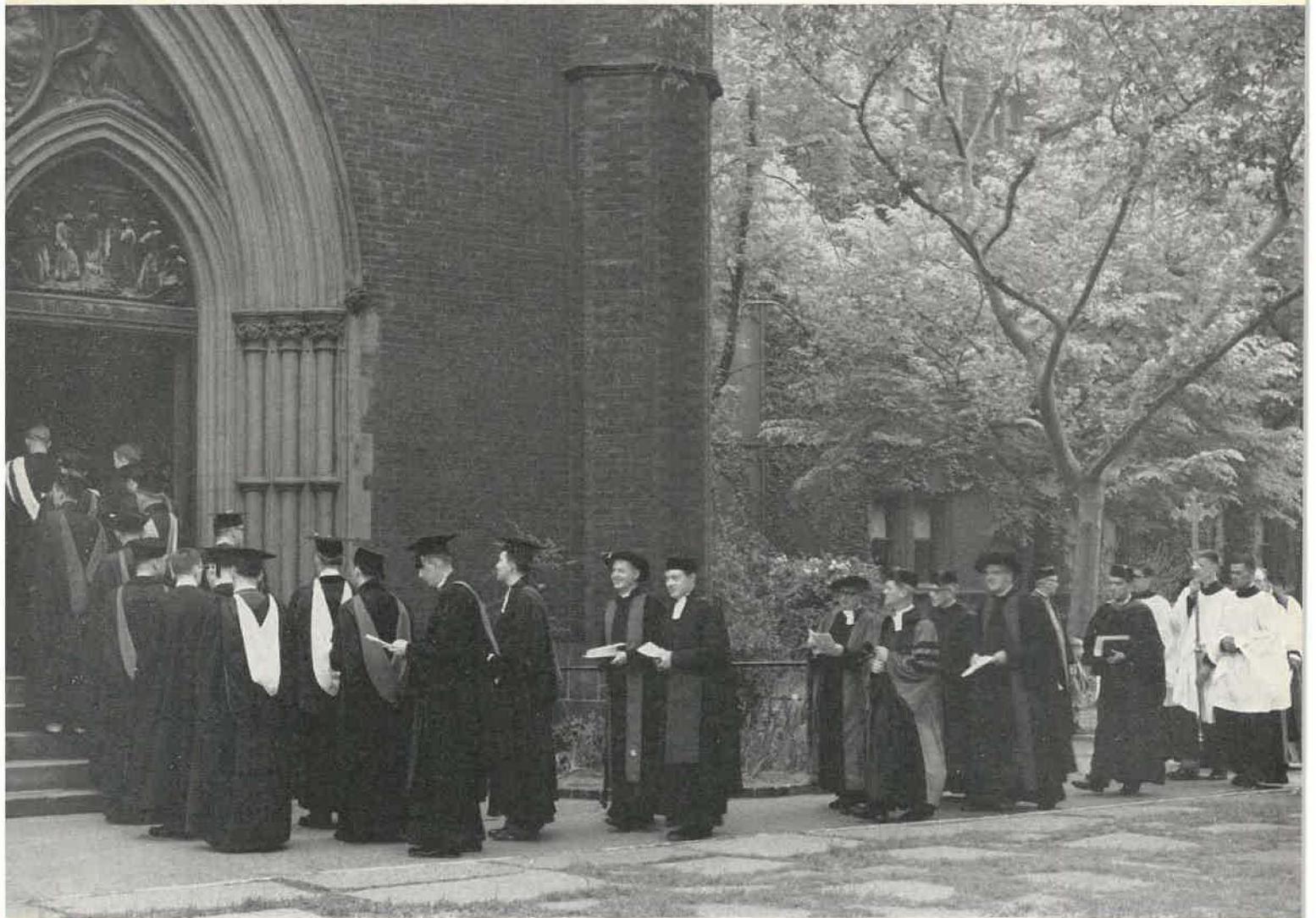


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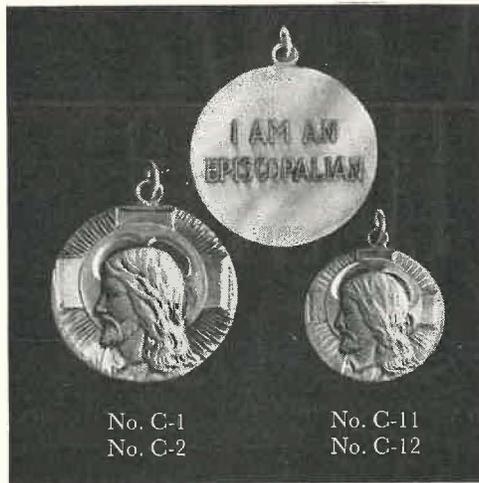


**An Explanation of
Spiritual Cures — P. 10**

The commencement procession moves into the chapel at General Theological • Seminary, New York City. See page 7.

Photo by Leon Hecht

Gift and Award Selections



No. C-1
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No. C-11
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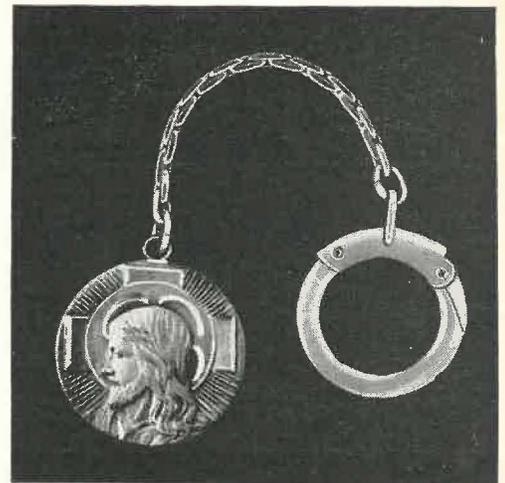
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 No. C-12— $\frac{3}{4}$ " Sterling silver 75 cents; \$8.25 per dozen
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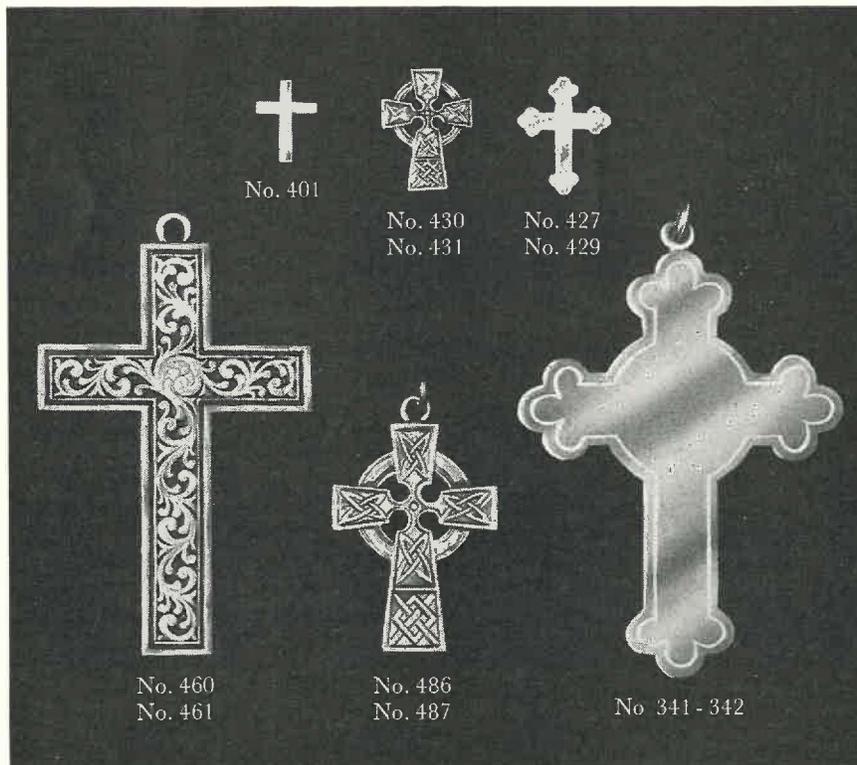
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No. 429

No. 460
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No. 487

No. 341-342

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No. 486—Sterling silver, Celtic type, engraved decoration. Boxed. \$1.60; \$17.60 per dozen

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No. 460—Sterling silver, with design oxidized, size, $2\frac{3}{8}$ " x $1\frac{3}{8}$ ". Boxed. \$2.50

No. 461—Sterling silver, with design oxidized, size, $1\frac{1}{2}$ " long. \$1.60

No. 341—Ambrac Metal, Rhodium finish. Size, $2\frac{1}{2}$ " x $1\frac{3}{4}$ ". \$1.00; \$11.00 per dozen

No. 342—Sterling silver, boxed. Size, $2\frac{1}{2}$ " x $1\frac{3}{4}$ ". \$3.00

BUTTONHOLE CROSS

10% Excise Tax Additional

No. 401—Gold electroplate, screw back, high polish, carded.

35 cents; \$3.85 per dozen

No. 432—Sterling silver, Celtic type, screw back, engraved decoration. Boxed.

\$1.50; \$16.50 per dozen

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10% Excise Tax Additional

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No. 429—Sterling silver, Trinity, high polish. Boxed. \$1.00; \$11.00 per dozen

No. 430—Sterling silver, Celtic type, engraved decoration. Boxed. \$1.50; \$16.50 per dozen

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The Living Church

Volume 134 Established 1878 Number 22

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Things To Come

June

2. Sunday after Ascension
9. Whitsunday
Children's Day
Christian Unity Sunday, NCC.
10. Whit Monday
11. Whit Tuesday
12. Ember Day
14. Ember Day
15. Ember Day
16. Trinity Sunday

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

LETTERS

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

Teachers for Philippines

Brent School, Baguio, Philippines, an outstanding secondary boarding school of our Church, is in need of teachers for next year, single men or women. They would also be interested in procuring a single priest-teacher.

Interested Churchmen and Churchwomen, should correspond, via air mail, with the headmaster, the Rev. Alfred L. Griffiths, Brent School, Baguio, Philippines, and with the undersigned.

(Rev.) GORDON T. CHARLTON, JR.
 Assistant Secretary

National Council Overseas Department
 281 Fourth Ave.
 New York 10, N. Y.

A Laff from the Staff

South Florida has growing pains, it's true
 But not as painful as you make it seem!
 And tho' we hate to vaporize the dream,
 We'd better straighten out a thing or two!

THE LIVING CHURCH for February ten
 Says "Two thousand members gained by
 Holy Trinity!"
 And tho' we've started two missions in this
 vicinity
 We cannot to your statement shout
 "Amen!"

At our parish meeting the rector in his
 speech
 Said 1,713 is our total!
 And though our staff has duties sacerdotal,
 There are still a few Baptists in West
 Palm Beach!

If you really want to hear the hard cold
 truth,
 We added 26 in '56!
 So now that we have gotten in our licks
 We thank you for the note of praise,
 for-sooth!

With a laff
 The Staff
 of
 HOLY TRINITY CHURCH
 West Palm Beach, Fla.

On the List

Last October 21st I had a letter printed in THE LIVING CHURCH asking those who knew of any planned observance in American parishes of January 30th as the feast of King Charles the Martyr to let me know so that I might send the names on to London to be included in the annual list published early in January. Last year there were 17 American names on the list; this year 50 names were sent in, 44 of them in time for publication.

MRS. ARTHUR L. CARNAHAN
 Secretary, American branch
 Society of King Charles the Martyr

WHAT
 ARE
 ANNA'S
 DREAMS?



Little Anna dreams of that far-off day when she will live in a real house—play in her own garden—have enough to eat and wear.

But now Anna lives in a refugee camp. Seven people are crowded into one tiny, sunless room furnished with nothing but old crates and some broken-down cots.

Anna's father is ill. He spent years of hard labor in a Soviet POW camp followed by a terrifying flight to freedom. It will be a long time before he is strong enough to help make Anna's dreams come true. In the meantime . . .

YOU CAN HELP . . .

a child like Anna through the Child Sponsorship Plan of Save the Children Federation. For just \$10 a month—\$120 a year, you can provide funds to send food and clothing to a child in Finland, France, West Germany, Greece, Italy or Korea. You will receive a Certificate of Sponsorship along with the photograph and story of "your" child. You can correspond with him so that your generous help will then become part of a larger gift of understanding and friendship.

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SAVE THE CHILDREN FEDERATION

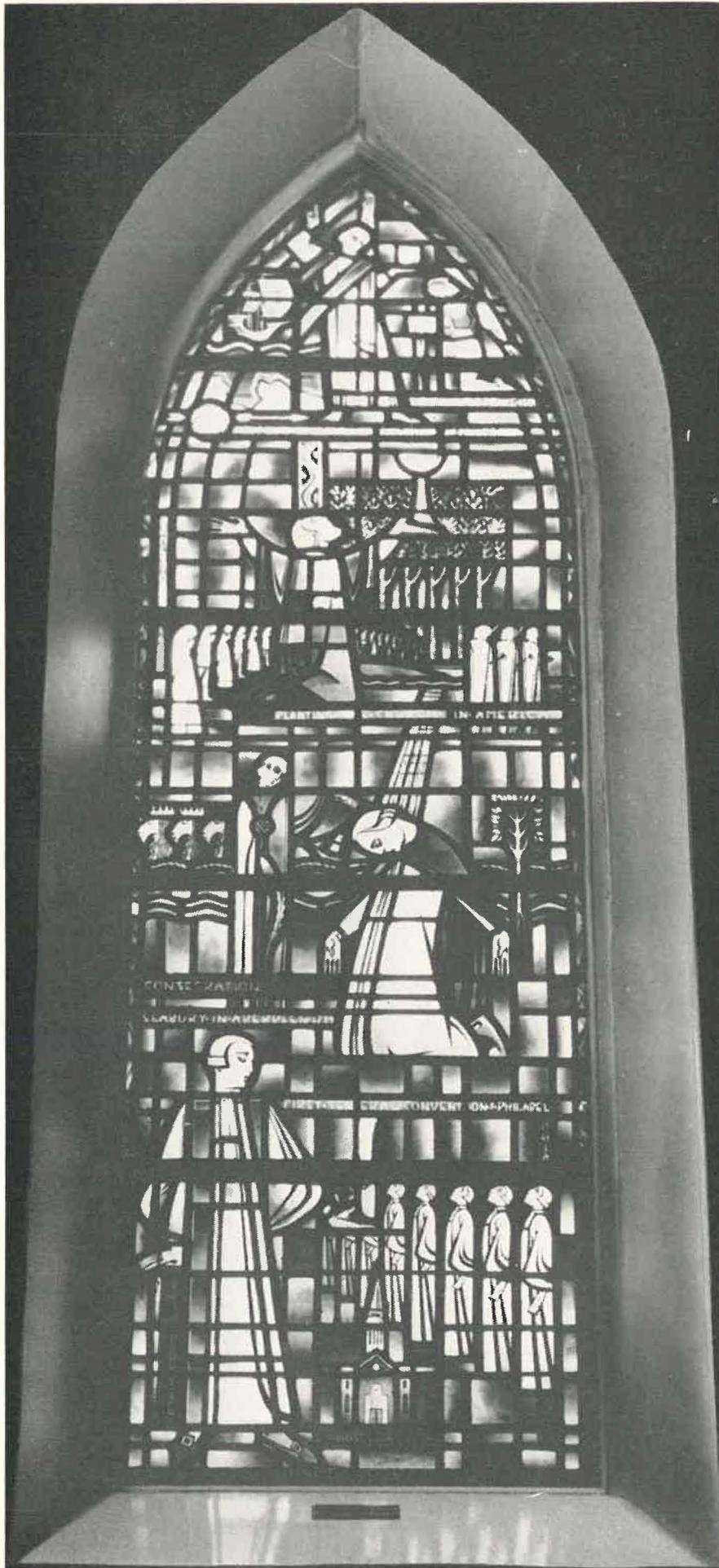
Carnegie Endowment International Center
 United Nations Plaza, New York 17, N. Y.

I would like to sponsor a needy child in Western Germany, Finland, France, Greece, Italy, Korea, or where the need is greatest. I will pay \$120 for one year. Enclosed is payment for the full year, \$30 for the first quarter, or \$10 for the first month. Please send me "my" child's name, story and picture.

I cannot sponsor a child, but I would like to help by enclosing my gift of \$_____.

NAME _____
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Contributions are deductible for income tax purposes. LC6-7



**Window, Trinity Church,
Washington, Pa.**

(Designed by Henry Hunt Studios,
Pittsburgh 19, Pa.)

The top panel represents the first service from the English Prayer Book held in this country. Sir Francis Drake, who had sailed his ship, *The Golden Hind*, into a bay near San Francisco, is shown kneeling at the right. The ship is shown at the left.

The second panel illustrates the founding of the Jamestown colony, 350th anniversary of which is currently being observed. The kneeling figure with the chalice is the colony's chaplain, the Rev. Robert Hunt.

The third panel shows the consecration of the Rt. Rev. Samuel Seabury as the first Bishop of the American Church.

The bottom panel illustrates the first General Convention at which the Rt. Rev. William White, first Presiding Bishop officiated.

Almighty and everlasting God, Who hast revealed Thy glory, by Christ, among all nations, preserve the works of Thy mercy; that Thy Church, which is spread throughout the world, may persevere with stedfast faith in the confession of Thy Name; through Jesus Christ our Lord.

Gelasian Sacramentary.

The Living Church

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

June 2, 1957

Committee Recommends Several Changes for General Convention

Seeks to prohibit vote by orders unless required by entire clerical or lay representation from at least three dioceses

As a result of three meetings during 1956 and 1957, the Joint Committee on the Structure and Organization of General Convention has moved boldly into some of the crucial issues affecting the efficiency and productivity of the Church's triennial meeting.

Some action has already taken place in the field of early election of convention deputies, and specific recommendations have been pinned down in three important areas:

1. the Convention's schedule of work
2. the question of proportional representation for deputies
3. the parliamentary procedure for voting by orders

As a result of a letter from Bishop Brinker of Nebraska, who is a member of the committee, to the whole Church urging the early election, preferably in 1957, of deputies to the 1958 Convention, some 54 dioceses and missionary districts of the Church have indicated the probability of holding their elections this year, with only 26 definitely holding off until 1958.

The time schedule for the Convention came in for a good deal of discussion on the part of the Joint Committee. The result of pooling many ideas led to their recommendation of the schedule for each day, Tuesday through Saturday of the first week:

- 8:30 to 10:00 a.m.—Meetings of standing, special, and study committees
- 10:00 to 11:00 a.m.—Call to order and presentation in each house of a department of the National Council
- 11:00 to 11:20 a.m.—Order of Morning Prayer
- 11:20 to 12:30 a.m.—Discussion of department report

The study committees referred to are an innovation planned to parallel the six departments of the National Council, with representatives of those departments meeting with their respective study commit-

tees for presentation and discussion of their work.

The next principal issue considered by the Joint Committee was the unwieldy size which the Convention has assumed, with 652 deputies now making up the House. Accordingly a plan has been worked out that will be recommended by the joint committee on the following basis:

<i>Number of Active Clergy*</i>	<i>Number of Dioceses</i>	<i>Proposed Deputation In Each Order</i>
Under 50	32	3
51-125	31	4
126-200	8	5
Over 200	4	6

*Omitting 47 National Council officers.

It was stressed by the committee that nothing in this proposed proportional representation in any way abrogates the right of voting by orders.

The next issue that the joint committee dealt with was the question of voting by orders. Extensive correspondence has pointed out that the business of Convention could be, and in certain instances has been, completely tied up and delayed for substantial periods when a tiny minority saw fit to call for a vote by orders. Under present canons as few as four men can hold up the proceedings of the entire House of Deputies of 652 members. In order to maintain the democratic right of calling for a vote by orders, and yet to give added substance to such a call, the Joint Committee decided to recommend a resolution calling for an amendment to prohibit vote by orders unless required by the entire clerical or lay representation from at least three dioceses, before the voting begins.

Additional action was taken dealing with such issue as a Joint Committee of Commissions, improved liaison between the House of Deputies and the House of Bishops, better coordination between newly elected deputies and their Provincial Synod, etc.

Commenting on the recommendations of the Joint Committee, Bishop Penick, of North Carolina, the chairman, stated, "We are anxious to make recommendations which will help to make General Convention a more efficient and more productive instrument of the whole Church. We welcome criticisms, comments, and additional constructive suggestions. I will be happy to have anyone write me at 802 Hillsboro St., Raleigh, N. C."

First Hand Witness Relates Tornado's Nightmare Horror

By the Rev. D. E. BECKER

"I was in the battle of the Bulge, and this looks worse than Bastogne — without shell craters, of course." These were the words of the Rev. J. D. McCallum, vicar of Epiphany Church, Grandview, Mo., as he described the ruin wrought by the massive tornado that struck several suburban areas south and southeast of Kansas City, Mo., last week.

It was learned from Fr. McCallum that the 60% of his congregation who live in Ruskin Heights and Hickman Mills were in the hardest hit areas. One communicant was trapped and died in the wreckage of the high school, the city's new \$2,000,000 structure. Some 60 houses were completely destroyed along with a 15-store shopping center in the wake of the deadly black funnel. Nothing remains of the shopping center but steel girders and an occasional wall.

Four Epiphany Church families saw their homes completely destroyed and several other families suffered damage varying from light to very heavy. Fortunately, no other personal injuries were suffered by his congregation, reported the rector.

Members of All Saints' Parish, Kansas City, were also in the midst of the storm where they suffered heavy losses, including personal injuries, it was reported by the Rev. Eugene G. Malcolm, rector. Fr. Malcolm, who is also chaplain of the Kansas City police force, spent over 24 hours at the scene administering last rites to victims, and where possible, first aid. When asked about aid, he stated that "money is most urgently needed. There is little call for clothing, etc."

Property of the Church was not dam-

aged, although at least two churches, one Presbyterian, and one Methodist, suffered quite heavy damage. This is the third time in recent months that nature's demolition has left the Churches undamaged; first it was the San Francisco earthquakes in March, and then the tornados and floods of April in the Southwest.

Those who wish to contribute to a relief fund for the victims may send their checks or money order in care of: Tornado Victims, Kansas City; THE LIVING CHURCH, 407 E. Michigan St., Milwaukee 2, Wis.

Proposal Offered to Unite Presbyterian, Anglican Churches in British Isles

A group composed of representatives from the Church of England, the Church of Scotland, the Presbyterian Church in England and the Episcopal Church in Scotland has made unanimous proposals for unifying the ministries of Anglican and Presbyterian churches in the British Isles.

The recommendations, contained in a report issued by the group, would, if adopted, have far-reaching effects on future conversations between Churches of these types in many parts of the world.

The report suggests that "the Church cannot adequately fulfill its ministry of reconciliation in the world so long as it manifestly fails to heal and reconcile its own divisions. . . . We have renounced, and believe that the Churches concerned should renounce, the method of selecting and measuring such faults and errors in past history as might be judged to be responsible for our present divisions. These matters have been investigated frequently, and complete agreement on them is not to be expected at this stage in history. It is acknowledged that mistakes have been made on both sides and that over the generations attitudes tending to bitterness and strife have been not infrequent, but the time has come when the voice of mutual recrimination should be silent. . . ."

"The modifications suggested," the report continues, "do not envisage one single 'Church of Great Britain' but rather a Church of England and a Church of Scotland in full communion with one another in the one Church of Christ; nor do they involve a uniformity of life and worship throughout these Churches but rather the freedom of each Church under God to continue and develop in its own full inheritance of life and worship throughout its parishes and congregations. What is envisaged is a fullness of sacramental communion between these two Churches, involving fully authorized interchange of communicants and mutual recognition of ministries."

It is then proposed that bishops should be consecrated within the Presbyterian Church.



RNS
Two Princeton freshmen netted St. Vincent's Mission, Galveston, Texas, at least \$1,000 by dribbling a soccer ball from Princeton to New York and back in 49 hours. The students who accomplished the feat are Victor Regan and Bob Mendenhall. Shown here, they are greeted at the half-way mark by the Rev. Victor M. Regan, rector of St. George's Church, Hempstead, N. Y., and his wife — parents of Victor. The \$1,000 was pledged by fellow students and others if they succeeded in the unique stunt, an idea of the boys. [For a more complete story, see *The Living Church*, March 5th].

Bishops, chosen by each presbytery from its own membership or otherwise, would initially be consecrated by prayer with the laying on of hands by bishops from one or more of the Episcopal churches and by the Presbytery acting through appointed representatives. Thus consecrated, each bishop would be within the apostolic succession as acknowledged by Anglicans on the one hand and as required by Presbyterians on the other. The presbytery would still retain its full and essential place in the life and government of the Church, except that a permanent bishop-in-presbytery would take the place of the changing Moderator. The General Assembly would retain its full existing authority in doctrine, administration, legislation, and judicature.

Describing how Anglican laymen would be ordained to the traditional governing office of elder, as in Presbyterian churches, the report goes on to say that "lay persons would be solemnly 'set apart' for some measure of pastoral responsibility toward their fellow-Christians, in an office akin to the Presbyterian eldership. Lay people would be given appropriate participation in the government of the church at all levels. . . . In England, at the provincial and national levels, the bishops would retain their existing authority and place as an Upper House within each convocation. Steps would be taken, however, to include in or associate with the convocation of each province a House of Laity.

The report will be presented to the

convocations of Canterbury and York when they next meet, and at the Church Assembly of the Church of England in May; discussion is expected to be deferred until the proposals can be considered for some time throughout the Church. The General Assembly of the Church of Scotland is also to receive the report this summer and will probably be asked to refer detailed consideration of its contents to its Inter-Church Relations Committee. After this it will probably be discussed at the 1958 assembly of the Church of Scotland.

The world-wide Lambeth conference of Anglican bishops in 1958 will have to consider the suggestions made, probably through its discussions on Anglicanism and the ecumenical movement.

Elizabeth McCracken On Road To Speedy Recovery

According to word received from Miss Elizabeth McCracken, an associate editor of *THE LIVING CHURCH*, she is making a speedy recovery. Last October Miss McCracken fell, fracturing her left hip.

Her progress, according to her surgeon, is well in advance of the usual schedule. Before long she will be "out and about" though proceeding carefully by carrying a cane as a precautionary method.

Miss McCracken is quite grateful for all the kind messages and prayers of the readers. "They have helped greatly indeed," she says.

Diocesan Conventions Kentucky

May 7th to 8th, Louisville, Ky.

In his annual address Bishop Marmion reported that, despite building activities, "our over-all growth has been quite slow" in the past year. He said that membership and communicant gains are not commensurate with the population gains of the diocese. Pointing out that though numbers are not the most important thing in our calculations, the bishop said that they do indicate to some extent the impact of the missionary and evangelistic activities.

ELECTIONS. General Convention deputies: clerical, S. Hughes Garvin, Stephen Davenport, Wm. H. Langley, Jr., E. W. Conklin; lay, Henry Scheirich, C. Hunter Green, Prime Osborn, and B. Frank Harwood.

Colorado

May 14th to 16th, Denver, Colo.

The principal action of the 71st annual diocesan convention, meeting in St. John's Cathedral, was to grant the request of Bishop Minnis to call a special convention next fall for the purpose of electing a suffragan bishop for Colorado.

NEW CHURCHES: Christ Church, Castle Rock; St. George's Church, Englewood; and St. Timothy's Church, Littleton.

East Carolina

May 1st to 2d, Beaufort, N. C.

The 74th annual convention met at St. Paul's Church, commemorating the 100th anniversary of the church. Most of the former rectors were present and spoke at various meetings.

The convention reactivated the Episcopal Foundation of the diocese. This corporation is formed for the purpose of providing a fund whose income is to be used for the promotion of new work in the diocese. One grant has been received in the sum of \$10,000 in the name of a late parishioner, and another has been promised from a clergyman in the sum of \$100,000.

Upper South Carolina

May 7th to 8th, Columbia, S. C.

Bishop Cole, describing the growth in past years and the possibilities for the future, mentioned the need for more clergy and higher salaries for them in the mission fields, and that a realignment of work in the fields would soon take place.

He was granted permission to purchase a student center for the University of South Carolina at the cost of no more than \$20,000. It was noted that such a student center is now under construction at Clemson College.

ELECTIONS. General Convention deputies: clerical, Gray Temple, John Pinckney, W. S. Lumpkin, and Capers Satterlee; lay, S. D. Mitchell, R. T. Neblett, W. C. Jennings, and R. H. Robinson.

Movement Seen as Challenge to Church

Serious days are ahead for the Church because of "the challenge" of the ecumenical movement, Canon Albert J. duBois, executive director of the American Church Union, said at a gathering of 550 in Los Angeles on the annual ACU Day of Witness. He said that the ecumenical movement offers "the temptation to compromise, threatening the giving up of the faith for the sake of hastening what can only be a temporary unity."

"We are not against church unions per se, but we oppose them when they are accomplished too hastily," Canon duBois said. He claimed that "about 40 per cent" of the Churchpeople would go along with this view.

Canon duBois particularly opposed any form of intercommunion between the Episcopal Church and the Church of South India.

He saw another "challenge" to the Church "in plans for a conference of the Church's college and university young

Canon duBois has announced that Bishop Reeves of Johannesburg will be a guest of the ACU from June 25th to July 30th. Bishop Reeves is one of the outstanding leaders of the Anglican communion in South Africa, and has become known in recent months as a strong opponent against the effort to segregate South African natives.

people this fall where a Presbyterian book is to be used as the guide for conference on the faith of the Church."

Other "temptations" facing the Church, the ACU leader said, include one "to set aside the expressed teaching and guidance of the Prayer Book concerning the Sacraments and invite everyone to the altar without reference to unity in the truth."

"The latest temptation," he added, "is the avowed purpose, openly expressed in the leadership of our newest missionary district of Central America, to set aside canons and Prayer Book and to establish 'United Protestant Chapels' where even the Morning Prayer office is too 'high' and is to be supplanted by an out and out Protestant type of service."

The ACU, Canon duBois said, now has 60 regional branches and chapters, a gain of 50% in one year, according to Religious News Service.

Institute for Priests

Overall theme of the Institute for Priests sponsored by the American Church Union at the Bishop McLaren Foundation, Sycamore, Ill., April 29th to May 2d, was the liturgical movement.

About 40 priests attended the Institute, general chairman of which was the Rev. Peter Powell, priest-in-charge of St. Timothy's Church, Chicago, Ill. Lecturers were

the Rev. Martin Jarrett-Kerr, and the Rev. Edward Jacobs.

Fr. Jarrett-Kerr's subject was "The Social Implications of the Liturgy." Fr. Jarrett-Kerr has just left South Africa, where he was associated with the Rev. Trevor Huddleston, C.R., widely known for his opposition to apartheid policies.

Fr. Jacobs, rector of St. Michael's, Cincinnati, Ohio, lectured on the liturgical movement in parish life, with special reference to the liturgical celebration of Holy Week.

The daily offices of Matins and Evensong were sung, there was a sung Eucharist daily, and on the second day the traditional Solemn Eucharist with Deacon and Sub-deacon.

Chaplain to the Institute was the Rev. Robert Sweetser, rector of Grace Church, Sheboygan, Wis. Other speakers included the Rev. Albert J. duBois, Executive Secretary of the American Church Union, who spoke on the spectacular growth of the Union in recent months; and the Director of the McLaren Foundation, the Rev. Dr. Royden Keith Yerkes.

42 Graduated from General Theological Seminary

Commencement week, which saw 42 men graduated at the General Theological Seminary, New York City, began on May 20th, in the Chapel of the Good Shepherd with evensong and the preaching of the baccalaureate sermon by Bishop Foote of the missionary district of Idaho.

Then came alumni day with the annual celebration of the Holy Communion in memory of departed alumni and former students of the seminary, a business meeting of the Associate Alumni and the delivery of the alumni essay by the Rev. John Oscar Bruce, an alumni luncheon, a tea, and reunion dinners.

Commencement day began with a celebration of the Holy Communion in which the graduating class made its corporate communion. At 11:00 a.m. the traditionally colorful and inspiring academic procession moved through the seminary close and into the chapel [see cover].

Two of the recipients of the seminary's honorary degree of Doctor of Sacred Theology were the Most Rev. Geoffrey F. Fisher, Archbishop of Canterbury (in absentia), and Bishop Foote.

Former Seabury Press Head Opens Publisher's Sales Service

Leon McCauley, recently resigned head of The Seabury Press [L. C., March 31st], announced the opening of a sales office at 275 Greenwich Ave., Greenwich, Conn., and a complete publisher's sales service, including, where desired, sales management.

Operating under the trade name, McCauley Enterprises, the new firm offers complete wholesale sales coverage in the

United States and Canada, and many other services including book, jacket, and promotion piece design, publicity, composition, presswork, and binding.

The new firm will furnish Seabury Press with complete wholesale sales services, and currently is negotiating contracts with five other publishing houses. Mr. McCauley will himself cover large cities in the East and Midwest for all accounts.

Detroit Firefighters Dedicate Memorial to Patron Saint

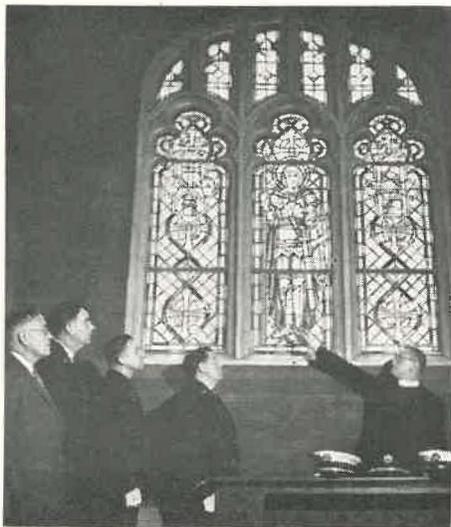
Immaculately uniformed firemen of the Detroit metropolitan area united recently at St. Andrew's Memorial Church for their annual service at which time they dedicated a memorial stained glass window to St. Florian, the patron saint of firefighters. The window cost approximately \$2,000.

St. Florian, a second-century soldier and martyr, died around the year 300, with a stone tied around his neck as he was thrown into the River Enns, in Austria, during the persecution of the Roman Emperor Diocletian.

Tradition has it that Florian laughed while they beat him with clubs and pierced him with sharp irons because he refused to offer sacrifices to pagan gods. Guards permitted him an hour of prayer before flinging him off the bridge.

According to the Rev. Robert L. Miller, rector of St. Andrew's, who officiated at the dedication, St. Florian usually is depicted holding a spear, a bowl of fire, or straddling a burning house, pouring water over it. He is revered, particularly in Austria, as a protector against fire and flood.

Fr. Miller said he first got the idea of a firemen's memorial window a year ago while preparing his sermon for the firefighters' memorial service.



Firemen's Memorial window, St. Andrew's Church, Detroit, was dedicated recently. From left: Ivan Ludington, senior warden; Glen Thom, assistant fire marshal; Sgt. Thomas Cook, Battalion Chief Leo Jacot, and the Rev. Robert C. Miller, rector.

Kenyon College, University of the South Rated Among Top 10 of Men's Colleges

The difficult assignment of naming the 10 top American universities, and the 10 leaders in three other categories — coeducational, men's, and women's colleges — was given to Chesly Manly, reporter for the Chicago *Tribune*, by his managing editor. No such survey of the massive U.S. educational plant had been attempted, even by educators, in more than 20 years.

When Manly completed his ratings, two Church schools appeared on his listings, both under the category "men's colleges." Kenyon College, Gambier, Ohio, was ranked third, and the University of the South, Sewanee, Tenn., was in eighth place, in Manly's opinion.

"Factors considered" which Manly used to guide him in his judgments were the quality of faculty, quality of research, student body, physical facilities, and "the ethos of an institution — whether it has the character of a community of scholars." Before making his decisions, he had consulted with some 50 college officials.

Ever since Manly's listing made its appearance, mail has been pouring in from irate readers. "Half of the objectors are Roman Catholics," he has pointed out, "since none of their 150 institutions made the list [in any of the four classes]; the other half is from disappointed alumni."

Nation-Wide 'Church and Freedom' Observance Gets Under Way at New York City Cathedral

"The Church and Freedom Celebration is important because in these critical days these services of worship and the discussions will place first things first. Freedom is not our own selfish possession; it is the gift of Almighty God. Man has inherent dignity because he is a child of God. We find freedom not in license, but in obedience to the teachings of Christ and the laws of God whose service is perfect freedom." — BISHOP SHERRILL.

The year-long "Church and Freedom" observance in which 28 Cathedrals across the U.S. will participate was inaugurated in early May with a service at the Cathedral of St. John the Divine, New York City, at which Bishop Mosley of Delaware and Mr. Thurgood Marshall, director-counsel of the National Association for the Advancement of Colored People, were speakers.

Five panel discussions, sub-themes of the main "Church and Freedom" theme, were held on succeeding days following the opening service, titled: Man and His Law; Man and His Faith; Man and His Labor; Man and His Mind, and Man and His Communications. Exhibits in the Cathedral (which will travel to each participating Cathedral, and be on display there) based on these five concerns illustrated developments in these areas of man's history by means of photographs, greatly enlarged newspaper clippings of historical interest, and reproductions of sketches and paintings.

Bishop Donegan expressed appreciation that New York Cathedral had been chosen for the starting-point of the celebration, because "The Church in New York has always borne witness to God's concern for man's freedom, the dignity of his personality, and the equality of all in His sight."

Under the general title: "The Truth Shall Make You Free," the purpose of the celebration is threefold, Bishop Donegan said, including these aims:

(1) To point out the religious foundations of freedom.

(2) To apply Christian doctrine to current issues.

(3) To show how the Church and Churchmen can further freedom.

Rev. L. S. Olsen Named Dean Of Grace Cathedral, Topeka

Bishop Fenner of Kansas, has announced the appointment of the Rev. Leslie Skerry Olsen to be dean and rector of Grace Cathedral, Topeka. Fr. Olsen, who accepted the post, will assume office on September upon the retirement of the Very Rev. John Warren Day, present dean.

Fr. Olsen has been rector of St. John's Church, Elkhart, Ind., for 14 years. He was born at Fruita, Colo., 44 years ago. A graduate of Carleton College, Northfield, Minn., and of Seabury-Western Theological Seminary, Evanston, Ill., he holds both a master's and doctor's degree from the seminary. He was ordained to the priesthood in 1937.

Beginning his work in the ministry in Wisconsin, he went to his present parish in Elkhart in 1943 where the number of communicants grew from 350 to 1,123 although the city's population remained about the same. He has been active in diocesan, provincial, and national work.



Biltmore Studios
FR. OLSEN

EDITORIALS

The Vote By Orders

A peculiar feature of the government of the Episcopal Church is the vote by orders. In the House of Deputies, the "lower house" of General Convention, some questions are settled by a vote of the clerical members and the lay members from each diocese separately, each diocese having one vote in each order (Missionary districts have $\frac{1}{4}$ vote). In order to pass, a question must have a majority of one full vote in each order. When the members present from a particular diocese are evenly divided on the question, their diocese's vote is, in effect, counted in the negative.

This procedure goes back to the very beginnings of the Church in this country. In the first draft of the Church's constitution, a vote by dioceses (at that time whole states) was the only method of voting. But it was not long until the rule was changed to substantially its present form.

A vote by orders takes quite a bit of time, involving first a brief period for consultation among diocesan delegations and then a calling of the entire roll. It is also a method of preventing controversial measures from squeaking through on a bare majority and of preventing a preponderance of clerical opinion from forcing a measure over the heads of a majority of the laity, or vice versa.

As reported in this week's news columns, a committee of General Convention is proposing to cut down on the accessibility of the vote by orders as part of a plan to "streamline" the proceedings of the House of Deputies. We think the committee is wrong. The vote by orders is really the basic method of voting of the House of Deputies — a method which gives not only to each diocese but to each order the opportunity to be individually counted.

In our opinion nothing should be done to make access to this method of voting more difficult. It is hard enough in the confusion of parliamentary proceedings in a body that often has only a minority of experienced members to get four men prepared to make timely request for a vote by orders. It would be much harder if the necessary number were 12, whose diocesan seats might be scattered in different parts of the room.

If people do not want to take time to deliberate or vote, they have no business accepting membership in a legislative body. Efficiency is not merely a matter of time-saving. It is a matter of getting the job done right. And a part of doing the job right in General Convention is to assure — when anybody doubts it — that a majority of the clergy and a majority of the laity in a majority of the dioceses are in favor of any measure proposed.

Let us not have any reluctance or resentment against a roll-call vote. Its values far exceed its liabilities.

A Time for Scrutiny

With considerable dash and fire, the Rev. H. Boone Porter this week takes issue with a recent article that alleged the existence of weaknesses in the liturgical movement.

In general, THE LIVING CHURCH believes that the broad set of trends known as the liturgical movement represents one of the most important influences in Church life today.

But we also think the liturgical movement is itself at the point where it can benefit from analysis, criticism, and even opposition. In a way, it hasn't had enough opposition, except over some minutiae of ceremonial, and there hasn't even been very much of that.

Not only must one inquire what happens to its principles when they are actually incarnated in parish practice. It is time to ask for real scrutiny of the principles themselves.

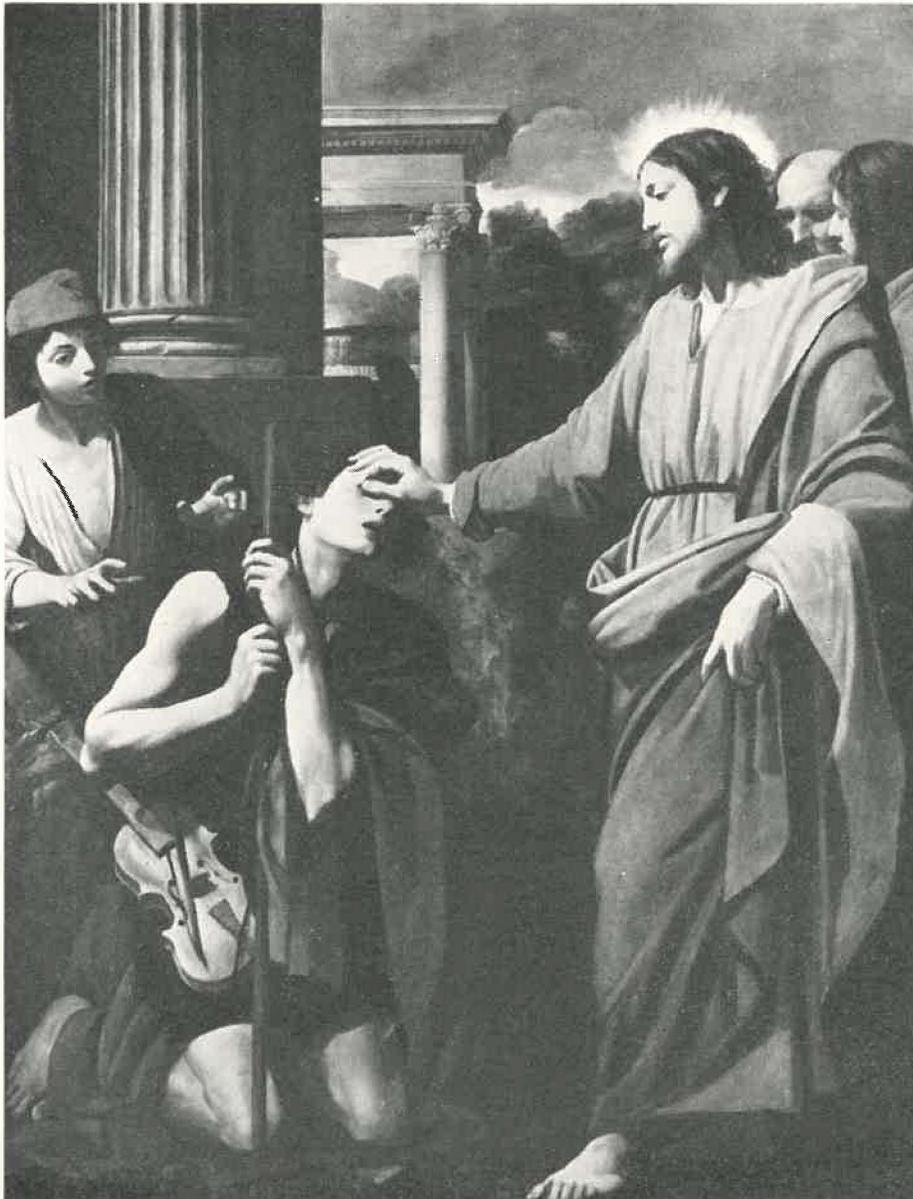
One issue in particular that we think Fr. Porter brushes aside too easily is the issue between worship and evangelism. To say that the Eucharist is evangelism is an error in emphasis. The Church does not worship to declare its nature to other people, but to God. This worship may have evangelistic overtones and evangelistic values — indeed, it must, God's purpose being what it is — but it is quite possible to have an "overzealousness in evangelism" that treats God as a convenient rallying point for people instead of the all-holy, all-demanding Source of all value and all delight.

In most of these things, the question is one of emphasis and tendencies and orientation rather than of specific decisions between true and false or good and bad. We believe that the liturgical movement may be quietly rebuilding the Household of Faith more effectively than any other identifiable group or movement in the Christian world, and we wish it well — and wish it plenty of criticism for its own good and the good of the Church.

Spiritual Healing in the Light

By the Rev. Cyril C. Richardson

*Washburn Professor of Church History
Union Theological Seminary*



From the John and Mable Ringling Museum of Art, Sarasota, Fla.

CHRIST HEALING THE BLIND by Lodovico Carracci

IT WAS NOT accidental that Christianity should, from the start, have appeared as a healing cult.

The history of religion in general and of Christianity in particular abundantly witnesses to the fact that spontaneous healings occur within a religious context. Whether we think of the cult of Asklepios, or of primitive Christianity, or of the healing powers of medieval monks and kings, or of the Reformation or of the rise of Methodism, or of Christian Science or of modern Lourdes, we are confronted with overwhelming testimony to remarkable cures. However much, moreover, we may discount earlier records, the patient researches of the *Bureau des Constations médicales*, at Lourdes, make us aware that such things happen in our own day.

People are cured of a wide range of physical sicknesses without the aid of medical or surgical methods. Pulmonary tuberculosis, paralysis, rheumatism, fractures, ulcers, and cancer have been permanently healed. Of that there can now be no doubt. Nor would we be wise to try to explain such cures on the basis of psychosomatic medicine. They are much more far-reaching in their dramatic character. Just as many medical authorities were in error a half a century ago when they denied the existence of such cures, so we now should be in error were we to resolve them solely into psychosomatic terms.

The new understanding of the interrelations between physical well-being and the emotions, is insufficient to account for them fully. They surpass what psychosomatic medicine ever has done. We can learn, indeed, from psychosomatics a hint of what is involved, but only a hint. The religious factor is more primary.

It was not accidental, furthermore, that Christianity should, from the

Spiritual Cures Cannot be Explained on the Basis of Psychosomatic Medicine — They Are Much More Far-Reaching in Their Dramatic Character

start, have appeared as a healing cult. Against the Greek disparagement of the body, the Christian affirmed its resurrection, and thought of salvation in terms of the healing of the *whole* person — body, mind, and spirit. Salvation meant the recovery of wholeness or holiness, for these words (and their Greek counterparts) are originally identical in meaning and derived from the same roots. Hence the Saviour was at the same time the Healer — a point which the opening chapter of Mark's Gospel makes with great clarity.

Spiritual cures have certain *marked characteristics* which tend to recur in all the accounts, be they the records of Epidauros or of Lourdes. There is often a sudden acute pain which is directly related to the cure. There is the lack of a time factor. The healing is sudden, with no intervening period of convalescence. There is permanence. There is an ambiguous relation between faith and doubt, though faith in some form (of the patient, or the healer, or the Church) is invariably present. There is a general atmosphere of religious expectation. And finally such cures are remarkably infrequent. About one per cent (or less) of the pilgrims to Lourdes receive bodily healing.

Let Us Rejoice

Spiritual healing, furthermore, is of two different types which need to be distinguished. First there is *charismatic* healing, where the healer himself plays the primary role. He possesses the "gift of healing" recognized

in the New Testament (I Corinthians 12:28) and in the Early Church. Such healers form a rather definite type. Origen early remarked, "For the most part it is the uneducated who do these things. . . . The overcoming of demons is not in need of anyone wise or powerful in the rational demonstration of the faith." (*Contra Celsum*, 7:4.) That is to say, such persons are generally those in whom the critical spirit is less developed, and who are of the visionary or "psychic" type. Certain rigorous disciplines, moreover, such as prolonged fasting and celibacy, seem also related to their success.

Then again, such healers often have definite and limited areas in which their work is effective. Far more study has to be done before we can probe the matter more deeply. We may note, however, that the disrepute into which spiritual healing has often fallen, has not a little to do with the fact that such healers are generally of a non-rational type, given to romanticizing their cures and living in a semisymbolic realm in which faith tends to supplant knowledge. Their records are so often inaccurate, and their willingness to encounter critical appraisal often so lacking, that the study of their work is indeed difficult.

But though we must recognize this, we must not fall into the error of supposing that all their reported cures are fiction. The fact seems to be that the development of the critical spirit *hinders* this type of work, and is a real danger to the religious healer. (We meet precisely the same situation in the study of para-normal psychology. The strange powers of genuine mediums are notoriously hard to assess,

since a critical atmosphere hinders their operation.) Yet the genuine nature of such healings must not be waved aside for this reason. Those who are able to appraise the material most fruitfully, are exactly the people who are least able to do the cures themselves. Rather should they rejoice that there *are* such people in the world, and accept the limitations under which religious healers have to work.

Communal Tradition

The other type of religious healing is *sacramental*. It depends for its efficiency upon the power of religious tradition and the faith of the Church. Not the charismatic individual, but the sacramental form, is of primary importance. The laying on of hands and the anointing with oil have, indeed, often been used by charismatics. But here I refer rather to the sacramental rites of the Church which the ordained minister celebrates. The power of the sacrament does not depend on the faith of the minister or of the patient. It depends on the communal tradition and faith of the Church as a whole, on the general seriousness (or "intention") of the clergyman and on the receptivity (rather than the active faith) of the patient. This last point is very important. A sick patient should not be urged to screw himself up to a pitch of faith and expectation. Rather should he be led to open himself to the gift of God which comes *as a gift* through the ministry of the Church.

It is not possible here to develop the long history of Holy Unction, but two points may be noted. As a New

*From *Healing: Human and Divine*, just published by Association Press [see page 20]. Reprinted by permission.

Testament sacrament (Mark 6:13, James 5:14-16) it was originally (as in Judaism) a *healing rite*. And it was naturally closely associated with confession of sins, since the relation of sin to sickness (though not so direct as the Reformers imagined) is inseparable. Right relations with God depend upon confession, and the reception of God's gifts is impossible without it. Sickness is the consequence of sin, and Satan, not God, is its author (Luke 13:16). But a particular sickness cannot necessarily be directly associated with a particular sin. Rather is sickness one of the ways in which original sin expresses itself and holds captive the human race.

The other point about Holy Unction concerns its decline as a healing rite and its transformation into a preparation for death. This came about through the patristic revival in the Carolingian Renaissance. There occurred a restoration of the rite which had become increasingly disused. But the restoration meant reinterpretation. The number of healings had become so small that the rite was given a general spiritual meaning, and became finally "Extreme Unction," a preparation for death, in which the anticipation of bodily healing was secondary. The original healing emphasis of the liturgy was transformed into one of forgiveness of sins. Nowadays (in both Catholic and Protestant circles) there is a return to the more primitive meaning, though this has a corresponding danger that only bodily healing should be associated with rite.

This, indeed, is a fundamental danger in all spiritual healing, and one into which the more widely advertised

spiritual healers of our day constantly fall. There is nothing more tragic than to witness the disappointment of those who set their whole hope on being healed at some spectacular service, and go away empty. Or the disappointment of those who, in some emotional trauma, find themselves able to throw away their crutches only to discover quickly afterward that their last state is worse than their first. This is the degradation of spiritual healing, for it misunderstands its whole meaning.

A Breaking Through

What then shall we say of *spiritual healing*?

First that, in the experience of the Church, it is *extremely rare*. Over against Christian Science and healing sects, we must be sober and realize that medicine cures more often and more surely than the charismatic healer or Holy Unction.

But, second, we must not forget that spiritual healing, though rare, is *very real*. When it comes, it can come with a dramatic suddenness and spectacular character which far outdistance modern medicine. That is why *we must always provide the occasion for it*. Here ministers have often been most lax, either from disbelief or from ignorance. By prayer or unction, or with the help of the charismatic healer, we are in duty bound to set the stage, as it were, through which the Spirit of God *may* operate. It is God and not we who does the healing; but without our prayers and sacraments, the channels of His grace may be wanting. We must not raise false hopes; neither must we quench the Spirit. When right relations with God are

established through confession of sins and thanksgiving, who can say if the Spirit will not raise up the sick man? We wait on the Spirit of God, earnestly believing that He works with power. The issue is in His hands, who creates and redeems according to His good pleasure. The miracle may come through our unworthy hands, if we earnestly prepare for it, neither disbelieving nor being overanxious. For it is not bodily health which is of supreme importance, but right relations with God.

Ultimately we all die, and sickness . . . overcomes us all, till in the Resurrection we are made one with Christ. This tragic element in mortal existence must be the background against which we understand spiritual healing. It is a *token* of the Resurrection, an instance of the way in which the Church participates even now in the Kingdom. It is an aspect of realized eschatology. But just as the Church is not yet the Kingdom, but only a foreshadowing of it, and just as we now possess the Spirit, but only as a token or "earnest" of a future inheritance, so the miracle of healing is but a breaking through of powers to be realized in the future, when death shall be swallowed up in victory.

So when we approach the bedside of the sick, let us pray earnestly for healing, let us bring the New Testament sacrament of Unction, let us tell the stories of Jesus' miracles, as did the ancient liturgies for the visitation of the sick. Let us wait upon God with faith and expectation; but let us not be overanxious for the things of this world. We can serve God in health, but sometimes even more through the mystery of sickness, whose redemption lies deeper than merely being rid of it. It lies in the redemption of sin of which sickness is an outward token of the disruption of created nature.

This final victory, accomplished in the Christ, lies at the end of history. We participate in it by anticipation in the Church, but only by anticipation. Sometimes the powers of the life to come break in upon our mortal existence and point us toward that end to which we move in Christ. But these are but transitory tokens of what is not yet fulfilled. To claim more for spiritual healing than that is to beguile the innocent and to sow the seeds of tragedy darker than sickness itself. It is to raise false hopes and to teach men to put their faith in the body rather than in Christ.

Her Spirit

*The beauty of the flesh that has been woven
Silently, easily, by the fingered years,
Fades a little, frays a little more.
Time's breath dries out the fabric it has given;
It wrinkles, cracks, before it disappears,
A crumbled, whirling heap of dust, before
That dissipating wind. But deep inside her
There lived another spinner who has spun
New gossamer as the once bright beauty frayed.
Sturdily, slowly, an invisible spider
Has woven a web which, colorless, cannot fade,
Which, insubstantial, never shall be done.*

DOROTHY LEE RICHARDSON



The liturgical movement emphasizes religion in the home.

RNS Photo

The Liturgical Movement: Friend or Foe?

A reply

to some recent charges that have been
made against the liturgical movement.

By the Rev. H. Boone Porter, Jr.

*Assistant Professor of Ecclesiastical History
and Instructor in Liturgics
Nashotah House, Nashotah, Wis.*

Is the liturgical movement a friend or a foe? Is it helping, or is it undermining the faith and practice of the Church we love? What is the truth about this growing influence within the life both of our Church and of so many other religious bodies?

An article in *THE LIVING CHURCH*, entitled *A Disastrous Severing* [L. C., May 5th] makes it abundantly clear that this movement is often misunderstood and misinterpreted. The author of this article, the Rev. W. S. Spilman,

finds in the liturgical movement the following defects:

1. It has equated the corporateness of the Church with mere largeness of numerical attendance at services;
2. It has neglected the doctrine of the Communion of Saints;
3. It has encouraged unworthy and unprepared reception of Holy Communion;
4. It has neglected the practice of private prayer and meditation;
5. It has made us overzealous in evangelism.

These are serious charges. If the first four are true, then the authorities in our Church certainly should take immediate steps to stamp out this dangerous influence. On the other hand, the fifth charge is quite extraordinary. It has not usually been noticed that parishes of the Church suffer from an excessive evangelistic zeal. If this is a disease, let us hope it is catching!

Actually, all five of these things reveal one fault and only one: the liturgical movement in the Church

has failed to make its position clearly known. Precisely because it has been a small movement and has not sought a wide following, it has done a poor job of publicizing its teaching.

To admit a fault is to admit its need for correction. The present article is a brief attempt to set the record straight by at least narrating some of the main facts about the movement.

When Did It Begin?

At the end of his article, Fr. Spilman generously praises the liturgical movement as "the primary instrument in restoring the Holy Eucharist to its rightful place of centrality in the life of the Church. . . ." Actually, the great revival of the Eucharist in the life of Western Christendom has been a long process involving various factors spread over the past 130 years.

Among the many contributing influences in the mid-19th century may be mentioned the Mercersburg Movement in American Protestantism, the Oxford Movement in England, and the revival of Benedictinism that began in France. The liturgical movement, in the usual sense of the term, is a distinctively modern outgrowth of these trends. It has been described as beginning in the Rhineland in 1914 when, during Holy Week, the famous Dom Herwegen of Maria Laach gave a revolutionary course of instructions on the liturgy to a group of distinguished laymen.

Between the two Wars, the new movement became widely influential in Germany and Belgium. Since World War II, it has been felt in France and other European countries, and has certainly influenced some Protestants and Eastern Orthodox as well as Roman Catholics. The current reformation of the Roman liturgy is partially inspired by the influence of this movement, partially also by other factors.

In England and America

During the middle 1930's, the liturgical movement was introduced to the Church of England largely through the writings of Fr. Gabriel Hebert of the Society of the Sacred Mission, Kelham, and Dr. A. M. Ramsay (now Archbishop of York). The movement soon found a powerful supporter in that greatest of all modern Anglican women, the late Evelyn Underhill. Miss Underhill has been recognized throughout the world as a teacher of prayer, meditation, and mystical spirituality. Yet one of her best loved

books, *Worship*, is devoted to the liturgy, and no book has done more to make English-speaking Christians aware of the centrality and corporate-ness of the Holy Eucharist. Since I believe in the Communion of Saints, I will trustfully leave Evelyn Underhill to handle the accusation that the liturgical movement neglects prayer and meditation.

It was only during the opening years of World War II that American Episcopalians heard of this movement, and they learned of it mainly through the widely read *Prayer Book Interleaves* of the late Dean Ladd of Berkeley Divinity School. During the past 10 years, the movement has indeed had an increasing influence in our Church. Its contribution to pastoral and community matters has been primarily demonstrated by one of Dean Ladd's most distinguished pupils, the Rev. C. Kilmer Myers of New York. Fr. Myers is known to readers of *THE LIVING CHURCH* for his notable achievements in dealing with race relations, juvenile delinquency, and other problems of the so-called "inner city."

During this same 10-year period, a large and informally organized group known as "Parish and People" has emerged as the principal expression of the liturgical movement within Anglicanism.* In the Church of England, where this group is most active, it has already had a very stimulating influence, particularly on semi-rural parishes.

Now we all know that worldly attitudes toward church membership, neglect of the life of prayer, and carelessness toward the sacraments have often dogged the progress of the Episcopal Church — as of other American Churches — ever since the 18th-century. The liturgical movement has only been a serious influence within our Church for 10 years. Can it be blamed for conditions that have existed for 200 years? I can only ask the reader to evaluate for himself the first four of Fr. Spilman's charges against the movement.

Before concluding, we must turn to the positive side of the ledger. What does the liturgical movement really stand for? In one brief article it would be impossible to survey the whole scope of its teaching, but I will call attention to five typical points of emphasis within the movement today.

*The present writer will gladly answer requests for further information regarding "Parish and People."

1. *The liturgical movement insists that Church life be focused in the Eucharist.* It believes that the Church will never fulfill its vocation unless week by week it faces up to the obligations of the sacrificial and Christ-centered life which the Eucharist demands;

2. *The movement opposes the practice of "easy-come easy-go" Baptism and Confirmation.* It urges that these rites be carefully prepared for, and that they be administered in a solemn public manner. It is against baptizing adult converts unless Confirmation and First Communion are to follow promptly (see rubric, Prayer Book p. 281);

3. *The movement sets serious goals and objectives for practical parochial activity.* Parish guilds and meetings are expected to make positive contributions (whether spiritual, social, or material) to the total strategy and policy of the parish;

4. *The movement emphasizes the Bible.* The Word of God is not only to be studied by theologians; it is to be regularly read, pondered, and prayed over by all Churchpeople. The movement especially calls upon the Church to face the implications of "the Gospel according to St. Paul";

5. *The liturgical movement emphasizes religion in the home.* Grace at meals, family Bible-reading and hymn-singing, and similar customs are always encouraged.

A Challenge

Such is the teaching of this movement. Will the Bible and the Prayer Book permit us to be content with anything less? The liturgical movement gladly recognizes the good in both the Evangelical and the Catholic traditions, but it challenges both parties to face certain fundamental issues which too many people have apparently agreed to ignore.

At the present time, our Church has many organizations, many agencies, many educational resources, many devotions, and many channels for grace and holiness. So much to the good, *but what are all these things for?* What is their ultimate purpose and goal? The liturgical movement calls on the Church to put first things first, and it lays before us a program aimed directly at what must be the true goal for each individual, each parish, and each party in our Church, for it is the goal of the Church itself:

"That we may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth . . . maketh increase of the body unto the edifying of itself in love" (Ephesians 2: 15-16).

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Developing Self-Expression

Said a teacher, "I've noticed that some children always do original and clever things, and that others have to be pushed, or are simply copy-cats all their lives."

I wonder. Is this only an observation on the inadequate methods used by this teacher in her class? Is it the easy generalization that some folks are bright and the rest rather slow and stupid? And if this is the settled opinion of a teacher, doesn't it tend to affect her program and planning?

We would like to think that our children — every one of them — will learn to express themselves well. Or at least we might hold the hope that by our teaching skills we might induce more of them to develop more ability to do creative things.

We propose here that this constructive hope should be the personal philosophy of every teacher under the new ways. We believe that children can *grow*, and we observe our pupils from time to time in an effort to determine how and in what ways. Always we should be seeking to



invent ways for starting children in responsive and productive living.

It all turns upon that delightful term—: self-expression. Says the fortune teller: "You secretly yearn to express yourself in some wonderful manner. To bring this to fulfillment will be the great joy of your life." True — for everyone!

Ways of Self-Expression

A group of teachers, asked this question, worked out a number of answers based on a basic premise:

Physical activity — movement of any kind. This is basic. Life is motion. We need to try out our energies. Sometimes we want to test our strength and skill against materials. This is the motive of much of the play and handwork of children, but it is also life-long. Perhaps we may some day conclude that the occasional vandalism done by children is simply an expression of this. The same is true when we try our ability against people. This is behind the urge for discussion and debate, as well as all sports.

Allowing for this first urge for self-expression, here then is a list of the ways available for special forms of activity:

1. Singing. Possible for more people than now to enjoy this activity, and much needed in our present classes. A short song or hymn is always a relief and helps turn a corner.

2. Talking, discussion, conversation. These we are using better. A danger may be that we look upon words as the only normal form of expression, as though ideas, dressed into words, were the sole goals of learning. Say it we must, and in our own way, but there are other ways of saying things.

3. Writing. This, too, calls for words, but more carefully chosen ones. Written down, they can be compared, saved. Then, too, what the pupils write is personal. The teaching skill here is to stimulate with enough key assignments, but never to demand a standard reply. Writing can be used more than it is in all grades above First. Here is the sphere for simple verse, dialogs, letters, and litanies.

All the Arts

4. Play an instrument. A school orchestra or rhythm band.

5. Art work of all sorts: draw, paint, mold, paste, cut, etc. With these we are familiar, but from this we flee because "there just isn't time." Yet without some physical outcome now and then our attempts to teach become exclusive word sessions, and degenerate easily into lecture ("information hand-outs") or sermonettes ("moral nudges"). We should remember that in all art and craft work there are two kinds: traced copies and originals.

6. Acting, whether the formal delivery of lines in costume, or the new role playing. To act is to take another's place, to step out of your own feelings a little and try to enter into the character of another.

7. Perform, as in dancing, skating. This involves skill for pleasure and for display. It helps one feel important, especially those who cannot talk so well.

All these, and many more, can be utilized by us in teaching. Even with the limitations of our present Sunday time and space we can do more than we do. Ways for giving our children the developing experience of these many ways of self-expression will be increasingly invented and employed in the days just coming.

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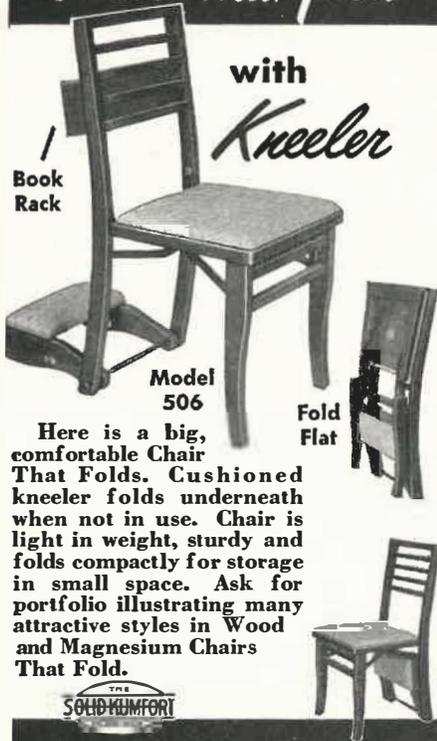
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SATURDAY after CORPUS CHRISTI

JUNE 22, 1957

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Sermon: The Very Rev. Malcolm DeP. Maynard

1 p.m. Luncheon (\$1.50) in All Saints' Parish Hall

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The Annual Conference

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sorts and conditions

THE DEADLY sins are not sins. This startling bit of intelligence turned up in a standard book on moral theology I was browsing around in the other day. It is brought to mind by a TV plug for a coming show that promises to be about the "deadliest sin." I wonder which sin it will be.

THE SEVEN deadly sins are anger, pride, gluttony, lust, avarice, envy, and sloth. Why would a reputable moral theologian say that they are not sins? Because they are really drives or urges to be found, more or less, in everyone. To have, or be aware of, such urges, is not sinful in itself. What is sinful is to give way to them, to allow them to become motives for action or themes of reverie.

INDEED, these drives and urges have a rather obvious relationship to good and necessary desires of mankind. There is nothing intrinsically wrong about eating, or sex, or holding property, or resting and relaxing. The "deadly sins" represent the temptation to an immoderate and self-centered indulgence in things that are entirely good in themselves.

WHICH temptation is the deadliest? I can't wait to find out from the TV program. Knowing which one the American public finds most fascinating in the line of entertainment, I can guess.

THEOLOGIANs pretty generally agree on the deadliest of the seven deadly sins. The one they single out is the sin of the devil — pride. To regard yourself more highly than God, to put your purposes and desires first and His second, is the deadliest of all sins, and the root of the others. It was this sin that caused Lucifer to fall from his angelic state. It was this sin that tempted Adam and Eve to eat the fruit of the garden and "be as gods."

HOWEVER, the shrewd psychologist who wrote Genesis 3 did not record just one motive for the eating of the apple: "When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate." The attack of evil was three-pronged, on the body, the emotions, and the mind.

WHILE it is true that the seven deadly sins are not exactly sins, it is even truer that, as seven deadly sources of sin, they well deserve their common

name of "deadly sins." They are diseases of which individual sins are symptoms. To subdue the symptoms is a good thing, but to conquer the disease is even better. In this emphasis lies the difference between a legalistic view of morality and the dynamic view that Anglicans think is the Christian view. Laws can be passed against individual sinful acts, but no law can reach the inner recesses of men's motives. It takes the grace of God, in prayer and sacrament, to work an inward change.

UNTIL sin is dried up at its source and our perverted motivations have been made straight, we shall not have returned to the kind of manhood God intended for us, the kind He showed us in Jesus Christ. The whole moral aim and object of Christianity is union with Christ, so that we may dwell in Him and He in us.

PERHAPS it is a waste of time to try to decide which of the seven deadly sins is the deadliest. Still, it is of interest that the theologians pick pride as the worst, while the ordinary layperson is likely to name lust. In current usage the words "moral" and "immoral" normally refer to this one department of morality alone.

IS THIS because temptation to the sin of lust is so strong in our world? On the contrary, I suspect that it is the easiest of the whole lot to resist, and thus serves as the means of classifying our neighbors into "good people" and "bad people" on terms which give us a pretty good chance of being included among the good people.

IF PRIDE or avarice or envy or anger were regarded as the deadliest, we would have to come to terms with the fact that this deadly infection is running rampant in our own souls. Actually it is an exercise of the sin of pride to lay claim to good moral health on the flimsy ground that we are relatively uninvolved in one of the other deadly sins.

THE SINS that work into the fabric of Church life itself and prevent the Gospel from getting across to those outside the Church are the sins of anger and envy and pride and sloth — and perhaps of avarice, too. The unlovely and unloving relationships that sometimes exist between members of Christ's own body — censoriousness, gossip, stubbornness, passionate dedication to the "principle of the thing," consciousness of rectitude — these no doubt are the deadly sins that make the angels weep.

PETER DAY.

PEOPLE and places

Appointments Accepted

The Rev. Herbert H. Beardsley, formerly assistant at the Church of the Advent, Westbury, N. Y., is now serving Trinity Mission, Gulph Mills, Pa. (P. O. Conshohocken.)

The Rev. Howard Balmer Hamilton, formerly rector of Zion Church, Avon, N. Y., is now rector of Christ Church, Bay Ridge, Brooklyn. Address: 7301 Ridge Blvd., Brooklyn 9, N. Y.

The Rev. John C. Harper, formerly rector of St. Mark's, Foxboro, Mass., will on September 1st become rector of St. Matthew's Church, Bedford, N. Y.

The Rev. W. G. Henson Jacobs, formerly assistant at St. James' Church, Jamaica, N. Y., is now rector of St. Augustine's Church, Brooklyn. Address: 700 Marcy Ave., Brooklyn 16.

The Rev. David P. Kern, formerly assistant at St. Andrew's Church, Beacon, N. Y., is now vicar of the Church of the Divine Love, Montrose, N. Y.

The Rev. Peter Duncan MacLean, formerly in charge of the Church of the Ascension, Brooklyn, is now rector of Trinity Church, Lewiston, Maine.

The Rev. Edward O. Moore, formerly vicar of St. Katharine's Church, Martin, S. D., in charge of the Corn Creek mission, will on July 15th become vicar of St. Matthew's Church, Rapid City, S. D., and Episcopal Church chaplain at the Sioux Sanatorium. Address: 612 Adams St., Rapid City.

The Rev. Carl E. Range, formerly of Tuxedo Park, N. Y., is now rector of the Church of the Nativity, Mineola, N. Y. Address: 172 Willis Ave.

The Rev. Dr. H. Theodore Ries, formerly rector of St. Ann's Church, Chicago, is now rector of St. Ann's Church, Bronx, N. Y.

The Rev. Frederick A. Turner, formerly in charge of Christ Church, Brentwood, L. I., N. Y., and St. John's, Oakdale, is now rector of the Church of St. Michael and All Angels, Seaford, L. I., N. Y. Address: 2626 Seminole Ave., Seaford.

The Rev. William P. Weeks, formerly rector of St. Peter's Church, Pasadena, Texas, is now rector of St. Peter's Church, Kerrville, Texas.

The Rev. Wayne B. Williamson, formerly assistant chaplain at St. Paul's University, Tokyo, and for the past year lecturer in Church history at Central Theological Seminary, Tokyo, will on August 1st become vicar of St. Clement's Church, San Clemente, Calif.

Missionaries

The Rev. Lloyd R. Craighill, formerly at work in Takada in Kyoto diocese, Japan, and now on furlough in the United States, will be a missionary to Okinawa.

The Rev. Robert H. Coleman of Tokuyama in the diocese of Kobe, Japan, has returned to the United States on furlough.

Resignations

The Rev. Dr. Arthur G. Best, vicar of St. David's Church, the Bronx, N. Y., will retire in August.

The Rev. James L. Whitcomb, chaplain of St. Mary's School, Peekskill, N. Y., has retired.

Ordinations

(THE LIVING CHURCH will give a year's free subscription to each new priest when his ordination notice is published in this column. The same procedure will be followed for perpetual deacons.)

Priests

Connecticut — By Bishop Hatch, Suffragan, acting for the Bishop: The Rev. Willoughby Newton, on May 10th, in St. Joseph's Chapel at Kent School, Kent, Conn., where he is a master. Fr. Newton is also part-time assistant at St. John's, Salisbury.

Long Island — By Bishop DeWolfe: The Rev. Kenneth Alexis Polglase, on April 27th, at the Cathedral of the Incarnation, Garden City; presenter, the Rev. C. E. Gus; preacher, the Rev. A. L. Fox; to be curate of Trinity Church, Roslyn, N. Y.

New York — By Bishop Boynton, Suffragan,

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Mr. Peter Day, Editor
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Dear Sir:

We have made an examination of certain records relating to relief funds collected through The Living Church, a weekly publication, to ascertain that all recorded donations received and published in The Living Church during the year ended December 31, 1956, were distributed according to the wishes of the individual donors as published in The Living Church. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgements of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in The Living Church as having been received during the year ended December 31, 1956, were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in The Living Church, and distributed:		
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December 31, 1956	46.00	2,420.38
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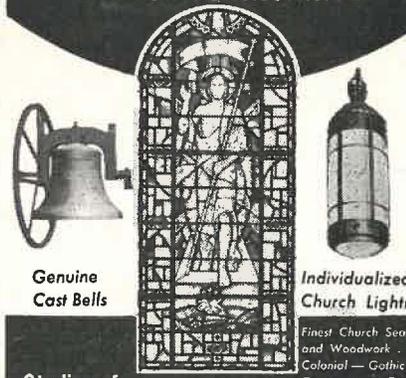
In addition to the foregoing, donations amounting to \$545.00 were received in December, 1956, and were acknowledged in The Living Church in January, 1957.

No charge was made against the donations collected for expenses incurred by the Church Literature Foundation, as publisher of The Living Church, in the collection and distribution of the funds.

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acting for the Bishop: The Rev. Charles Robert Greene, assistant at the Church of St. James the Less, Scarsdale, and the Rev. Jonathan LeRoy King, assistant at Christ Church, Riverdale. The service was held at the Cathedral of St. John the Divine on May 9th.

Deacons

Long Island — By Bishop DeWolfe, on April 27th, at the Cathedral of the Incarnation, Garden City (the Rev. A. L. Fox preaching):

The Rev. James Andrew Birdsall, presented by the Rev. G. C. Eichelman; to be curate of All Saints' Church, Great Neck, N. Y.

The Rev. Louis Francis Ferrara, presented by the Rev. R. H. Frye; to be curate of St. Joseph's Church, Queens Village, N. Y.

The Rev. Richard Wiltsey Gray, presented by the Rev. J. M. Haight; to be in charge of St. James', Brookhaven, N. Y.

The Rev. George Raymond Kemp, presented by the Rev. Thomas Theodore Butler; to be curate of the Church of the Resurrection, Richmond Hill, N. Y.

The Rev. Arthur Everett Woolley, Jr., presented by the Rev. F. W. Orrick; to be curate of the Church of St. Allan the Martyr, St. Albans, N. Y.

The Rev. Harold Louis Wright, presented by the Rev. D. S. Duncombe; to be in charge of the Church of the Resurrection, East Elmhurst, N. Y.

Depositions

Percy Francis Atherton, presbyter, was deposed on April 27th, by Bishop Kellogg of Minnesota, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry.

Restorations

The Rev. Jesse Ketchum Brennan was restored to the priesthood on April 8th by Bishop Kellogg of Minnesota, acting under Canon 65, Section two, remitting the sentence of deposition pronounced on July 24, 1944.

Changes of Address

The Rev. Hugh R. Farrell, formerly addressed in Lafayette, Ore., and in New York, may now be addressed at St. Gregory's Priory, RFD 1, Three Rivers, Mich.

The Rev. A. Ronald Merrix, associate at Monumental Church, Richmond, Va., who will become rector in October, should be addressed at 1221 Brookland Pkwy., Richmond 27.

The Rev. Henry N. O'Connor, who recently retired as rector of St. Luke's Church, Baltimore, Md., may be addressed at RFD 1, Westminster, Md.

The Rev. Donald O. Wiseman, of the diocese of Chicago, who has been studying at Oxford University, will serve St. Christopher's Church, Freiherr v. Stein Strasse 8, Frankfurt, Germany, during the summer.

Laymen

Miss Janet Hall, formerly assistant organist and director of religious education for Bruton Parish Church, Williamsburg, Va., is now organist and choir mistress and director of religious education for Ascension and Holy Trinity Parish, Pueblo, Colo.

Other Changes

The Rev. Boyce Bennett, Jr., curate at the Church of the Advocate, Philadelphia, will be chaplain and director of the newly formed Guild of St. Helena, which will be associated with the Order of St. Helena.

A corporate communion service was held at the Church of the Advocate on May 30th, and a luncheon is planned elsewhere for June 15th. The luncheon will help to raise funds for persons attending the September vocational conference at the mother house of the order in Newburgh, N. Y.

The Rev. Albert Meereboer, formerly vicar of St. James' Church, West Bend, Wis., in charge of St. Aidan's, Hartford, has joined the staff of the American Church Union.

Fr. Meereboer will have charge of the ACU religious education program and act as administrative assistant to the executive director. He will spend the summer supervising ACU sponsored schools on the east coast, in the midwest, and in Colorado and California. He will take up residence in New York in late August.

Deaths

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

Edwin M. Lines, son of the late Rt. Rev. Edwin Stevens Lines who had been Episcopal Bishop of Newark from 1903 until his death in 1927, died in his home at Dedham, Mass., at the age of 75.

Born in New Haven, Mr. Lines lived in New Jersey from 1903, when his father was named bishop, until 1921 when he moved to Dedham. He was graduated from Yale in 1903 and the Massachusetts Institute of Technology in 1905. He was a director of Bird & Son of East Walpole, Mass., and at the time of his retirement was head of their research department.

Surviving are his wife, Mrs. Agnes Tyler Lines, two daughters, Mrs. Howard A. Johnson Jr., Dedham, and Mrs. Virgil H. Johnson, Walpole, and seven grandchildren.

Mrs. Gena Jones Owen, Bronx, N. Y., wife of the Rev. Horace T. Owen, former church chaplain of the Manhattan City Prison, died at her home on May 1st after a long illness. She was 85 years old.

Besides her husband, Mrs. Owen is survived by a daughter, Mrs. William G. Kafas; a son, Thomas J. Owen; nine grandchildren and five great-grandchildren.

Mrs. Stanley N. Shaw, wife of the editor of The Whaley-Eaton publications in Washington, died on May 6th, at Alexandria, Va.

Mrs. Shaw, the former Lucille Foster, had lived in the Washington area for almost 14 years. She had been active in church and social work in Rockville Centre, L. I., for many years. She was a member of the Alexandria Hospital Auxiliary and one of her chief interests was the annual Old Homes Tour of Alexandria, which that organization sponsored. Mrs. Shaw was active in the work of Immanuel Church-on-the-Hill, on the grounds of the Virginia Theological Seminary in Alexandria, and was a member of its Auxiliary.

Besides her husband, surviving are three daughters, Mrs. Richard L. Jones, of Packanack Lake, N. J., Mrs. Curtis L. Ailes, of Reading, Pa., and Mrs. C. Lance Marshall, of Hamilton Square, N. J.; and seven grandchildren.

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Documents Illustrative of Radical Reformation edited by **George Huntston Williams** and *Evangelical Catholicism as represented by Juan de Valdés* edited by **Angel M. Mergal**. Library of Christian Classics, Volume XXV. Westminster Press. Pp. 421. \$5.

The compilations included in the Library of Christian Classics series are always provided by the editors and translators with a wealth of explanatory material that does much to make the contents more understandable to modern readers. This newest volume, *Spiritual and Anabaptist Writer*, is no exception. It will particularly interest pastors, students, and laymen who wish to explore some little known currents of the Reformation.

The first part contains writings by such representative 16th-century Anabaptists and Spiritualists as Thomas Muntzer, John Denck, Balthasar Hubmaier, Caspar Schwenckfeld, Melchior Hofmann, Obbe Philips, Menno Simons, Ulrich Stadler and others. The second part is devoted to three works by the long sadly neglected Spanish "Evangelical Catholic" Juan de Valdés.

Despite the scholarly helps, however, readers should be warned that the selections in Part One can be hard going. But once one has penetrated through to the thought, he may be deeply moved by the desperate sincerity, revolutionary zeal, and fiery searchings of these often humbly born dreamers, leaders, and martyrs (precursors of modern sects like the Amish, Mennonites, and Hutterites).

Valdés, on the other hand, might completely charm us by the serene, graceful qualities of his expression alone, if we were not so absorbed by his ideas. He can still appeal to the general religious reader. He may be of special interest to Anglicans because of his considerable influence on the mind, in Evangelical doctrine, of Peter Martyr. But the man is worth reading and rereading for himself. A powerful noble at the court of the emperor Charles V and a friend of Pope Clement VII, he was nevertheless condemned to obscurity at home for his emphasis on justification by faith, his profoundly personal piety and independent spirit. Cultivated, urbane yet deadly serious, he shows what reformist tendencies could produce in the Golden Age mind before it was crushed into the iron maiden of the Spanish Inquisition.

PHILIP WALKER

CHRIST IN OUR HEARTS. By **Charles Duell Kean**. Abingdon Press. Pp. 106. \$2.

Charles Duell Kean's *Christ In Our Hearts* is rich in illustrative material. Some of the anecdotes and quotations are a little too scholarly for the reader who hasn't a college literary background.

A preacher could certainly get out of this book material for a few acceptable sermons.

One has the feeling that the author lacks inward compulsion. There seems to be little imperative to his writing.

It would be difficult for the reviewer to recommend this book to the general laity because of its atmosphere of sophistication. Those who have read quite extensively in religion would, I expect, find it a most helpful piece of spiritual reading.

BERNARD G. BULEY

RELIGION AND THE CHRISTIAN FAITH.

By **Hendrik Kraemer**. Westminster Press. Pp. 461. \$6.

The apparent triumph of orthodoxy over liberalism in the last 20 years has tended to give the impression that many of the theological problems raised in the 19th century have been solved — science and religion, history and myth, natural law and miracle, Christianity and other religions. We are now beginning to realize that these problems were not solved but only shelved.

Several recent books have raised again the question of the relation of Christianity to the other great world-religions. Arnold Toynbee has lately put his prestige and learning behind the popular notion that the higher elements of all religions are identical and that therefore a single synthetic world-religion is both possible and desirable. Hendrik Kramer's *Religion and the Christian Faith* defends the position at the opposite extreme which he has already expounded in his well-known *The Christian Message in a Non-Christian World*.

Kramer's thesis is that the revelation in Jesus Christ is the sole norm and criterion by which all human endeavors, including "religion" are to be judged. There is no possibility, therefore, of comparing the Christian revelation with other religions, since this would imply the existence of some higher truth in the light of which all religions, including the Christian, could be examined; but there is no such higher truth except Jesus Christ himself who is the Truth.

Kramer rejects the classical Christian doctrine of general revelation and natural religion which holds that man is capable of authentic knowledge of God apart from the revelation recorded in the Bible. At the same time, he refuses to accept Barth's view that other religions are sim-

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ply forms of idolatry and self-justification. He calls his own position "dialectical": God is always and everywhere acting on man; the religious consciousness, manifested in the religions of the world, is man's response to the divine initiative; this response is always partly positive and partly negative, partly a groping after righteousness and truth, partly rebellion and escape.

This position is defended with great force and supported by impressive learning. The various approaches to the subject, sociological, psychological, philosophical and theological are distinguished and expounded with insight and clarity. The author's wide-ranging interests and knowledge result in many fascinating by-paths and a host of stimulating suggestions.

On the other side of the ledger, the style of writing is diffuse and repetitive and the work reads as though it were typed from the taped recordings of lectures based on notes.

D. R. G. OWEN

HEALING HUMAN AND DIVINE. Man's Search for Health and Wholeness through Science, Faith, and Prayer. Edited by **Simon Doniger**, Ph.D. Association Press. Pp. xix, 254. \$3.50.

Most of the articles brought together in *Healing; Human and Divine* — a symposium edited by Simon Doniger, Ph.D. — "have been published during the last seven years in *Pastoral Psychology*, a monthly journal devoted to the integration of the scientific knowledge of human behavior with spiritual and religious values."

The essays are arranged under four different headings: I — Body, Mind, and Spirit; II — Religion and Psychiatry; III — Prayer; IV — Spiritual Healing. Contributors include Gotthard Booth, M.D. (who is psychiatric adviser to General Theological Seminary), Seward Hiltner, William M. Horton, Paul Tillich, and Cyril C. Richardson.

The chapter by Dr. Richardson, who is a priest of the Church, is reprinted by permission of the publishers in this issue [see p. 10].

"THINGS I THOUGHT I ALWAYS KNEW." By the Reverend **Edward N. West**. Morehouse-Gorham Co. Pp. 30. Paper, 60 cents.

The Rev. Edward N. West, canon sacrist of the Cathedral of St. John the Divine, New York City, answers in *Things I Thought I Always Knew* 50 typical questions that people ask about the Church and its teaching.

Subjects discussed range all the way from "altar" to "Anglican Communion" and cover doctrinal, moral, historical, and other matters. The answers generally speaking are sound and helpful, and not without a saving touch of humor here and there.

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CHRISTIAN ETHICS. By **Georgia Harkness.** Abingdon Press. Pp. 234. \$3.75.

Georgia Harkness has a great advantage as a writer: the reader always knows what she is saying. Her *Christian Ethics* has the great merit of making clear what Emil Brunner and Paul Ramsey have been saying in their more complicated ways.

With a variety of references to practical problems and to current theological discussions, Miss Harkness outlines a Biblical and Christian ethic which shows that moral matters are a part but not the whole, are an essential and rightly distinctive part of Christian living. In this perspective she then places current and perennial problems of the family, economics, race, politics here and abroad, and culture.

The discussion takes it that the theme of "obedient love" which is taught and exemplified in the Gospels is the Christian standard. This is a familiar and a useful theme, even if an insufficient basis for ethical matters of life in the Church, of concern for prayer and sacrament, and of hope for growth in grace with all their regular reference to the rest of life.

The book is one that the busy parson will be glad to read, especially if he wants either to review his ethics courses or to be introduced to Brunner and Ramsey. No less so, the book is one that will serve

admirably the beginning purposes of adult educational groups.

THOMAS J. BIGHAM

THE UNIATE EASTERN CHURCHES. The Byzantine Rite in Italy, Sicily, Syria and Egypt. By **Adrian Fortescue.** Edited by **George D. Smith.** New York: Frederick Ungar Publishing Co. Pp. xxiii, 244. \$4.50.

An old work by a leading Roman Catholic scholar, now made available again.

SAINTS AND THEIR FLOWERS. By **Gladys Taylor.** London: Mowbrays. New York: Morehouse-Gorham. Pp. ix, 108. \$2.75.

Adequately described by its title. An attractive volume illustrated with many drawings and halftones.

In Brief

Insignia — *The Anglican Church of Canada* is a small booklet explaining, with illustrations, the corporate seal, the primatial cross, the arms of synod, and the Church flag of the Canadian Church (available from Anglican Book Centre, 600 Jarvis St., Toronto 5, Canada. 20 cents a copy, six for \$1).

Canon B. I. Bell has made the paperbacks, with a reprint by Henry Regnery Co., of *Crowd Culture* (A Gateway Edition. 95 cents on bookstands); also the Rev. Reginald H. Fuller, Professor of New Testament at Sea-

bury-Western, whose translation of Rudolph Bultmann's *Primitive Christianity in its Contemporary Setting* has now been published by Meridian Books as one of its Living Age Books (\$1.25 on bookstands).

The Easter 1957 issue of *Pan-Anglican*, "A Review of the World-Wide Episcopal Church," is given over mainly to the Episcopal Church in Scotland, with a number of illustrated articles on this branch of the Anglican Communion (*Pan-Anglican*, 1335 Asylum Ave., Hartford 5, Conn. \$1 or more a year; single copy, 50 cents).

The April *Anglican Theological Review* contains, among other features, an Old Catholic appraisal, by P. H. Vogel, of the Liturgical Commission's proposed Eucharistic Liturgy (1953) and an interesting article, "Jonathan Swift, Priest," by Hiram R. Bennett (600 Haven St., Evanston, Ill. \$3.50 a year; single copy, \$1).

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

June

2. Holy Trinity, South Bend, Ind.; All Saints', Dallas, Texas.
3. Trinity Church, Saugerties, N. Y.
4. St. Paul's, Peoria, Ill.
5. St. Peter's, Freehold, N. J.
6. St. Peter's, Detroit, Mich.
7. St. Augustine's, Gary, Ind.; Grace, Ludington, Mich.

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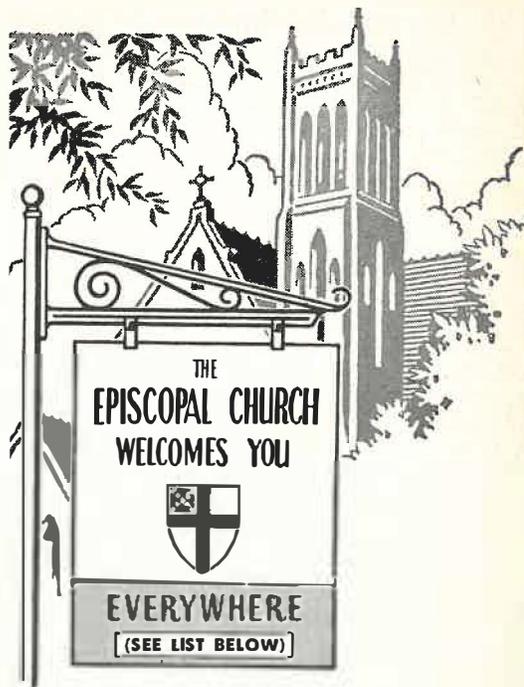
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