is the stormiest figure of the age. E. C. E. Bourne, in *The Anglicanism of William Laud* (Macmillan, 1947. Pp. 206. \$2.50), shows the heroic character of



JEREMY TAYLOR



GEORGE HERBERT
What is the Anglican heritage?



SIR THOMAS BROWNE

Laud's battle against the ignorance, corruption, and fanaticism of his contemporaries. Many biographies have been written of Nicholas Ferrar, the holy deacon of Little Gidding. A. L. Maycock, in the *Chronicles of Little Gidding* (SPCK, 1954. Pp. 120. \$2.50), tells of the life of this community during the years after the saint's death.

Anyone who has come this far will wish to acquaint himself with Izaak Walton's *Lives*. This book gives charming short biographies of John Donne, Henry Wotton, Richard Hooker, George Herbert, and Robert Sanderson. Walton was a well-known layman of the period, and his work is the all-time favorite of Anglican devotional biographies. Among the many editions, we may note No. 303 of the *World Classics* series (Oxford University Press).

The golden age of English spirituality waned when the Church was split apart by the politico-religious conflicts of the early 18th century. The Rt. Rev. J. W. C. Wand — who was to retire as Bishop of London this fall — outlines the unhappy story of the Nonjuror separation in *The High Church Schism* (Morehouse-Gorham, 1951. Pp. 88. \$1.35).

Theology and Doctrine

Some will prefer to read theology instead of history. The religious writers of this age are usually called "divines" — an old word for theologians. The first and greatest of the Anglican divines was Richard Hooker. His *Laws of Ecclesiastical Polity* is a work of tremendous importance. The handiest edition is No. 201 & 202 (2 vols.) of *Everyman's Library* (Dutton). Book V (in vol. II) is the most interesting.

Those who have less background will do well to start with Bourne's book on Laud mentioned above: it will introduce them to the intellectual issues of the period. The mid-17th-century produced many theologians, usually called the "Caroline Divines." In March, 1952, the entire issue of the *Historical Magazine* of the Church was devoted to the Carolines, with essays on Laud, Hall, Fuller, and Taylor. The September, 1953, issue of this same journal consists of the late J. T. Addison's useful systematic survey, *Early Anglican Thought*. There is nothing in the English language more beautiful than the writings of Bishop Jeremy Taylor. We have two attractive anthologies devoted to short selections from his works: L. P. Smith's *The Golden Grove* (Oxford, 1952. Pp. 393. \$2.50) and Margaret Gest's *The House of Under-standing* (University of Pennsylvania, 1954. Pp. 118. \$2.75).

Our forebears stressed moral theology. An introduction is provided by H. R. McAdoe's *The Structure of Caroline Moral Theology* (Longmans, 1949. Pp. 179. \$3.50). Thomas Wood's *English*

What to Read?

Here are Answers for Anglicans

NOT always have Anglicans looked, for inspiration, for guidance, for comfort and reassurance, "unto the rock whence they are hewn." Yet in the great Anglican writers of the 16th, 17th, and early 18th centuries there lies a rich heritage of sound teaching valid for every age.

In this fall book number of *THE LIVING CHURCH* Fr. Porter, who holds a doctorate from Oxford University, introduces us to some of these writers and tells us where their works, in accessible and economical editions, may be found (p. 14).

Of timely interest also is the relation of science to religion. This is illustrated by the appearance of a recent work from which Dr. Owen, in his article (p.16), takes his point of departure for the survey of a field in which he is himself an authority.

Casuistical Divinity During the Seventeenth Century (SPCK, 1952. Pp. 158. \$2.50) is perhaps more satisfactory.

In a class by itself is Sir Thomas Browne's *Religio Medici* (Latin for "A Physician's Religion"; the book itself is in English). In this famous literary classic, a learned layman gives an impressive confession of his beliefs. It occupies 89 pages in No. 92 of *Everyman's Library*.

Private Devotion

There is nothing more attractive in the heritage of our Church than the extensive body of devotional books composed during the 17th and early 18th centuries. Perhaps the greatest of all Christian compilations of private, personal prayers is Lancelot Andrewes' *Preces Privatae* ("Private Prayers"). There is a pocket-sized edition of Brightman's classic translation (Methuen, 4th edit. 1949. Pp. 181. \$1.50); also a similar edition of John Henry Newman's translation — made, incidentally, while he was still an Anglican (Abingdon Press, 1950. Pp. 146. \$1.25). These prayers are highly recommended for the mature and thoughtful Christian: the beginner had best start with the short forms for evening.

A complete guide to devotional life and personal conduct is given in Bishop Taylor's incomparable *Holy Living* and *Holy Dying*. A convenient-sized edition of the latter is available (World Publishing Co., 1952. Pp. 324. \$1.50) and the same firm is preparing a much-needed edition of the former.

The greatest 18th-century devotional book is *A Serious Call*, by the Non-juror mystic William Law. It is widely used.

No. 91 of *Everyman's Library* is one of many editions.

A survey of other devotional manuals is given in the last chapter of McAdoe's book on moral theology cited above.

Devotional Poetry

The first half of the 17th century is notable for the flowering of English poetry. Our chief religious poets of this period were John Donne, George Herbert, and Henry Vaughan. The works of the first two are always in print: for instance, No. 867 of *Everyman's Library* for Donne (partly secular, partly religious poems) and No. 109 of *World Classics* for Herbert (nearly all religious). Other Anglican poets were Wotton, Quarles, and Traherne. Most recently published anthologies of English verse contain at least a few examples from these poets.

Liturgy and Public Worship

The liturgical and sacramental life of the period is admirably presented in G. W. O. Addleshaw's *The High Church Tradition* (Faber, 1941. Pp. 204. \$2.50). A good brief history of the English Liturgy is given by Verney Johnstone in *The Story of the Prayer Book* (Morehouse-Gorham, 1949. Pp. 117. \$2.00). Those interested in liturgical art and architecture will enjoy Addleshaw and Etchell's *The Architectural Setting of Anglican Worship* (Faber, 1948. Pp. 288. \$4.50).

These are all good books: you will not need any further guidance to start into them. Happy reading lies ahead of you, but happier even than reading is the rediscovery of the richness of our Anglican heritage.

THE WAR BETWEEN

The conflict between scientists and theologians continues to flare up, but signs point to a real and lasting peace according to this survey of pertinent books.

By the Rev. D. R. G. Owen

Chaplain, Trinity College, Toronto, Canada

IT is often supposed that the old conflict between science and religion is now at an end. If this is in any sense true it is only because the two participants have declared a truce in which each agrees to go its own way and not to interfere in the affairs of the other. It should be obvious that a cessation of hostilities on these terms is bound to be temporary. The only lasting settlement must be on the basis of a far deeper mutual understanding.

The existing armistice, if such it be, is based on a false and unreal division of labor in which the "spiritual" is assigned to religion and the "material" is handed over to science; or, as the school-boy put it, "the difference between science and religion is that science is material and religion is immaterial." This significant remark is quoted by C. A. Coulson in his recent book, *Science and Christian Belief* (University of North Carolina Press. Pp. 127. \$2.50), a large part of which is devoted to a refutation of this tempting but disastrous solution of the old problem.

Scientists who adopt this position are either practicing Christians who keep their science and their religion in separate and insulated compartments, or else virtual agnostics who are unaware of the real nature of the Christian faith and its all-inclusive claims. Christian theologians who are content with the same kind of settlement are likely to leap gleefully into the gaps that remain in the present state of scientific knowledge and to claim that here, at any rate, the religious explanation applies. This is to betray ignorance of the real nature of science and its aspirations. What happens is that such thinkers are compelled to beat an undignified and unending retreat as advancing science continues to close the gaps.

This "god of the gaps," as Professor

Coulson calls him, is the "hypothesis" for which the great scientist and devout Christian, the Marquis de Laplace had "no need." At the present moment the "theologians of the gaps" are making much of the statistical interpretation of physical laws and of Heisenberg's indeterminacy principle in order to leave room for the activity of God and the freedom of the will. In the same way, they like to refer to the evidence collected by J. B. Rhine and the Society for Psychical Research to prove the existence of the immaterial soul and the reality of the spiritual realm.

Professor Coulson makes short work of this kind of apologetics as exemplified by W. A. Whitehouse in his *Christian Faith and the Scientific Attitude* (Oliver & Boyd, Edinburgh, 1952) and by H. H. Price in his *Some Aspects of the Conflict between Science and Religion* (Cambridge University Press, 1953). While science may not as yet have found the scientific explanation of all the facts that it unearths, it will never rest until it does. The fact is that science, like the Christian faith, is interested in everything. Thus the two are bound to be either intimately related or bitterly opposed.

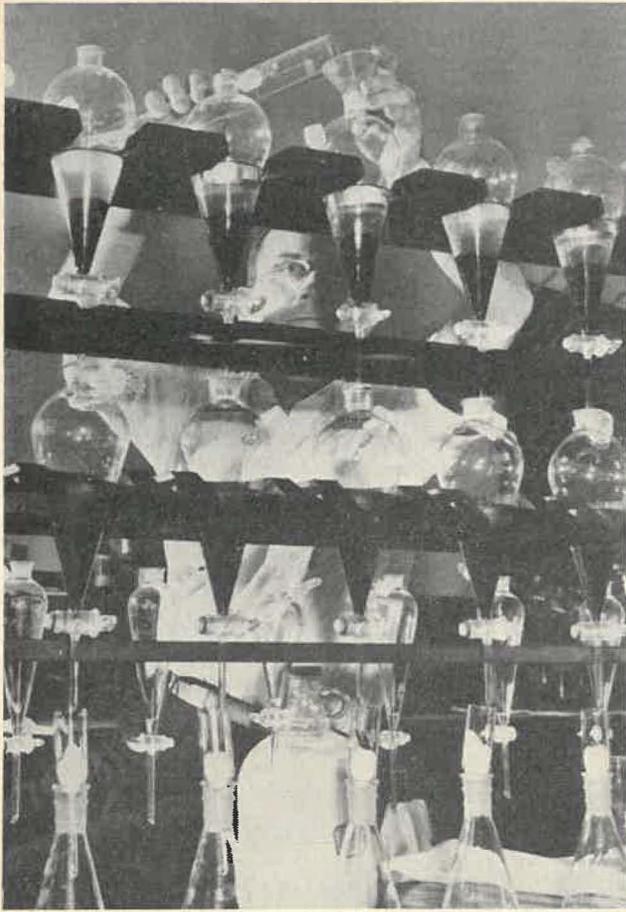
Professor Coulson is one of the few leading scientists now writing on this subject who has a real understanding of the Christian faith. He is professor of applied mathematics in the University of Oxford. He is familiar with all the best literature in the field of science and religion. He makes use of A. N. Whitehead's well-known *Science and the Modern World* (Cambridge, 1927), in which this non-Christian philosopher points out that modern science was the child of the Christian world-view. This means that science may well be regarded as a Christian enterprise. The point has been reinforced and amplified in several more re-

cent books: H. Butterfield's *The Origins of Modern Science* (Bell & Sons, 1949), John Baillie's *Natural Science and the Spiritual Life* (Oxford, 1951), and the less well-known but important writings of Michael Foster (e.g., *Mind*, Vols. VLIV, XLV, nos. 176, 177, "Christian Theology and Modern Science of Nature").

If this historical relationship between modern science and Christianity is a fact, then the split between them is both unnatural and puzzling. Coulson explains it as due, first, to the "atomization of knowledge," which was inevitable but which needs to be superseded by a new synthesis, and second, to "the common faults in the approach of the Christian to scientific knowledge." Among the latter, he cites resistance to new knowledge, resort to a metaphysics that by-passes the scientific evidence, and the tendency already mentioned to separate the scientific and religious spheres of interest.

Professor Coulson insists that the Christian must be ready to accept new knowledge in the conviction that the truth is one and that his religion is large enough to comprehend it all. Modern science, like natural philosophy and natural theology in earlier ages, has its necessary place in the Christian world-view and, when properly understood, can lead to positive Christian beliefs. This view of science is shared by C. E. Raven (*Natural Religion and Christian Theology*, 2 vols., Cambridge, 1953), whom Coulson frequently quotes with approval, and by Karl Heim (*The Transformation of the Scientific World-View, and Christian Faith and Natural Science*, both Student Christian Movement Press, 1953). These writers are both theologians; on the scientific side, we have a similar view expressed by C. F. Von Weizsacker in *The History of Nature* (Chicago University Press, 1952).

SCIENCE & RELIGION



RNS



Harold M. Lambert

The way in which Coulson himself travels from nature to personality to the Christian conception of God and the Incarnation is strikingly reminiscent of William Temple's great work, *Nature, Man and God* which remains an Anglican classic in this and other fields. In his treatment of human personality Coulson makes use of the existentialist emphasis on the "non-objectivizable I" and the contrast between the "I — it" and the "I — thou" relationship. He pays little attention, however, to the work of modern social scientists and psychologists. It is here that new battles have been recently fought in the old war.

Psychology and the social sciences have tended in the past to attack the validity of religion in general and of the Christian faith in particular. It may be, however, that these sciences are now moving on to a deeper awareness of the real nature of the Christian religion. This is indicated in a recent article by R. F. Howell in the *Anglican Theological Review* (Vol. XXXVII, No. 3.) entitled "The Christian Revolt of Social Scientists Against Positivism." This revolt, which it may be too much to label "Christian," was already apparent in the

sociological writings of K. Mannheim and P. Sorokin. On the Christian side, the issues have been canvassed more recently in books like *Morals and Man in the Social Sciences* by J. V. L. Casserley (Longman's, 1951), *Psycho-Therapy and a Christian View of Man* by the late David Roberts (Scribner's, 1950), *God and the Unconscious* by Victor White (Harvill Press, London, 1952) and *The Third Revolution* by Karl Stern (Harcourt & Brace, 1954).

Any attempt to solve the old problem, as it applies in the study of man, by assigning the body to science and the soul to religion was precluded from the outset since the social and psychological sciences have claimed all along that they were concerned with the whole man. This in turn has forced Christian anthropology to reconsider the body-soul dualism that it had tended to embrace and to rediscover that fact that the Bible, too, is interested in the whole man. And so here also it is increasingly realized that science and Christianity are working in the same territory and that mutual understanding and inter-communication, rather than partition, are required.

The question of science and religion is

really the modern version of the dispute between natural and revealed theology. The answer is not the two-storied structure of medieval theology nor its counterpart in the modern division of labor between science and religion. If we like to think in traditional terms, we might speak, instead, of general and special revelation, recognizing that the one is not an addition to, or even a continuation, but rather an illumination of the other.

Today there appear to be grounds for hoping that the real nature of the relation between science and the Christian religion is beginning to be better understood on both sides. Moreover, there appears to be a new desire on the part of each to listen to and appreciate what the other is saying. If this continues and increases, the prospects for a real and lasting peace, with mutual aid, are brighter than they have been since the 16th century. No doubt we shall continue to hear of wars and rumors of wars, but it will be more and more obvious that they are being fought either between science and pseudo-religion or between pseudo-science and genuine Christianity.

HISTORY

God's Arrow

SPARKS AMONG THE STUBBLE.
By Margaret Cropper. Longmans. Pp. xiii, 226. \$2.75.

A few years ago Margaret Cropper gave us, in *Flame Touches Flame*, a series of biographical sketches of six 17th-century "Anglican saints"—George Herbert, Nicholas Ferrar, Henry Vaughan, Jeremy Taylor, Margaret Godolphin, and Thomas Ken (see p. 14).

Miss Cropper has now provided, under the equally arresting title, *Sparks Among the Stubble*, a sequel to her earlier volume, for this time she describes and interprets the lives of seven Anglican worthies of the succeeding century, the 18th — a most unpromising period in England in which to look for sanctity, as she notes in her introduction.

But the sparks are there, and under Miss Cropper's skillful pen they become very much alive and seem to speak to our own condition and day: laymen like Robert Nelson, "patron saint of committee members"; William Wilberforce, "God's arrow, shot into society"; and Hannah More, champion of education for the poorer classes; the non-juring clergyman, William Law, "greatest Anglican mystical writer since the Reformation"; and priests like Thomas Bray, founder of the Society for the Propagation of the Gospel; John Newton, converted sailor, whose hymns are still sung in our churches; and the devout country parson, Robert Walker, the idyllic story of whose 60-year ministry rounds out an altogether fascinating volume of spiritual biography.

Were there no saintly bishops of the 18th century? Thomas Wilson of Sodor and Man (1663-1755), whose episcopate spanned 57 years, is commonly accounted such. His inclusion would have been especially appropriate, since the current year is the 200th anniversary of his death.

The book shows poor proofreading. Many interrogative sentences are without question marks. Robert Nelson seems to have been born in 1656, rather than in 1665 (pp. 1, 2). "Proper prefaces to the Invocation" (p. 13) is a peculiar expression. "Son-in-law" (p. 26, line 8 from bottom) appears to mean stepson.

But these are minor faults in a worth of such overall excellence. It is to be hoped that Miss Cropper will follow through with a third volume, on 19th-century worthies of Anglicanism. Meanwhile *Sparks Among the Stubble* — the 1955 Autumn Embertide Selection of the Episcopal Book Club — is a book to read, to re-read, and to treasure.

FRANCIS C. LIGHTBOURN

A Work Long Due

THE CALL OF THE CLOISTER. By Peter F. Anson. Macmillan. Pp. 641. \$8.50.

In all probability the two most spectacular developments within the Anglican Communion during the past century and a quarter, have been the world-wide missionary movement and the revival of the conventual life. The latter is the subject of this book, made all the more remarkable by the fact that the author is an ex-Anglican, now a Roman Catholic layman.

The value of the work is inestimable; for the last thorough treatment of the subject was published in 1918, and that volume was limited to the communities in Britain. As there have been significant developments since that date, Mr. Anson's book is a welcomed addition to the growing collection of works on the religious life within Anglicanism.

The introductory essay shows that the call of the cloister never died out in the Church of England, and this study does much to explain why communities sprang up in the wake of the Tractarian Movement. Those heroic souls who promoted this reestablishment of the conventual life were faced with almost insuperable obstacles — hostility, lack of experience, and the difficulty of adapting the current Roman Catholic system to a Communion largely dominated by Protestant devotion. For these reasons the success of the movement is all the more spectacular, despite many failures and some secessions.

The book is further divided into chapters which deal with monastic foundations in chronological order. These are introduced by short essays which give accounts of ecclesiastical developments, thus setting the subsequent material in the proper historical perspective. Additional chapters are devoted to the foundations in "Overseas Provinces and Dioceses," including of course the United States. The attractiveness is completed by 16 plates, all showing the interiors of chapels in religious houses.

Although the author strives to be objective, he frequently drags in the names of converts to Rome, thus giving a somewhat warped picture. The British love to recount the eccentricities of their fellowmen and so we are given accounts of the bizarre conduct of individualists at some length. The Benedictine experiment of Brother Ignatius is hardly worth the space given it, in length equal to that devoted to the study of the Cowley Fathers.

Not unnaturally some inaccuracies have been overlooked, though considering the amount of factual material included,

the wonder is that there were not more errors. In the section dealing with the American Congregation of Cowley there is a mistake in nomenclature. Their original church in Boston was the Advent Parish. Later a new church was built and called the Church of the Advent, and was served by secular priests. The "old Advent" was renamed, "St. John the Evangelist." The author, however, speaks incorrectly of the "newly built Church of St. John the Evangelist" (p. 87). The date of Fr. Figgis' death is wrongly given as 1919 instead of 1915 (p. 139).

One of the characteristics of the religious life has been "hiddenness," the dislike of being conspicuous. This, unfortunately, has kept many people from becoming acquainted with the extent of the work carried on by our monks and nuns, even to the point of not knowing that they exist within the Anglican Communion. The volume which Mr. Anson has given us will enable the reader to become acquainted with the history, the labors, and fruits of the conventual life.

It is to be hoped that the interest of Mr. Anson is a sign that Roman Catholics are becoming more appreciative of the Catholicity of the Anglican Communion which has produced such abundant fruit in a century.

JULIEN GUNN, OHC

Model of Condensation

THE EPISCOPAL CHURCH AND ITS WORK. Volume VI, The Church's Teaching. By Powel Mills Dawley. Seabury Press. Pp. x, 310, \$2.50.

This book received earlier notice as to its general character and the fact that it had been published. In view, however, of its importance as Volume VI of the Church's Teaching series and of its great practicality, some further attention would seem to be in order.

The book is divided into three parts: Part I ("The Heritage of the Episcopal Church") provides the historical background to a work that is mainly concerned with the present. The brief sketch of the history of the Episcopal Church contained in these introductory chapters is a model of readability and condensation. Part II ("The Structure of the Episcopal Church") treats of the constitution and canons of the Church, its national organization and administration, the dioceses of the Church and the Church's ministry. Part III ("The Activity of the Episcopal Church") covers such matters as the Church's missions — both overseas and at home — Christian education, Christian social relations and action, finance and promotion, and our place in Christendom.

The maps of the Anglican Communion and of the Episcopal Church, showing dioceses and missionary districts, the statistical tables, the bibliography, and the index are additional features that will make the book invaluable as a work of reference.

This reviewer, in reading *The Episcopal Church and Its Work*, was impressed by its logical arrangement, its readability, and its comprehension of coverage. The last mentioned feature seems virtually complete. Every so often, as one reads, he asks himself: Is the author going to say something about this or that part of the topic under consideration? And, sure enough, just about every time, the author gets around to it.

There is a particularly good discussion, on pages 79 f, of deviations from the prescribed rite. One learns also, for example, that missionary bishops are eligible, after five years, for election to the episcopate of a diocese; the difference between preaching stations, organized missions and parishes is clearly explained. The book is one to turn to if anyone wants to know the characteristics of the different seminaries of the Church, how the office of Presiding Bishop got to assume its present form, what other types of ministry there are besides the parochial, how many missionary districts there are, how General Convention operates, or almost anything about the Episcopal Church and its work.

Although he tried hard, this reviewer could find very few errors. Not "all editions" of the Book of Common Prayer, but only those to be "used as of authority in this Church," require the authorization of the Custodian of the Standard Book of Common Prayer (p. 89); is St. Vladimir's Theological Academy in New York City — and not the Russian Theological Academy in Paris — the one assisted by the national Church (p. 243)? The Reconstruction and Advance Fund belongs more to 1946 than to 1947 (p. 249); and *THE LIVING CHURCH* is the only magazine of Churchwide circulation that is strictly a weekly, having come out every week without fail for nearly 80 years (p. 260).

These are small matters, however, in a book of such broad scope. It is a marvel that the errors, if errors they be, are so few. This is a book that will have wide usefulness, both for reading and for reference — one that fills a long felt need.

FRANCIS C. LIGHTBOURN

SAINT AUGUSTINE — Treatises on Marriage and Other Subjects. (Fathers of the Church, Vol. 27.) Edited by Roy J. Deferrari. Fathers of the Church, Inc. Pp. 456. \$4.50.

This most recent volume in the ambitious project of patristic translation which is going forward under the title of "The Fathers of the Church" con-

tains several of St. Augustine's more important short treatises, notably those on marriage, adultery and virginity.

Augustine's views of marriage were probably as influential as any other single theologian's in shaping the medieval and modern Roman Catholic principle that virginity is a holier estate than matrimony.

Whatever one may think about this principle, it is entitled to careful and dispassionate study; and Augustine's treatise "The Good of Marriage" which is included in this volume provides a lucid exposition of it.

CARROLL E. SIMCOX

THEOLOGY

Threshold to Community

SEX IN CHRISTIANITY AND PSYCHOANALYSIS. By William Graham Cole. Oxford University Press. Pp. xiv, 329. \$4.

Man shares sex with the animal world. But his unique freedom makes of sex something more than animal impulse. No view of man which reduces his sexuality to animal satisfaction is adequate.

William Cole, in *Sex in Christianity and Psychoanalysis*, demonstrates with emphatic clarity that both psychoanalysis and Christianity share the common view that "sexuality cannot be separated from the rest of life and made a thing in itself" (p. 305). Rather through marriage it is the threshold to community. Indeed the biblical phrase "one flesh" points beyond mere physical connection to that "knowing" and "being known" which is the ultimate communication of the Christian life.

William Cole has done a thorough job. And he has done it well. The reader will find here a survey of the prevailing views toward sex from the New Testament to modern psychoanalysis. In every case the author does more than simply amass facts. He interprets from a twofold conviction: that Christianity "remains naturalistic" (i.e. positive and accepting toward the physical world) and yet historically the Church has been unable to resist the dangers of Hellenistic dualism.

The author goes to the heart of the matter when he sees Christianity in the Gospels and in St. Paul as moving beyond Pharisaic moralism. While asserting a Hebraic, life-accepting attitude toward the body, the New Testament sets itself against the prevailing notion that the body is a prison. Cole insists quite convincingly that in the New Testament view "the powers of darkness are 'spiritual' not fleshly" and that "for neither Paul nor Jesus is the human body evil in and of itself." Where asceticism is enjoined it has an eschatological motivation rather than a rejection of the world and the flesh.

The experience of St. Augustine and the growing weight of Greek dualism set the stage for later corruptions of the life-affirming attitude of early Christianity. It is interesting that both St. Augustine and St. Thomas Aquinas held fast to the positive implications of God's good creation, but they left the door open for contradicting views in their own interest in and preference for the contemplative life where sex and marriage had no place. Although the Reformation made the effort to recover primitive Christianity, "puritanism" was its heritage. In contemporary thinking, Roman Catholicism has made an effort to correct a prevailing dualism in the encyclical, *Casti Conubii*, and there has been a return to biblical realism in non-Roman Christianity. Certainly some of the credit for a recovered "naturalism" in the place of sex in religious thinking is due to the pragmatic discoveries and necessities of



WILLIAM COLE
The body is not evil.

health which have come out of psychoanalysis.

In his all too brief chapter on "Reconstruction" Cole reaffirms the biblical view of sex based on the fact of creation. Although he refers to the concept of "one-flesh" at several points he seems unaware of the illuminating discussion of this theme in D. S. Bailey's *The Mystery of Love and Marriage*. The author holds that the aim of therapy is to release the "latent forces of love and community" (p. 309). While I agree, it seems to me that these realities play a more positive role in the healing process itself. Where are these forces to be found? The author seems to have experienced them in therapy and in individual relations. But there is a vast area of love and community which is ignored. And that community is not built on "love as law," but on a

"common life in the Body of Christ" (L. S. Thornton). This is the Church. Individualism is a manifest weakness in the author's reconstruction. It does not detract from an otherwise brilliant survey. C. R. STINETTE, JR.

A Provocative Study

THE PROTESTANT TRADITION. By J. S. Whale. New York: Cambridge University Press. Pp. 360. \$3.75.

In this book Dr. Whale has given us a delightfully written, learned, and sometimes provocative study of the meaning of the "Protestant tradition."

The development of reformed Christianity is traced from the 16th century, beginning with a careful analysis of Luther (whom Dr. Whale admires) and Calvin (whom he describes as a great intellectual figure but not a great thinker), to the present day.

But the author is chiefly interested in the great central emphases of this tradition, with its insistence on man's sinfulness and his need for redemption, its assertion of the absolute lordship of God and His Christ, and its refusal to set any institution or book above the claims of Christ as "the Word of God."

The earlier chapters will be of most interest to the student of theology, for in them Dr. Whale recreates the great leaders of the Reformation on the continent for those of us whose historical sense is dulled. But the last section, on Protestant Christianity in the world today, is especially valuable as an appraisal of the situation in which all Christians, and not just Protestant Christians, find themselves.

Dr. Whale believes that in Anglo-Saxon Christianity the two major heresies of our time, religiously speaking, are "the secular humanism which assumes that man may retain Christian values without troubling to confess and practice the Christian faith," and the prevalent view "which virtually makes the implications and assumptions of democracy into a religious faith, or into a substitute for religious faith."

Against these heresies he argues that "any relevant word about the most urgent issue of our time, man's estrangement from his fellowmen, must be a transcendent word of judgment and reconciliation." This means that man's "deep and enduring need is a Gospel, from God himself."

This is unquestionably a book to read, written by a great theologian of our time whose Cambridge lectures on "Christian Doctrine" are widely known and much used in our own schools and seminaries. Dr. Whale is a Congregationalist, but he writes as a "high Church Protestant," who does not overlook the Catholic tradition even when he insists on the validity and indeed the necessity



DR. WHALE
Two modern heresies.

of the reformed "way" of seeing the historic Christian position.

Those of us who are perhaps more on the "Catholic" than on the "Protestant" side, but yet are members of a "reformed communion," can profit enormously from this informed and learned work.

This essay in interpretation is readable and understandable, for its style is simple and lucid.

W. NORMAN PITTINGER

ESSAYS IN CHRISTIAN UNITY, 1928-1954. By Henry St. John, O.P. Newman Press. Pp. xi, 144. \$3.

This book is really a collection of essays and reviews written from time to time by Fr. St. John over a period of a quarter of a century. Fr. St. John is a convert to the Church of Rome from the Church of England and the book is more concerned with the particular question of the relation between Rome and the Church of England than with the Ecumenical Movement as a whole.

The author shows little consciousness of the fact that what was once the independent and unique Church of England has now transcended itself and by slow stages grown into the world-wide Anglican Communion, a fellowship of Churches of far greater significance both for itself and for world christendom than any one of its members. However, Fr. St. John is entitled to his particular emphasis and on the whole what he says of the Church of England applies *a fortiori* to that greater communion of Churches of which the Church of England, like the Episcopal Church in this country, is simply one constituent member.

The book is distinguished throughout by reasonableness, courtesy, and charity, and by a genuine passion for reunion,

which of course for Fr. St. John means the reconciliation of all Christian people to the authority of the Holy See. Anglicanism Fr. St. John interprets, again quite naturally and inevitably, as a department of Protestantism. (The trouble is that so many Anglicans play into the hands of Romanist propaganda by appearing to agree with it on this point.)

But Fr. St. John does not regard Protestantism as a kind of dark night in which all cats are equally grey. He acknowledges that Anglicanism from his point of view, has set its face against many of the graver post-Reformation heresies, and that it contains many members who are profoundly in sympathy with at least the basic position of the Catholic faith as he understands it. In the earlier essays contained in this book he is primarily concerned with the way in which Anglo-Catholic leadership and influence in the Church of England can become a channel through which the Catholic Faith may slowly permeate Anglican thought and devotion. In the later essays his interest shifts somewhat and he begins to entertain a hope that Anglican influence in the Ecumenical movement as a whole may become the means by which world Protestantism is reintroduced to the Catholic heritage. To the role of the Eastern Orthodox Churches in the Ecumenical Movement he makes only a few passing references.

Of course his premises and presuppositions are very different from ours, but nevertheless we have much to learn from this temperate discussion. Particularly valuable is his insistence that in strict Roman doctrine the Infallibility of the Pope is not set above or over against the mind of the Church. In his view the Pope is the ordained mouthpiece of the Church's infallibility. He does not so much form the Church's mind as speak the Church's mind, when, under the influence of the Holy Spirit, the Church's mind is fully made up.

There are many theologians in the Roman Church who would not agree with this minimizing interpretation but it is certainly one which can find ample support in the texts and formularies which officially define the doctrine. Of course Fr. St. John's view only pushes the difficulty a step further back. If Papal Infallibility is dependent upon and instrumental to the Church's infallibility we have then to inquire what kind and degree of infallibility is proper to and inherent in the Church's nature. Anglican theologians might well find themselves as profoundly in disagreement with Fr. St. John about that as they are in disagreement with more conventional expositors of the Roman view about Papal infallibility as that doctrine is more usually understood and expounded.

J. V. LANGMEAD CASSERLY

Misplaced Allegiance

HARDNESS OF HEART. A Contemporary Interpretation of the Doctrine of Sin. By E. La B. Cherbonnier. Doubleday. Pp. 188. \$2.95.

This book is one of a series on theology of which the eminent theologian Reinhold Niebuhr is consulting editor. Dr. Cherbonnier tackles a reinterpretation of the doctrine of sin with great vigor, and he sustains the reader's interest straight through to the last page.

Dr. Cherbonnier contends that sin "according to the Bible" is idolatry or misplaced allegiance. Human beings are free agents who must choose between good and evil by relating themselves to factors beyond themselves. These "values" to which we all commit ourselves are our "gods." The real issue is whether we shall cling to the true God or to any number of idols.

To be related to God is to love Him and His creatures. Sin, on the other hand, is the perversion and stoppage of creative love. Dr. Cherbonnier illustrates this understanding with a wealth of wonderful insights into human personality largely gained from the fruitful contemporary interchange between psychotherapy and Christian thought about man.

There is a theological aberration claiming that sin is merely the failure to do righteous works ("moralism"), while another insists that sin is the natural and inescapable endowment of our nature ("pessimism"). Underneath, the two are actually very similar. In contrast to both, the Bible insists that sin is universal and God alone can rescue us from it. Nevertheless the Bible also provides for meaningful human responsibility and "good works." The Bible's realism shows up our modern idolatries, such as the worship of reason in much scientific thought, of "man" himself (in Communism and certain idolatrous attitudes toward democracy, and in the cults of despair and cynicism prevalent in our day).

Despite — or perhaps because of — its persuasive vigor, one may have some misgivings about this book. The definition of freedom is narrow and as a result at least two traditions, that of the Christian mystics and that of St. Augustine and the Protestant Reformers, are condemned in effect before the argument starts. The assumption that there is a biblical "philosophy" is highly dubious and ignores the necessary and inevitable use of tradition in scriptural interpretation. Every "other-worldly" strain in Christian faith is ignored or rejected so that the book lacks all sense of the ultimate mystery of being, sin and redemption. Finally, it is doubtful that the author's frequent and devastating one-paragraph or one-sentence dismissal of movements and thinkers, without summarizing

their argument, will prove very helpful to the "intelligent general reader" for whom the book is intended.

HANS W. FREI

Parent of a Brood

CONQUERING THE SEVEN DEADLY SINS. By Lance Webb. Abingdon Press. Pp. 224. \$3.

Mortal sin is the theologian's term for that wrongdoing which makes for the death of the soul. Sins are individual evil acts. Vices are habits resulting from the repetition of sins of the same kind. Sometime in the Middle Ages this clear cut designation was abandoned, and we get the misleading name "seven deadly sins." They are not "sins" but rather habits of sin — that is, vices. They are not "deadly" or "mortal," for that is a quite different classification. And they are not necessarily seven in number.

The list comes from monastic sources and apparently grew out of the monk's experience of self discipline. Originally there were eight items, but "sadness" was so much akin to "accide," or spiritual sloth, that it merged with it and the sacred number seven was achieved. These particular vices furthermore are "capital" and systematic thinkers prefer to call them the "capital vices." Each of them is the parent of a whole brood of serious faults.

For instance from pride comes presumption, obstinacy, hypocrisy, quarrelsomeness, and disobedience. The list does not claim to be exhaustive. Dishonesty, which is certainly the father of a large nest of errors, does not appear as a principal at all. Dr. Webb is within his rights when he notices for his part the omission of anxiety, and accordingly re-groups the items (combining lust and gluttony), in order to make room for the separate consideration of worry.

Dr. Webb's recommendation for the overcoming of these vicious habits are, as we should expect, thoroughly evangelical. The root of the matter appears in the first two chapters. Pride gets transformed into humility. The believer finds the power to be himself in that "to (him) to live is Christ." He cultivates the sense of dependence on the heavenly Father, through the Son, and by the Holy Spirit stirs up the gift that is in him to develop the virtues opposed to the capital vices.

Some of the terms Webb uses are themselves helpful because of what they suggest. "Accide" is called "dejection" and is to be vanquished by "vital concern" or "love that lifts." "Anxiety and Worry" can be turned into "productive peace," that is, "serenity with concern." The choice of other language, however, is a bit puzzling. "Avarice," which St. Thomas thought rivaled pride for first place, must be pretty weak as

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The title refers to the rather odd fact that Caryll Houselander was baptized a Catholic at the age of six, neither of her parents having any particular religion themselves — and it was done on the advice of an agnostic! All who have loved Miss Houselander's books will find this a real treasure: her own story of her childhood, adolescence and young womanhood. \$2.50

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Lance Webb judges it if it can be countered with "creative joy when things are blessed," where one would naturally look for "generosity, the love that shares." Aside from this and a few other descents into sentimentality the book is sturdy and is to be welcomed into the swelling ranks of aids to sanctification.

HOWARD HENRY HASSINGER

Marital Legislation

THE CHURCH AND THE LAW OF NULLITY OF MARRIAGE. The Report of a Commission appointed by the Archbishops of Canterbury and York in 1949 at the request of the Convocations. Macmillan. Pp. xv, 79. \$2.50.

Here is one of those reports, inclusive in its scope, logical in its plan, and scholarly in its execution, that the English so delight in and are so adept at producing.

The Report traces the Christian teaching on marriage, so far as this bears upon the doctrine of nullity, from New Testament times to the present, with special emphasis on the teaching of the Church of England and its relation to the law of the land. Of the additional grounds for annulment of marriage introduced in recent years by act of Parliament the Commission believes that the Church can properly accept all with the exception of "wilful refusal to consummate." To allow this as a ground for annulment would, the Commission believes, be inconsistent with the definition of nullity as involving the lack of certain conditions necessary to the validity of a marriage at the time at which "consent" (which "makes" the marriage) is given.

Despite the legal and canonical niceties with which it deals, the Report makes interesting reading. Those especially concerned with marital legislation in the American Church should study the reasons which led the Church of England Commission to reject a procedure — substantially like our own — that would allow the bishop under certain conditions to declare null and void marriages which have ended in civil divorce.

FRANCIS C. LIGHTBOURN

BIBLE

More Than Venerable Tales

FROM FAITH TO FAITH. Essays on Old Testament Literature. By B. Davie Napier. Harpers. Pp. xxii, 223. \$3.

This volume of essays is in the best sense of the word "popular," for the author has well fulfilled his purpose of "bringing the reader and the Old Testament directly together again."

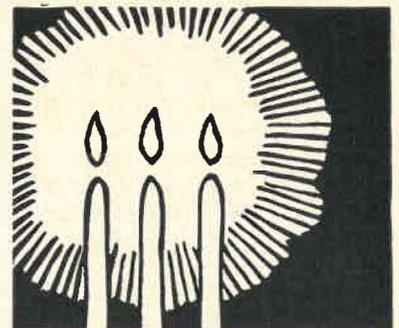
His central theme is the unity of faith in creation, sin, judgment, covenant, and redemption that underlies the whole range of Old Testament literature. These major, persistently recurrent themes knit to-

gether the myths and legends of Genesis, the historical books of Samuel and Kings, the prophets and the legal codes. "From faith the literature in all of its types came into being. To faith it is all addressed" (p. ix).

Very ably the author helps the reader to know that faith "from within" the community of Israel as he demonstrates the credal or confessional nature of the writings. The familiar narratives of Genesis are more than venerable tales well told, or unrelated episodes designed to explain current customs, or bewildering strata of documentary hypotheses. They have been shaped and arranged, despite a wide variety of origins, by the various authors and editors over many centuries into a larger pattern meant to disclose and to perpetuate Israel's fundamental tenets.

For example, the author of the J document has constructed his work around the central theme of divine promise and fulfillment. The promise was made to Abraham, repeated to Isaac and Jacob, realized in the formation of a people under Moses, given a setting in the conquest of Palestine under Joshua, and predicted as one day encompassing all the peoples of the earth. Each succeeding generation of Israel found the promise renewed and the meaning of existence, whether in the desert, in Palestine, in Babylon, or in the restored community following the exile.

Thus the recalling of past events and heroes was set down, not out of idle curiosity or pious revery, but out of a lively faith that treasured them not for what was once in the past, but what is still operative in God's unchanging relation to man in the present. "In the call of Abraham Israel understands herself



to have been called" (p. 61). In Jacob she sees herself as she is, wayward, worldly, scheming; and in Joseph Israel discovers her identity lost and found among the unbelieving in a foreign land.

Thus it is that Genesis may well be viewed as a "meditation on history" (p. 107). Therefore it is the meaning of history and the faith that drew together these narratives; and this is the point we again need to grasp. It is in his first two chapters on "Myth" and

"Legend" that the author best sets forward his theme.

The remaining chapters are considerably less theological. They are principally descriptive of the historical narratives, of Isaiah as central to prophecy, and the legal codes of the Old Testament. But they are most appreciative of the text, often lively and apt in relating passages to the modern scene, and occasionally rather chatty. Particularly helpful and clear is the account of the rise and dissolution of the kingdom.

The book is commended to priests and seminarians and to laymen desirous of sharing the faith of the Old Testament.

JOHN O. BRUCE

Stress on the Writers

THE OUTSPOKEN ONES. Twelve Prophets of Israel and Juda. By Dom Hubert Van Zeller. Sheed & Ward. Pp. x, 195. \$3.

This little volume about the Minor Prophets is beamed at the casual reader. The stress is on the personalities of the writers far more than on their writings. It is largely conjectural, imaginative, and fanciful — even to the point of describing the physical appearances of the prophets! Such chapter headings as "Amos: The Poet-Socialist"; "Jonas: The Querulous"; and "Nahum of the Single Thought" pretty well indicate the line of approach.

If you like the "historical novel" type of writing, this may be for you, but it has a way of ad libbing where the Scriptures are silent and being mute where the Scriptures are eloquent.

JOHN O. BRUCE

The God of the Bible

THE KEY CONCEPTS OF THE OLD TESTAMENT. By Albert Gelin. Translated by George Lamb. Sheed & Ward. Pp. xiv, 94. \$2.

As far as it goes, this small book is both a fine introduction and a fair resume of the distinctly Old Testament ideas of God and His purpose for man in a divine society established in Israel and fulfilled in the Church.

The biblical idea of God as dynamic, active, alive, transcendent and yet near at hand, at once "luminous" and approachable, is clearly set out and well documented from the text and reputable commentators. For as the author points out: "The God of the Bible, as Pascal noted, is not the God of the philosophers, but the God of Abraham, Isaac and Jacob, the God who reveals Himself in history as the Saviour, whose presence is experienced by a whole line of privileged persons and mystics" (p. 16).

The author's treatment of the covenant, promise, kingdom, and Messianic expectations is, despite its brevity, cognizant of the growth and development

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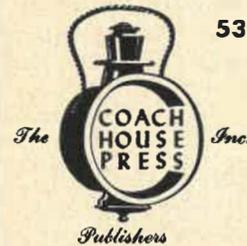
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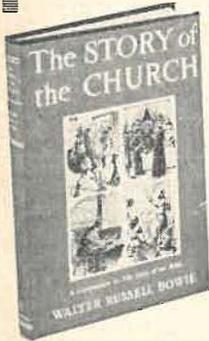
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of the documents. The emergence of the individual and the problem of retribution, with which the book concludes, might be enriched with further references to Jeremiah and Job.

JOHN O. BRUCE

ETHICS

Without Peer

WORLD PROBLEMS OF TODAY. By Cyril Garbett (Archbishop of York). Morehouse-Gorham. Pp. xix, 186. \$2.85.

In reviewing Dr. Garbett's earlier work *In An Age of Revolution*, the Rev. Charles W. Lowry, now Chairman and Executive Director of the Foundation for Religious Action in the Social and Civil Order, described the Archbishop as without peer, among his episcopal brethren, "in knowledge of our age combined with the gift of prophetic utterance."*

Further confirmation of this verdict would seem to be found in the Archbishop's latest book, *World Problems of Today*. As its title suggests, this is a survey of the problems confronting the world today and of the attitudes that Christians ought to take toward these.

Thus, after introductory chapters on such matters as the Christian standard of conduct, the Archbishop takes up a selected number of world problems — hunger and population, the threat of atomic warfare, Communism, the color problem, etc. — discusses the issues involved, and at the end of each chapter suggests what the Christian response ought to be.

As one reads the book he becomes amazed at breadth of the Archbishop's interests — or would become so if he did not have some inkling of it already. Everything that touches human life, whether it be soil conservation or the relations between Church and state, is, for Dr. Garbett, a proper concern for Christians; and he can quote figures to prove the particular point at issue.

There will be matters upon which individuals will disagree, as is natural; but certainly no one who is interested in the problems that Dr. Garbett discusses — and every Christian ought to be — can afford to neglect this important book.

FRANCIS C. LIGHTBOURN

LITERATURE

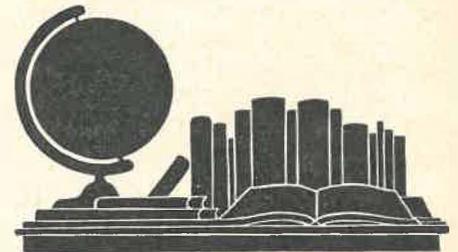
The Depths Explored

HAWTHORNE: A CRITICAL STUDY. By Hyatt H. Waggoner. Belknap Press of Harvard University Press. Pp. 264. \$4.75.

Nathaniel Hawthorne has, until recently, been an embarrassment to students of literature, because he refuses to

fit into the glib assumptions of the natural goodness of man and inevitable progress. But today, now that Buchenwald and Hiroshima have joined forces to destroy both of these illusions, the sober and at times sombre Christian realism of the great fiction writer is more easily appreciated.

Still, it is true that the Christian depth of Hawthorne demands the kind of insight that comes only, at its deepest, from



Christian commitment. Prof. Waggoner is ideally equipped to deal with the author of *The Scarlet Letter*. He is one of the most incisive and probing literary critics now coming to the fore, as his earlier book, *The Heel of Elohim*, made clear. He is also a Christian, and personally prepared to explore the religious and well as the literary depths of Hawthorne.

This is a book which every serious student of American literature will need to own, but its interest is by no means limited to the specialist. Hawthorne's concerns are universal ones, never more relevant than today: the interplay of head and heart, the solitary and the social in human nature, the meaning of love and its opposite, to name only a few. Because Hawthorne refused the glib and optimistic answers, he speaks to us today with authority. Prof. Waggoner has enormously clarified the place, the ex-



ceedingly high place, of Hawthorne in our national literature; he has shown him as the forerunner of Melville, James, and Faulkner, and has demonstrated the theological and psychological sanity of one who stood midway between Aquinas and Barth.

I know that I shall return to Hawthorne's books and read them with in-

*L. C., November 23, 1952.

BOOKS

creased appreciation of both their literary excellence and their theological profundity.
CHAD WALSH

Just Published

THE FLAME OF LIFE. By Eric Monizambert. Seabury Press. \$2.25.

An exposition of the Sermon on the Mount by the dean of Grace Cathedral, San Francisco. To be reviewed later.

THE LIFE OF CHRIST. By J. W. C. Wand. Morehouse-Gorham. \$3.40.

Another book by the Bishop of London, who has done so much in his earlier writings to bring theology to the attention of the non-technical reader. To be reviewed later.

Children's Books

Reviewed by MARION V. LIGHTBOURN

THE THREE KINGS OF SABA. By Alf Evers. With pictures by Helen Sewell. Lippincott. Pages unnumbered. \$2.50.

The three kings — Balthasar the young and strong, Melchior the skillful, and Jaspard (Gaspard) the old and wise — ruled together over Saba (see Psalm 72:10). But each would have liked to rule alone. As they are about to quarrel, a messenger comes to tell them of the birth of a new prophet, and since none would trust the others to remain behind, all go together to seek the prophet and to learn if he be true or false. Each of the kings hopes for a sign from the prophet indicating that he alone will rule in Saba.

What happens when the kings arrive at their destination and what they learn when they see the baby Jesus makes a lovely — and somewhat different — tale about the Wise Men. The story is based upon a legend told by Marco Polo. The unusual illustrations add greatly to its charm. (Age group 8-11.)

MY BOOK OF PRAYER AND PRAISE. By Grace Woll Crowell. Augsburg. Pp. 33. \$1.

Little prayers and poems, with black-and-white and purple-and-white illustrations. (Age group 5-9.)

SAN FRANCISCO BOY. By Lois Lenski. Illustrated by the author. Lippincott. Pp. 176. \$3.

A story of Chinese in San Francisco — of Felix and his sister Mei Gwem who moved with their family to San Francisco. One of Lois Lenski's "regional books," it gives an interesting picture of Chinese-American life through the story of Felix and his family. (Age group 8-12.)

OFF TO THE GOLD FIELDS. By Aileen Fisher. Thomas Nelson & Sons. Pp. 158. \$2.75.

It was 1859. Joel goes westward from his father's farm in Iowa to the Gold Fields with Uncle Luke in a covered wagon with a mysterious barrel. There's hu-

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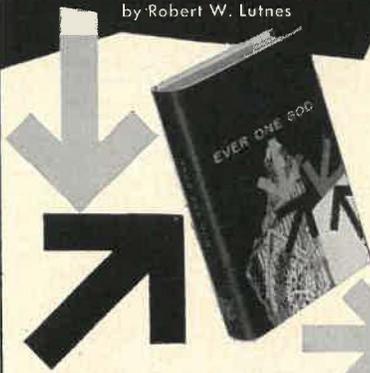


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mor and adventure and stampeding buffalo, and at last Joel learns what is in the barrel. (Age group 8-12.)

HOUSE OF THE PELICAN. By Elisabeth Kyle. Thomas Nelson & Sons. Pp. 298. \$2.50.

It all happened during the yearly Festival of Music and the Arts in Edinburgh, when Pat and Janet Foley came to stay in Mrs. MacKendrick's boarding house with their father, who was a trombonist in an orchestra.

Pat, Chris MacKendrick, and Will Bloomfield — an American boy visiting the festival with his parents — were all the same age and were somewhat bored at having to care for nine-year-old Janet. Janet got lost trying to follow Effie the fishwife and came back with the tale of the "house of the Pelican" and the old man with the yellow box out of which came a bird that sang.

When no one could find the house, they thought that Janet had imagined the whole thing, but when Janet claimed that a rare music box seen in an exhibit was just like the one she had seen, Will's father became

interested and offered a reward to anyone who should find the music box.

Chris took him up on the proposition and did a nice piece of investigation to solve the mystery of the house no one had heard of (10-13 age group).

In Brief

HOW TO MAKE CHURCH SCHOOL EQUIPMENT. By Thelma Adair and Elizabeth McCort. Westminster Press. Pp. 96. Paper, \$1.25.

A simple guide, with pictures, drawings, etc. Makes one itch to construct furniture out of orange crates.

ETHELBERT TALBOT 1848-1928. By the Rev. Canon C. Rankin Barnes. Church Historical Society, 4205 Spruce St., Philadelphia 4, Pa. Paper, \$1.

A documented account of the life of Ethelbert Talbot, Bishop of Wyoming and Idaho 1887-1898, of Central Pennsylvania 1898-1909, and of Bethlehem 1909-1928. He was Presiding Bishop 1924-1925. Four full-page halftones.

CANTICA EUCHARISTICA. Choral Devotions to the Blessed Sacrament. Adapted and Edited by Winfred Douglas, Mus. Doc. The Sisters of Saint Mary, Kenosha, Wis. Plainsong Notation. Fourth Edition. Paper, 35 cents.

Contains a variety of settings, printed in square plainsong notation; to O Salutaris, Tantum Ergo, etc., for use at Benediction of the Blessed Sacrament.

A THEOLOGICAL GERMAN VOCABULARY. German Theological Key Words Illustrated in Quotations from Martin Luther's Bible and the Revised Standard Version by Walter M. Mosse. Macmillan. Pp. viii, 148. Paper, \$2.50.

This handy booklet by the tutor in theological German at Princeton Theological Seminary gives the German words and phrases in bold face type, and, under many of them, a verse or two from the German Bible, with translation from the RSV, illustrating their use.

The booklet fills a real need for those embarking upon theological German. This editor would have welcomed something like it 15 years ago!

Books Received

THE INTERPRETER'S BIBLE. Volume 11. Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, Hebrews. Abingdon Press. Pp. x, 763. \$8.75.

THE BIBLE SPEAKS TO YOU. By Robert McAfee Brown, Westminster Press. Pp. 320. \$3.

BIBLE PRIMER. By Ray Freeman Jenney. Foreword by Ralph W. Sockman. Harpers. Pp. xxii, 190.

SPIRITUAL LIFE IN THE NEW TESTAMENT. By G. Ernest Thomas. Revell. Pp. 160.

THE DRAMA OF THE BOOK OF REVELATION. An Account of the Book . . . with a New Translation in the Language of Today. By John Wick Bowman. Westminster Press. Pp. 159. \$2.50.

TRUE MORALITY AND ITS COUNTERFEITS. By Dietrich von Hilderbrand with Alice Jourdain. McKay. Pp. 179. \$3.

ANXIETY IN CHRISTIAN EXPERIENCE. By Wayne E. Oates. Westminster Press. Pp. 156. \$3.

EXPERIMENT IN DEPTH. A Study of the Work of Jung, Eliot, and Toynbee. By P. W. Martin. Pantheon. Pp. 275. \$4.50.

BIBLICAL RELIGION AND THE SEARCH FOR ULTIMATE REALITY. By Paul Tillich. University of Chicago Press. Pp. x, 84. \$2.25.

THE GOD OF OUR FAITH. By Harris Franklin Rall. Abingdon Press. Pp. 158. \$2.75.

TWENTY TALES OF IRISH SAINTS. By Alice Curtayne. With illustrations by Johannes Troyer. Pp. 178. \$2.75.

CHRISTIANS COURAGEOUS. Tales of Christian Adventure. By Aloysius Roche. Illustrated by Antony Lake. Sheed & Ward. Pp. viii, 143. \$2.50.

WHAT IS VITAL IN RELIGION? Sermons on Contemporary Christian Problems. By Harry Emerson Fosdick. Harpers. Pp. x, 238. \$3.

MASTERY: THE ART OF MASTERING LIFE. By E. Stanley Jones. Daily readings. Abingdon Press. Pp. xv, 364. \$1.75.

HUMOROUS INTRODUCTIONS FOR EMCEES. A Compilation of Practical Speeches and Stories to be Used in Introducing Talent of all Types. By Lawrence M. Brings. T. S. Denison & Co., 321 Fifth Ave., So., Minneapolis 15, Minn. Pp. 399. \$4.50.

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The Automotive Safety Foundation has given publicity to an effort to combat traffic accidents by the Church of St. Joseph of Arimathea, Elmsford, N. Y. On the Sunday preceding major holiday weekends, the congregation sings the hymn, "Almighty Father, strong to save," (No. 513 in *The Hymnal, 1940*) and offers special prayers for the safety of members who are on the road.

A newer version of Hymn No. 512, the "Navy Hymn," Hymn No. 513 includes two verses by Bishop Spencer, retired, of West Missouri, for the protection of travelers by land and by air.

Other Churches have been given permission by the Church Pension Fund, publishers of *The Hymnal, 1940*, and by Bishop Spencer to reproduce the hymn in order to emphasize safe driving.

CHICAGO

Released Time

The week of October 9th to 16th was to be observed as "Centennial Week" at Calvary Church, Batavia, Ill. Actually it commemorates more than a century of Church activity in Batavia, since the first service there was held in 1842. Calvary is known as one of the first parishes where released time weekday religious classes were held. The Rev. Victor Hoag, rector from 1916 to 1921, started the classes at Calvary.

INDIANAPOLIS

"Williamsburg" Harmony

A diocesan mission less than a year old, St. Michael and All Angel's, Evansville, Ind., broke ground for a church building recently. St. Michael's was admitted to the diocese of Indianapolis as a mission late in 1954, and immediately bought a vicarage where services were held. The Rev. George L. Evans became its first vicar in April and a chapel was purchased. Twenty-two acres of land were purchased for the church, platted and restricted for residential building sites, so that a community will grow up in harmony with the church's architectural plan, which will be of "Williamsburg" design.

The Living Church Development Program

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Mrs. V. P. F., Evanston	10.00
Mrs. A. A. A., Ashtabula	6.00
Mrs. J. W. T., Beacon	5.00
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Catholic Movement

(Continued from page 13)

In Catholic thought, the origin of these contrasts is not a conflict between the divine and the human (with the strong connotation of man's total depravity), but rather between grace and sin. As the Body of which Christ is the head, the Church is essentially and organically divine, and grace rules its human members so that they may

"grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."

Sin does of course enter into the Body through its human members; but sin is not of the Body, and those cells which finally fall under its sway, resisting the healing power of grace, are on their way out of the Body.

There is one more problem suggested by Fr. Pettway's letter — brought up by his statement, "Your attack on the loyalty of Anglo-Catholics to the Catholic Church is unseemly." It is true that this magazine goes to a great many members of the Episcopal Church who do not call themselves Catholics, and that to reveal to them differences within the Catholic movement is rather embarrassing.

Nevertheless, we think that we discern within this movement, to which we and our correspondent both belong, a serious drift toward an untenable position—a drift which is alienating it in its organizational aspect from many of those who ought to be its leaders, intellectually, spiritually, and ecclesiastically. Who is the Frank Gavin of today? The Francis J. Hall? The William T. Manning? The Father Huntington? If you can name one or more of these, what is his relationship to the Catholic movement in its organized aspects?

We think that the ultimate health and prosperity of the Catholic movement is important enough for it to undergo some embarrassment in the present for the sake of the future. If we attempt to put a finger on the problems as we see them, it is not because we think *THE LIVING CHURCH* necessarily has the right answers, but rather that we wish to criticize constructively rather than destructively.

In our opinion, the main weakness that faces the movement today is not the fault of any particular individual or of an inner circle, but rather of the rank and file who demand of the movement that it maintain a sectarian and hostile position toward Church-people of other schools of thought and toward official agencies of the Church. If, by chance, we happen to be right about this point, we know of no other way to contribute toward its correction than by public discussion of the problem.

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Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

Virginia Theological Seminary, Alexandria, Va.

DEATHS

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

Stanley I. W. Dean, Priest

The Rev. Stanley I. W. Dean, rector of Holy Cross Church, Kingston, N. Y., since 1942, died September 27th in Kingston. His age was 63. Ordained priest in 1929, he served the Church of the Holy Communion, Liberty, N. Y., from 1929 to 1942.

Luke Matthews White, Priest

The Rev. Luke Matthews White, retired rector of St. Luke's Church, Montclair, N. J., died in Montclair on October 1st. Dr. White was born in Huntsville, Ala., in 1877.

Ordained in 1906, Dr. White served first as a missionary in the mountains of Virginia, in Warsaw, Pulaski, and Radford, Va. From 1910 to 1915 he was rector of St. Mark's Church, Shreveport, La., going from there to St. Luke's, Montclair, where he served from 1916 to 1946.

Dr. White never sought any office in the Church, but he was known for an uncompromising support of issues which he felt to be right, even if it meant that he stood alone. His condemnation of Prohibition as "an immoral state of affairs" won him many friends as well as enemies.

At the start of Dr. White's rectorship in Montclair, fewer than 100 Negro parishioners were on the Church's roll. With the cooperation of this group, he led in the establishment of Trinity Mission, now with over 400 members.

Dr. White's wife, the late Jane Ellis Tucker White, was a sister of retired Presiding Bishop Tucker. Dr. White's survivors include three sons; the Rev. Beverley T. White, rector of St. Andrew's Church, Norfolk, Va.; Luke M. White of Plainfield, N. J., and Irvine White of Montclair; and six grandchildren.

William Morris Redwood

William Morris Redwood, 82, died at his home in Asheville, N. C. on September 27th.

Mr. Redwood, a retired banker, served as treasurer of the diocese of Western North Carolina for 29 years, resigning as treasurer in 1924.

He had been an active member of Trinity Church, Asheville, since childhood, and was a member of the vestry for many years. In 1953 Mr. and Mrs. Redwood gave the Redwood Memorial Chapel to Trinity Church in memory of members of the Redwood family.

Elsie Smith

Elsie Smith, wife of Fred N. Smith, editor of the *Middletown Press*, died in Portland, Conn., on October 1st. She was 68. A native of Norwalk, Conn., Mrs. Smith was an active member of Trinity Church in Portland and was treasurer of the church's service league for many years. Besides her husband, Mrs. Smith leaves a brother, Max P. Schumann of New Canaan.

CHANGES

Appointments Accepted

The Rev. Joseph B. Batten, formerly assistant of St. Paul's Church, Walla Walla, Wash., is now rector of St. David's Church, Fort Washakie, Wyo., and is also serving the Church of the Redeemer, Wind River. Address: Box 175, Fort Washakie.

The Rev. Eldon W. Borell, formerly assistant of St. Paul's Cathedral, Erie, Pa., is now curate of St. Paul's Church, Kansas City, Mo. Address: 4517 Washington.

The Rev. Robert Eugene Cox, who has been assistant professor of New Testament at Virginia Theological Seminary, is now rector of Meade Parish (Trinity Church), Upperville, Fauquier

County, diocese of Virginia. Address: Upperville, Va.

The Rev. H. Arthur Doersam, formerly curate of Christ Church, Grosse Pointe, Mich., is now assistant of Christ Church, Christiana Hundred, Greenville, Del. Address: 209 Potomac Rd., Fairfax, Wilmington 3, Del.

The Rev. Donald L. Farrow, formerly curate of St. Thomas' Church, Whitmarsh, Pa., is now vicar of St. Andrew's-in-the-Field, Somerton, Pa. Address: Somerton Ave., Philadelphia 16.

The Rev. Arthur W. Fippinger, formerly rector of St. Paul's Church, Sioux City, Iowa, is now assistant of St. John's Church, Memphis, Tenn. Address: 322 S. Greer St., Memphis 11.

The Rev. Robert Flottemesch, formerly curate of St. Thomas' Church, The Alameda, Baltimore, is now rector of All Saints' Church (All Saints' Parish, Calvert County), Sunderland, Md., with address in Prince Frederick, Md.

The Rev. J. Bryan Griswold, who is vicar of St. James' Church, Iredell County, N. C., and St. Matthew's Church, Mooresville, is now also chaplain to Episcopal Church students at Davidson College, Davidson, N. C. His address remains the same: Box 414, Mooresville, N. C.

The Rev. Howard Bird Kishpaugh, a June graduate of the School of Theology of the University of the South, who was this month ordained to the priesthood, is in charge of St. John's Church, Ocean Springs, Miss.

The Kishpaughs announced the birth of their first child, Scott Gerard, on August 17th.

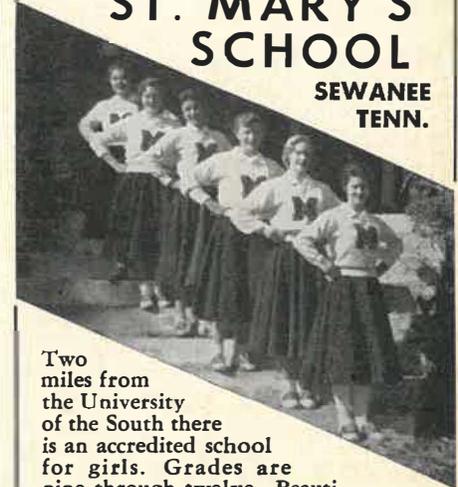
The Rev. Ellsworth E. Koonz, formerly a graduate student at GTS, is now executive secretary

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MUSIC

PLAINSONG PUBLICATIONS of the late Canon Winfred Douglas: Cantica Eucharistica 4th edition, 35c; Monastic Diurnal Noted \$6.30; Antiphons of the B.V.M. 35c. Postpaid. Discount on quantity orders. St. Mary's Convent, Kenosha, Wisconsin, Box 311.

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- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word.
- (D) Church services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

CHANGES

of the National Council's Committee on Recruiting for the Ministry. Address: 281 Fourth Ave., New York 10.

The Rev. James G. Ludwig, formerly vicar of Trinity Mission, Gulph Mills, Pa., and director of the diocesan conference center, will on November 1st become rector of St. Paul's Church, Elkins Park, Pa. Address: 7809 York Rd., Philadelphia 17.

The Rev. John G. Mainer (former rector of St. James' Church, Long Branch, N. J.) has completed requirements for the degree of master of sacred theology at GTS and is now associate rector of St. George's Church, 30 N. Ferry St., Schenectady, N. Y. Residence: 21 Front St.

The Rev. John R. Reeves, formerly of All Saints' Church, Heppner, Ore., is now vicar of St. James' Church, Green Ridge, Philadelphia.

The Rev. John L. Stiffler, of Lambertville, N. J., is now vicar in charge of St. Philips' Mission, New Hope Pa.

The Rev. Richard E. Thrumston formerly rector of St. Augustine's Church, Rhinelander, Wis., will on October 18th become rector of St. Matthew's Church, St. Anthony Park, St. Paul, Minn. Address: 2163 Carter Ave., St. Paul 8.

The Rev. Francis Williams, priest of the diocese of Milwaukee, has during the past year been a student at Queen's College, Oxford, England, working toward completion of requirements for the degree of doctor of philosophy in New Testament and serving also as assistant of St. Margaret's Church, Oxford.

Fr. Williams will complete work on his thesis and present it to Oxford at a later date. He and his family are living in Milwaukee, where Fr. Williams is in charge of St. Andrew's Church, 3215 W. Lloyd St.

While the Williamses lived in Oxford, their first child, Margaret Ellen, was born, on July 3d.

The Rev. Oran C. Zaebst, formerly rector of Christ Church, Greenville, S. C., is now locum tenens of St. Paul's Church, Chattanooga, Tenn. Address: 305 W. Seventh St., Chattanooga 3.

Armed Forces

Chaplain (Capt.) James W. Rice, who is stationed at Fort Campbell, Ky., reports a change of address there from HQ 11th ABN Div. Sec. 3400th ASU, Fort Campbell.

Ordinations

Priests

Massachusetts — By Bishop Nash: The Rev. Charles E. Batten, on September 25th, at the Church of the Epiphany, Winchester, where he will be assistant; presenter, the Rev. John Ellison; preacher, the Rev. Elsom Eldridge. Address: 18 Hancock St., Winchester, Mass.

Religious Orders

The Rev. Oliver B. Dale, SSJE, Provincial Superior of the Society of St. John the Evangelist in Japan, will sail from Yokohama on October 31st for a furlough in the United States. Until further notice, his mail should be sent to the Monastery of St. Mary and St. John, 980 Memorial Dr., Cambridge 38, Mass., where he will be in residence after December 1, 1955.

Resignations

The Rev. C. J. S. Ryley, rector of Meade Parish in the diocese of Virginia, retired on September 1st.

Changes of Address

The Rev. William W. Ar buckle, associate rector of St. Philip's in the Hills, Tucson, Ariz., may be addressed at 1622 E. Seneca St. (rather than at 4325 E. Monte Vista Dr).

ACU CYCLE OF PRAYER

October

- 16. Grace Church, Sheboygan, Wis.
- 17. St. James', West Somerville, Mass.
- 18. St. Luke's, Kalamazoo, Mich.; Holy Trinity, Manistee, Mich.
- 19. St. Peter's, Albany, Ore.; St. Paul's, Albany, Ga.
- 20. Christ Church, Ontario, Calif.
- 21. Christ Church, St. Joseph, La.; Epiphany, Concordia, Kans.
- 22. St. Luke's, Racine, Wis.

The Rev. Elmer P. Baker, who became rector of St. Mark's Church, Millsboro, Del., on October 1st, may be addressed at State and Ellis Sts.

The Rev. Karl G. Kumm, of St. Paul's Church, Chatham, N. J., formerly addressed at 393 Main St., may now be addressed at 102 Hillside Ave.

The Rev. Artley B. Parson, of Brooklin, Maine, may be addressed temporarily at Hotel Tomeo, Taormina, Sicily, Italy.

The Rev. Gardiner H. Shattuck, assistant of Trinity Church, Boston, formerly addressed at 7 Denton Rd., Wellesley 81, may now be addressed at 45 Brook St., Wellesley 81, Mass.

Marriages

The Rev. A. E. Longfellow and Miss Dorothy Bentley, both of Beverly, Mass., were married in June.

Born

The Rev. John F. Robohm, III, who is stationed in Japan with the U.S. Army, and Mrs. Robohm recently announced the birth of a daughter, their fourth child.

The Rev. Dr. and Mrs. Evan R. Williams, of Trinity Church, Santa Barbara, Calif., announced the birth of their second child, a son, Owen Rhys, on September 20th.

Other Changes

New members of the staff as the Berkeley Divinity School opened its 102d year were the Rev. H. K. Archdall, visiting professor of theology; the Rev. Charles Goodwin, instructor in New Testament; and the Rev. James Annand, assistant in homiletics. Fifty new students were taken in this year; four of them are upperclassmen.

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

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LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
 Rev. James Jordan, r; Rev. Neal Dodd, r-em;
 Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
 Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;
 C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

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

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
 Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.
 Sayre, Jr., dean
 Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
 Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
 Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
 & HD 9; C Sat 4:30-5:30

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Highway
 Sun 6, 7, 8, 9:15, 11 and Daily.
 C Sat 5-6 & 7-8

ORLANDO, FLA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
 Huron & Wabash (nearest Loop)
 Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H.
 Barrow, Canon Precentor
 Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
 thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
 Rev. Clifford A. Buck
 7:30, 9, 11 HC; Weekdays 7:15

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
 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

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 (& Sch), 10:40 MP, 11 (Sol), EP 6;
 Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

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. Hohenschild, 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 Mitchell Haddad
 Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
 Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
 Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
 Rev. Thomas R. Gibson, r
 Sun Masses 8, 10 (Sung), MP 9:30; Daily 7,
 Thurs 10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
 Rev. George F. French, r
 Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK CITY

NEW YORK CATHEDRAL (St. John the Divine)
 112th and Amsterdam, New York City
 Sun HC 7, 8, 9, 10; MP HC & SER 11; EP 4;
 Wkdys HC 7:30 also 10 Wed and 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. Terence J. Finlay, L.Th., 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.

GENERAL THEOLOGICAL SEMINARY CHAPEL
 Chelsea Square, 9th Ave. & 20th St.
 Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
 Rev. John Ellis Large, D.D.
 Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
 Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
 87 St. & West End Ave., one block West of B'dway
 Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
 139 West 46th Street
 Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD
 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

NEW YORK, N. Y. (Cont'd.)

RESURRECTION 15 East 74th
 Rev. M. L. Foster, 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. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 1S, MP 11, EP, Cho, Ser 4;
 Daily 8:15 HC, Thurs 11, HD 12:10; Noondays ex
 Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
 Rev. Robert C. Hunsicker, v
 Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
 Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat 2-4,
 & by appt

CHAPEL OF THE INTERCESSION
 Broadway & 155th St.
 Rev. Robert R. Spears, Jr., 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 Scammel)
 Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;
 Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
 C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
 Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;
 Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
 Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
 Mon, Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30;
 C Sat 12-1, 4-5

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blending St.
 Rev. Ralph H. Kimball, r
 Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri
 EP 5:45; C 6 & by appt

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
 Rev. Edward Potter Sabin, r
 Sun 8, 11 HC; Daily as anno

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, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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