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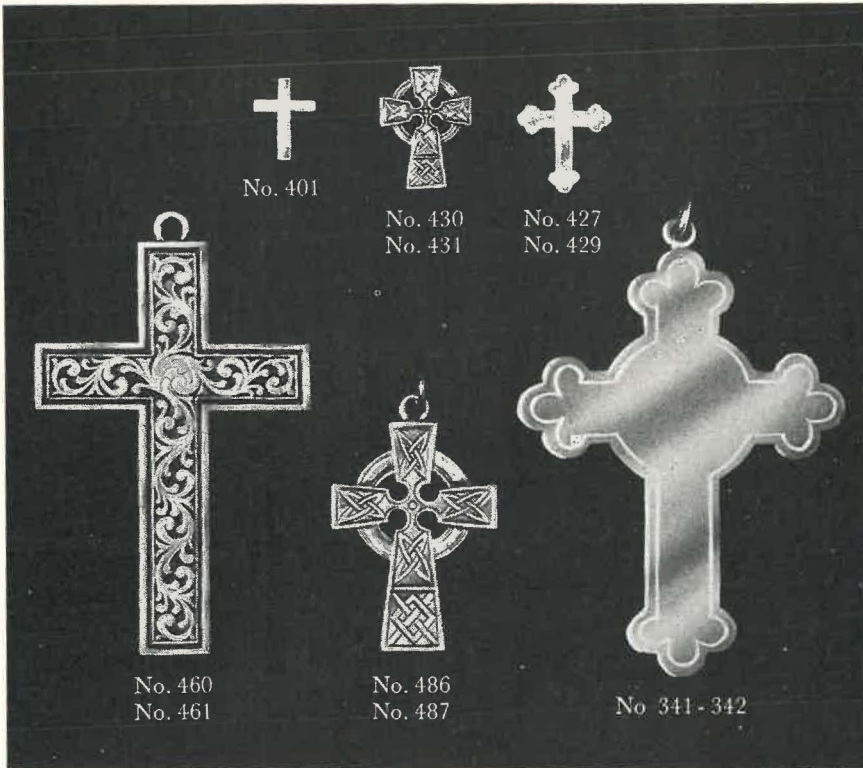
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sorts and conditions

LATELY I have been bumping into psychology at every turn. Why do people do the things they do? What is the source of their compulsions, what non-rational or unnatural formula can you use to correct them?

THE ASSUMPTION seems to be that people's behavior is based on motives they themselves don't understand and largely beyond the control of the conscious mind.

THERE IS undoubtedly a good deal of truth in this assumption. Perhaps what parents do to attend to the needs of the baby in the first year of his life provides the answer to the question whether there will be a third World War. The only trouble is that we don't know what particular combination of parental conditioning will do the trick. And if we find out, how are we going to persuade the parents of Russian babies to follow the same regime?

WHAT we probably need is a "Summit Conference" in which the presidents, premiers, and secretaries of state will be advised by psychologists. Let today's problems of ideologies, armaments, and boundaries be given the quick minimum of attention necessary to stave off the present crises, and then the conference can buckle down to the real issues of the frequency of infant feeding, formulas, toilet training, cuddling, nap procedures and the other vital issues that emerge in adulthood as the true foundations of world peace.

THIS contribution to foreign affairs is stimulated in part by an article I recently read in *Scientific American* about baby ducks. The crucial early hours of a duckling's life are the period in which he learns to be a duck. As soon as his down is dry, he picks himself up and follows the first moving object that comes his way.

USUALLY, this object is his mother, and the duckling gets off to a good start in duckhood. But he will follow a football, a block of wood, or a man with equal determination, climbing over obstacles placed in his way and enduring all the other vicissitudes imposed by nature or the ingenuity of man. The more trouble he has in following, the more deeply ingrained becomes his attachment to and identification with the object he is following.

AS THE DUCKLING is conditioned, so he grows up — a well adjusted member of duck society or a duck that tries to be a football or a man.

YOU CAN'T ignore the findings of science, or the results of careful experi-

mentation. If reason compels you to an acceptance of unreason as the basis of human behavior, you can't be merely stubborn about insisting that man is a rational creature.

ON THE OTHER hand, our insight—or illusion — of human freedom and dignity implies that we should not be too quick to accept the idea that our behavior is determined by things beyond our conscious control. Together with all our data on conditioned reflexes, with all the proofs that our bodily states influence our minds, we are aware of a diamond-hard core of inner direction and personal responsibility. By the grace of God, our ability to recognize the good and to pursue it is not altogether dependent on anything science can do for us — or against us.

PRESENT-DAY science is based on mathematics, and each branch of science is evaluated as truly scientific to the extent that its findings can be classified and verified in mathematical terms. Yet mathematics itself goes far beyond any practical scientific applications. What is the mathematician studying when he investigates concepts and relationships that have no known application to the "real" (or material) world?

IS HIS MIND essentially a thinking machine engaged in connecting nerve-ends hitherto unconnected? Or is there a mathematician's faith that the symbols and processes he works with have some relation to a truth that lies outside his nervous system?

AGAIN AND AGAIN, the pure mathematics of yesterday becomes the applied mathematics of today. The tool for a new departure in science is invented before the data are discovered upon which the tool can be put to work. The exploring mind discovers, in other words, a possible kind of relationship which later is found actually to exist in some area of nature. Truth sometimes precedes fact. Reason sometimes precedes experience.

THE BELIEF that the human mind is akin in some mysterious way to the mind that orders the universe, that human reason is able to define goals and develop the means of attaining these goals, is as respectable today as it ever was. Science has been able to show us that we are far more complex in our motives and makeup than we thought we were, but it has by no means forced us to the conclusion that we are helpless victims of circumstance.

PETER DAY.

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LETTERS

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

South India

The leading news item in your issue of March 23 announced an appeal for funds by Canon A. J. duBois . . . "to support lawsuits of continuing Congregationalists as well as continuing Anglicans against the Church of South India." That Canon duBois is leading the American Church Union in continuing opposition to the Church of South India is not news, but that he is urging the A.C.U. to give money for the lawsuits of continuing Congregationalists as well as continuing Anglicans is almost incredible news! One can understand, even though he does not agree with, opposition to the Church of South India on theological grounds. I am sure, however, it would be impossible for anyone who has seen the situation of the Church of South India at first hand to do anything but deplore the raising of funds for these dissident splinter groups, most of which have arisen as a result of non-theological factors and in many instances as a result of personal friction between certain individuals and their followers.

For example, in the early years of the life of the C.S.I. an Anglican layman carried on a campaign within his parish to prevent it from joining the C.S.I. on the grounds that the C.S.I. was not preserving the Catholic faith. He was quite successful in influencing a sufficient number of members of the parish to keep the parish out of the C.S.I. for some time. But when after long and careful consideration the parish voted to enter the C.S.I., the layman who had been so eager to see that the Catholic faith was upheld, joined the Seventh Day Adventist Church. Questions relating to rival leadership and clashes of personality are apt to be the rule rather than the exception when one looks beneath the surface in ascertaining the motivating causes of many of these splinter groups. . . .

Let no one be misled into thinking that supporting the lawsuits in South India will help preserve the Catholic faith. Such lawsuits only make more difficult the witness to Christ in all Churches, Catholic, Orthodox and Protestant — let alone any united witness in a country where there are only eight million Christians in a population of three hundred and seventy million people, most of whom are Hindus and Moslems.

(Rev.) GARDINER M. DAY
Rector, Christ Church

Cambridge, Mass.

Intercession for Jets

"Jets in the belfry" [L. C., April 20] may be a wonderful play on words calculated to catch the eye, but the prayer offered in this church for pilots, and crews as they wing overhead during services is no play at all. We have three Navy widows in the congregation who understand why we do it.

Instead of having a feeling of resentment for "those noisy jets that ought to fly somewhere else" burning in the hearts of parishioners, we use the noise period to do some definite and directed intercessory prayer. . . .

The Church needs to be with her people. If some of those people have to fly overhead

on Sunday, then let prayers be offered for their safety.

We're glad to have the Navy here. By parish directive, at least one of our 12 vestrymen must be a Navy man. It is a happy thing to see Navy fathers and mothers and children all together at the Family Eucharist. After all, they are people. . . .

I recommend the practice of stopping the service (except in a group action such as a hymn or the Creed) whenever a plane goes directly overhead at low altitude, and of having everyone bow the head and silently offer brief prayers that the plane crew may have a safe landing. Here in this parish of Holy Cross our congregation is urged to continue this practice during the week at home. Certainly this is one aspect of the Pauline admonition to pray without ceasing.

(Rev.) JOHN W. THOMAS
Sanford, Fla. Rector, Holy Cross Church

Misfit Clergy

The Rev. J. J. Hughes' letter [L.C., April 6] concerning Arthur Hunt's proposal for "clergy contracts" [L.C., March 16] disposed of Mr. Hunt's suggestion quite professionally. I thought Mr. Hunt's suggestion was not the solution to a serious problem (that of misfit and unfit clergy) but Fr. Hughes's dismissal of the problem itself is a far graver error.

Fr. Hughes says, "there is only one judge whom a priest must satisfy, and that is Almighty God." That is not a destiny peculiar to the clergy. Layman share it. . . .

I haven't heard anyone propose a perfect solution to the problem of misfit and unfit clergy. The elimination of misfit or unfit clergy would be a good approach. But isn't it questionable logic to say that a priest, is answerable only to God when he becomes a postulant on the recommendation of people, is trained by people and accepted for ordination by people, and is ordained by a bishop who is elected by people. . . .

JOSEPH BELANGER

Milton-Freewater, Ore.

Pension Fund Reserves: Too Big?

With the circulation of a new "plan" by the trustees of the Church Pension Fund, an opportunity is given to the whole Church to assess both the plan, and the Fund itself.

For the past 40 years, a host of clergymen, their widows, and their families have had just cause to be grateful to Bishop William Lawrence and his co-workers who set up the Fund. That fact should not blind us to some things about the Fund which should be corrected.

First of all is the philosophy behind it, which the Fund has in common with all insurance plans, namely that nothing is more sacred than the building up of large reserves. According to the report for 1956, the Fund had invested funds of nearly \$69,000,000 of which \$56,000,000 were "actuarial reserve liabilities." From these investments, the Fund received some \$2,300,000 in income to apply against pensions and other payments to beneficiaries of about \$2,850,000. Thus 80% of beneficiary payments came from invested funds. From the same report of 1956 we learn that income from all sources exceeded expenditures by some \$4,900,000, and that the investment portfolio was increased by \$5,974,000, which is 111% of the pension assessments for that year.

When 111% of pension assessments can be

placed in reserves, there is something drastically wrong with any insurance plan.

Again, reserves are figured at 2.75% but the yield is actually about 3.75%; hence the Fund makes a book profit of about \$650,000 on this one item, or 2% of the assessment income.

If the Trustees were to make a further evaluation of the ratio of assessments to pensions to reserves, and cut payments to reserves from the 111% of 1956 to a normal 60%, then assessments could be cut 15%.

They make much in the "plan" of the group nature of the Fund. Group plans are notorious money-makers for insurance companies. Let us look at an individual case rather than a group. A clergyman ordained at age 26 has 42 years to serve: at an average salary of \$5,000, including rectory, his pension premiums at present rates would total \$31,500, and his pension would be \$2,625. The accumulated \$31,500 would therefore pay his pension to age 80. Add simple interest of 3% — remembering that many years experience has netted the Fund a larger rate — and the accumulated individual pension would continue for another seven years, or until age 87. Yet Stowe's for 1956 reports the death of 437 clergymen at an average age of 71.6 years, or nearly 15 years less than our presumed individual case — a wide margin of profit (?). It is here the Fund has really profited enormously.

One can already hear the anguish of the good men who are the Trustees; they are good, but they have been misled into thinking the thoughts of the insurance executive that nothing is more holy than rapidly increasing reserves. They could increase the pensions and reduce the premiums at one and the same time, if they would scrap the antiquated actuarial tables that are so loaded in favor of reserves.

It has been said, and from actuarial experience I believe it possible, that if no more men were admitted to the Fund, and no more assessments collected, when the last relict of present members died in 2033 at age 103 there would still be nearly \$2,000,000 left. For whom? (Rev.) JOHN V. MCKENZIE
Rector, St. Matthew's Church
Worcester, Mass.

Light for Sacrament

Every once in awhile some one in our Church gets an idea which he thinks is an improvement over what has been done throughout the Catholic world for centuries and soon a flock of sheep follow with the result that the idea spreads to many of our churches. I refer to the use of a white light before the Blessed Sacrament. In some churches it cannot be distinguished from a practical lighting fixture, especially when it is on a bracket at the side of the sanctuary. The rest of the Catholic Church, even the Orthodox Eastern Churches to say nothing of the Roman Church, for centuries have used a red light to designate the presence of the Reserved Sacrament. Why must we confuse people by being different? . . .
Garden City, N. Y. FRANCIS CALDWELL

Living Church Columnists

In dropping the vestryman and the layman columns and retaining Searching the Scriptures, you are reverting to your former position, are you not, in which the laymen have nothing to find of interest in this magazine?

I am speaking of the plain ordinary guy, not the few and far between dedicated laymen. And the clergy find little time to spend reading the magazine, if they are trying to be of help to others. . . .

(Rev.) W. B. MACHENRY
Vicar, Church of Good Shepherd
Prospect, Ore.

Poverty and Christianity

In reference to Fr. Huddleston's article "God and Politics" [L. C., March 30], we all of course must agree that "the searing poverty of countries like India and Egypt and China . . . the kind of poverty which stalks the streets of Naples. . ." must be the concern of all Christians.

However, when one considers the ancient causes and background of that poverty it is obvious that human wretchedness and starvation was the lot of the average inhabitant of India, China, and Naples long before Washington and New York were ever dreamed of. We can well remember that the great scientific and economic efforts made by this country have done much to alleviate this misery and that to a significant degree this effort has been directed and supported by the tycoons of New York and Washington.

Therefore one wonders if Fr. Huddleston could spell out a more specific bill of particulars as to "the commercial avarice of the Christian tycoons of New York and Washington."

As one who has traveled in Asia and lived in Naples it appears to me that such pointed over-simplifications ignore other factors of even greater importance than the avarice of unidentified tycoons.

HENRY E. ECCLES
Rear Admiral, U.S.N. (Ret.)

Newport, R. I.

Degree for Women

As a trustee of the Church Divinity School of the Pacific in Berkeley, I have read with interest the recent announcement of the decision of the Episcopal Theological School in Cambridge to admit women students to the course of study for the Bachelor of Divinity degree [L. C., March 16] . . . In 1955 the Divinity School first granted the BD degree to a woman student, another received it in 1956, and two women received it in 1957. At present two women are registered for the degree and one of them will probably graduate in 1958.

PHILIP ADAMS
Attorney

San Francisco, Calif.

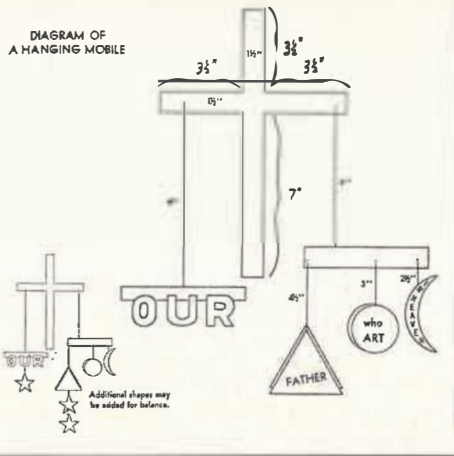
New Title for Clergy?

It appears that the Episcopal Church is lacking a proper honorary title to give to those priests who have born the heat and burden of the day and yet for one reason or another are unable to acquire the honorary doctor's degree from a seminary or college. While we would not wish the Roman "monsignor," (a title of honor conferred by the pope) yet some title of its equivalent would be well received in our Church. May I suggest the title "prefect" with the use of "Very Rev." before the name? Perhaps readers will have comments to make on this suggestion.

(Rev.) JAMES BRICE CLARK
Rector, St. Barnabas Church

Omaha, Neb.

May 11, 1958



A NEW VACATION CHURCH SCHOOL COURSE

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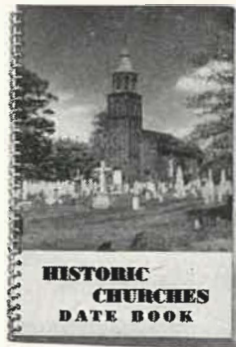
The Teacher's Guide outlines a two-week school, covering ten morning sessions of three hours each. Eight sessions discuss various phrases of the Lord's Prayer, with an additional session on "What Is Prayer?" and another on "Ways We Can Pray." Two optional pageants are provided which may be used in closing the Vacation Church School.

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O God, who, to show forth the wonders of Thy majesty, didst after Thy Resurrection from the dead ascend this day into heaven, in the presence of Thine Apostles, grant us the aid of Thy loving kindness; that according to Thy promise Thou mayest ever dwell with us on earth, and we with Thee in heaven; where with the Father and the Holy Ghost Thou livest and reignest ever, one God, world without end. *Amen.*

Gelasian Sacramentary, 5th-6th Cent.

Royal Chinese Testament

This silver-covered New Testament is one of four presented to the Chinese Imperial Family in 1910, three of which have disappeared. The volume is now in the library of the American Bible Society in New York. Each testament was bound with silver covers depicting different biblical scenes. This one represents the Ascension of Christ — the event commemorated by the Church on Thursday of this week, May 15th. Although the picture shows what appears to us to be the back cover, it is the front cover to the Chinese. The reverse cover also is of silver, showing a group of Chinese lions. When the books were made, a special introduction explaining Christianity — printed on red paper in pure gold — was bound into the book.



RNS

The Living Church

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

May 11, 1958
Rogation Sunday

Methodist-Episcopal Talks on Intercommunion Proceed

A joint press release issued by the commissions of the Methodist and Episcopal Churches conducting discussions on unity declares:

"Because of the common heritage of the two Churches, it has been possible for the commissions to conduct their discussions on the basis of the following presuppositions thought to be held in common by both Churches:

"(1) There is but one universal Church of Jesus Christ, who Himself gives unity to its members. The unity of the Church must be visibly manifest in faith and order: in worship and common life.

"(2) The Episcopal Church and the Methodist Church are both within the Holy Catholic Church, and their individual baptized members are mutually recognized as members of Christ's Church.

"(3) Since no communion in divided Christendom alone can embody the fullness of the universal Church, both Episcopalians and Methodists would expect to come closer to that fullness through the sharing of the gifts of God in fellowship and intercommunion with one another.

"(4) Churches of both communions seek to express their convictions of historic continuity with the Church of apostolic times. The chief instruments of this continuity are: the ordained ministry, Holy Scripture, preaching the Gospel, doctrines and creeds, the dominical Sacraments of Baptism and Holy Communion, and a life in corporate fellowship.

"(5) The intercommunion which is being sought is to be understood as the mutual and reciprocal sacramental communion between the two Churches. It includes the possibility of the interchange of ministers as celebrants and the privilege of communicant members of each to participate fully in the services of Holy Communion in churches of the other.

"(6) Each Church recognizes the ministry of the other as having been used by God for the witness of His Word, the care of His people, and the upbuilding of His Church. But the ministry of neither Church is at present universally accepted in scope and authority in the visible Church.

"Conversations between the two commissions began in 1942, and actual negotiations have been continuous, with joint meetings once or more annually, since 1948. The agreed basis of discussion since 1948 has been the exploration of possibilities of intercommunion as an approach to organic union.

"Each commission will ask that it be continued by its governing body so that a more

concise plan may be worked out to insure a better understanding of the doctrines and practices of the other Communion and through which there can be a mutually satisfactory unified ministry of the two Churches.

"The report of the Joint Commission on Approaches to Unity will be presented to the General Convention of the Episcopal Church when it meets at Miami, Fla., in October of this year. The Commission on Church Union of the Methodist Church will report to its General Conference which opens in Denver in April, 1960."

The commissions issuing the statement are the Commission on Church Union of the Methodist Church and the Joint Commission on Approaches to Unity of the Episcopal Church. Bishop Gibson, Coadjutor of Virginia, is chairman of the latter commission. Among the other members of this commission are Bishops Horstick of Eau Claire, Kinsolving of Arizona, Lichtenberger of Missouri, and Powell of Oklahoma.

The Rev. Donald MacAdie Elected Newark Suffragan

The Rev. Donald MacAdie, rector of St. John's, Passaic, N. J., was elected suffragan bishop of the diocese of Newark on the first ballot at a special convention, called by Bishop Washburn, the diocesan, in Trinity Cathedral, Newark, April 29.

Whereas the names of seven priests had been sent in to an unofficial committee of clergy and laymen before the convention (four clergy of the diocese of Newark, and three outside the diocese), only two were nominated before the balloting began. One clergy vote was cast for the Rev. Dr. Thorne Sparkman of Bryn Mawr, Pa.

	Clergy	Lay
Number of votes cast	143	117½
Necessary to elect	72	59
Rev. DONALD MACADIE	93	83
Rev. WELLES ROYCE BLISS, Rector, Grace, Nutley, N. J.	49	34½

The election was made unanimous.

The Rev. Donald MacAdie is 58 years of age, was born in Bayonne, N. Y., the son of John and Ella Jordan MacAdie. He attended Kenyon College, Bexley Hall, and the General Theological Seminary. He was ordained deacon in 1924 and priest in 1925. His first wife, Ruth A. Comer, died; and he is married to the

former Helen L. Meyer. He has one son by his first wife.

For five years he was rector of St. Mary's Church, Haledon, N. J., until in 1929 he became canon and executive secretary of the social service and field departments of the diocese of Newark. Two years later he became rector of St. John's, Passaic, where, under his leadership, the parish has grown in size and influence, not only in the city of Passaic, but in Passaic county also.

He was chairman of the committee set up to make a survey of the diocese of Newark and plan its strategy in the urban and fast-growing suburban areas, laying the groundwork for a successful Episcopal Advance Fund, oversubscribed by a half million dollars.

National Council Takes Significant Action

by BILL ANDREWS

(For earlier National Council news, see last week's LIVING CHURCH)

National Council's last full-dress meeting before General Convention (and its last under the presidency of Bishop Sherrill) hammered out a significant series of policy and budgetary measures in sessions at Seabury House late last month.

Highlights of the session were:

✓ Adoption of a proposal for a new, mass-circulated magazine for the Church, to be financed by a \$600,000 increase in the capital funds drive, and to be administered by a board elected by National Council [see LC last week].

✓ Adoption of a statement on the regular budget for the next triennium [see text, p. 11].

✓ Changes in name and some reassignment of duties in the work with women and laymen [see below, and last week's LC].

✓ Transfer of the work of the Committee on Recruiting to a new Unit of Church Vocations functioning under the authority of the Presiding Bishop.

Most of the major actions were taken in executive session, with the press barred, so only the results and not the nature of deliberations is available.

Men and Women

Most dramatic news was the change in the name of the Woman's Auxiliary, and



Dr. Harper

Mrs. Sherman

accompanying changes in organization. In becoming the General Division of Women's Work of the National Council, the Auxiliary becomes an integral part of the National Council's organization. Under this new plan, the educational work of the W.A. is being taken over by the Department of Christian Education, and Miss Avis Harvey, who has been education secretary of the W.A., becomes an associate secretary in the Christian Education Department. The W.A.'s social relations work is being transferred to the Department of Christian Social Relations, and Miss Katherine Guice has been appointed to that department. Miss Dorothy Stabler, W.A.'s secretary for supply and social relations, will concentrate on the supply work.

Effects of the change on the work of diocesan and parish W.A.'s will be considered at the next Triennial Meeting, said Mrs. Arthur M. Sherman, executive director of the Women's Division.

Government of the division will be in the hands of eight members elected to represent the provinces, eight members elected by the Triennial meeting, one member apiece sent by the Girls' Friendly Society, the Daughters of the King, the Episcopal Service for Youth, and the Church Periodical Club. The women will continue to have four members on the National Council.

A similar change was voted for the laymen's work. The Presiding Bishop's Committee goes out of existence, to be replaced by the General Division of Laymen's Work. The Rev. Dr. Howard Harper continues as executive secretary. The division will have four members appointed by National Council, eight provincial chairmen, and the old committee's three members-at-large.

[For editorial comment, see page 20.]

Reports from Abroad

Council heard two informal reports. One, made by the Rev. Pitt S. Willand, dealt with the Middle East. He called the situation there "a gloomy picture," and said that Christianity in the Middle East is "losing ground to a revitalized Islam, but most heavily to secularism." The Rev. Philip T. Zabriskie reported on a recent trip to the USSR to set up student ex-

changes. He reported "a total ignorance of the Christian religion on the part of almost everybody we talked to."

Wise Owls to Addinsell

H. M. Addinsell, long the Council's treasurer, announced that he did not wish to be considered for reelection at the next General Convention. He was given two wise owls made of crystal by Council members in appreciation of his able service to the Church.

In other business the National Council appointed:

The Rev. Arthur E. Walmsley as executive secretary of the Division of Christian Citizenship in the Department of Christian Social Relations.

The Ven. David B. Reed as assistant to the director of the Overseas Department.

Carman St. John Wolff, former missionary to Brazil, as associate secretary for Christian Education in charge of aid to Overseas Missionary Districts' Departments of Christian Education.

Transferred:

The Rev. Richard U. Smith from associate secretary in the Christian Education Department's Division of Leadership Training to editor of *Findings*, the Department's magazine for leaders in Christian education, effective May 1.

The Rev. Ira A. England from Special Consultant on Materials for Very Small Church Schools to associate secretary in the Unit of Evaluation, effective May 1.

Reelected:

To represent Province One (New England) on the National Council: The Rt. Rev. Walter H. Gray, Bishop of Connecticut.

Received the resignations of:

The Rev. Vine V. Deloria, assistant secretary in charge of Indian Work in the Division of Domestic Missions and Church Expansion.

Ellen B. Gammack, as personnel secretary of the national Woman's Auxiliary staff. Her resignation was accepted by the Council "with deep appreciation for her 23 years of service to the Church."

Florence L. Newbold as senior high editor in the Christian Education Department's Division of Curriculum Development.

U.S. Food May Aid Poles through CWS

Underfed Poles may be eating U.S. surplus food if current negotiations and surveys are successful. At the end of April, three representatives of Church World Service and the World Council were in Poland negotiating with the government and Churches there to learn whether a share-our-surplus plan can be established.

Representatives of the Episcopal Church, who are members of the board of Church World Service, have been active in the consideration of such a program and in discussing possible cooperation in the U.S., through the Polish National Catholic Church.

NEWS BRIEFS

HIPPOLYTUS IN WISCONSIN: Town and Country conference in northern Wisconsin last month was treated to demonstration of Christian initiation rites as given in the 3d century liturgy of St. Hippolytus. To questions on what this rite has to do with modern rural work, participants replied, "Everything," and promised to give LIVING CHURCH an article explaining this cryptic statement.

MISSIONARIES AND JOBS: Repeatedly, in letters, conversations and published comments, the question of the placement of former missionaries returned to the States has come to the attention of THE LIVING CHURCH. All the complaints agree on one point: the worker (clerical or lay) who devotes some years to foreign missionary work for the Church returns home to face the fact that there is no agency established to help him find work. A particular problem is created by the fact that the missionary's absence abroad often cuts him off from the kind of job-finding contacts available to those whose careers have been entirely Stateside.

CHAPLAINCY ATTACKED: Once again, the civilian chaplaincy to the cadets of the U.S. Military Academy at West Point is under attack. Resolution was adopted by the Military Chaplains Association last month calling for filling of the post by a military chaplain through "regular channels." Since 1898, the chaplain has been an Episcopal clergyman.

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.

May

11. Holy Cross Monastery, West Park, N. Y.; St. Luke's, New York, City; St. James', Jamaica, N. Y.
12. Christ Church, Yonkers, N. Y.
13. Church of St. Mary the Virgin, New York City; Canterbury House, Coral Gables, Fla.
14. Church of the Good Shepherd, New York City.
15. The Rev. Alfred M. Smith, Jenkintown, Pa.; St. Andrew's, Los Angeles, Calif.
16. St. Mark's, Port Limon, Costa Rica; St. Joseph Station, Yankton Mission, S. D.
17. St. Paul's Cathedral, Springfield, Ill.; Trinity Church, New Castle, Pa.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

May

11. Grahamstown, S. Africa
12. Guiana, S. America
13. Guildford, England
14. Haiti & Dominican Republic
15. Harrisburg, U.S.A.
16. Hereford, England
17. Hokkaido, Japan

Statement of National Council on Proposed Budget

Text

At the spring meeting of the National Council before the General Convention of 1958, we deem it our responsibility to state for the Church the thinking which has led to the proposed budget for the next triennium to be laid before the Church in October. We therefore ask your careful consideration of the following:

(1) An important function of your National Council placed upon us by the Church is the initiation of the budgeting process prior to each General Convention. Obviously that process originates with the administrative staff who begin their work several months prior to the February meeting preceding General Convention. Much pruning of the proposed budget takes place before it ever reaches us for our consideration.

(2) In fulfilling our part of the process we have in mind both the people of the Church, whom we represent, and the needs as we see them. We are bishops, priests, and lay people from local parishes and dioceses. We come from all sections of the Church and all kinds of local situations and know the reality of local problems in parish, diocese, and missionary districts. That is, perhaps, the chief asset we bring to membership on the National Council. We are in every sense part of you and not some mysterious "they" separate and apart from the "we" which is the Church.

(3) We should fail, however, in the purpose for which the National Council was created if in our terms of office we did not become more aware of the tasks which only the whole Church can perform, acting in her total corporate capacity. One cannot serve on the National Council without having his horizons broadened and his conscience troubled by the contrast between greatness of opportunity and the smallness of our response. It is not for us to decide what the Church shall do about opportunities and needs, but it is our duty to point them out and evaluate them so that the Church in General Convention can decide. This we have done in the proposed budget for the next triennium. As with our local parishes and dioceses, this is expressed in dollars and budgets, although in comparison to the figures we are used to at home they look large. We have not been sentimental in arriving at these amounts, but hard-headed and critical, since we shall have to share in the raising of the money back home. We are mindful also of the tremendous efforts which in parish and diocese are furthering the total mission of the Church just as truly as the National Council and General Convention further that mission.

(4) Turning to the proposed budget to be acted upon by General Convention our best judgment indicates the need for an annual increase of nearly \$2,000,000 for the next triennium. This represents *no addition to the administrative staff of the National Council*, and none but normal salary increases on the pay scales previously adopted. Looking at major increases in departmental salaries we find the following meaning behind some of the figures:

(a) Home Department. Long overdue increases in salaries of missionaries in the field (\$80,000). A more serious attempt at college work (\$174,000). Strengthening of our ministry to the armed forces (\$32,000). Increased

appropriations to aided dioceses and missionary districts (\$22,000). American Church Institute for Negroes (\$119,000).

(b) Overseas Department. Much needed increases in travel, medical, and other allowances for our missionaries, strengthening of theological seminaries in mission fields, work in new district of Central America (\$512,000 total).

(c) Christian Education. Increase spread over the several divisions, \$110,000.

(d) Christian Social Relations. The increasing demand of the Church for assistance in the facing of the complex problems of society accounts for the following: training institutes and programs, \$13,500; scholarships for specialized training of Churchmen, \$20,000; increased travel and leadership of conferences by staff members, \$12,343; continuation of experimental demonstration projects in Urban-Industrial Division previously financed by foundation grants, \$25,000.

(e) Promotion Department. The only major increase is in the important field of radio and television production and broadcast training, \$61,000.

The most significant fact is that \$1,400,000, of the total increase proposed is applicable to our missionary work at home and overseas. We wish this meant a real advance, but when we remember our budget in 1931 was \$4,200,000, and the proposed amount for 1959-61 is a little more than twice as much per year, we realize we are hardly holding the line in terms of dollar value.

In figuring proposed quotas should this budget be adopted, the "weights" used are those determined by General Convention. We cannot change them. If, therefore, a diocesan quota exceeds in percentage increase the overall increase of 29% it is because of a similar increase in that diocese's own budget.

It has seemed wise to consider only the regular budget in this statement. We feel the capital needs of the Church, including the proposed new Church magazine, deserve a special statement of equal importance which will be issued shortly.

The above does not purport to be a complete analysis of the proposed increases but only the major ones. As we have studied the figures we are impressed with the fact that the actual cost of central administration remains the same. If this budget were to be adopted almost all this additional money would be spent out in the field or for the benefit and help of all of us concerned with the task of the Church where we live and work and worship. It represents our best critical judgment as your elected representatives charged with responsibility to present a program of work to the Church for study and ultimate decision at General Convention.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$8,132.87
Receipts Nos. 1593-1601,	
April 23 through 29	254.00
	<hr/>
	\$8,386.87

Tornadoes, Hail, Harass Weather-Beaten Texas

by MRS. R. L. BROOKE

April 21, a day dear to the heart of all Texans as the day of the glorious victory at the Battle of San Jacinto, will be remembered for the next few years as the day of the baseball size hailstones. At 5:15 in the afternoon brackish green clouds lowered over much of North Texas. Then came the rain and hail.

The small town of Hubbard, about 75 miles south of Dallas, was the target for the worst of the hail, while a tornado was hop-skipping 40 miles away.

Only five years ago the devoted parishioners of the Church's mission in Hubbard planned and executed the removal and remodeling of an unused railroad depot into a parish house. Much of the work these people did themselves. They were aided financially in this work by the Town and Country Institute of the National Council and the Centennial Fund of the diocese of Dallas.

Then came the hail. Only a few minutes after the storm subsided, many of the parishioners converged upon their church, St. Alban's, to see what damage had been done. The roofs of both the church and the parish house were gutted with holes. Every window on the north side of both buildings was broken. Glass was everywhere. And there was more hail inside of the buildings than there was outside, or so it seemed. The pews were dangerous to touch or sit on, for microscopic slivers of glass were embedded in them.

The organ was greatly damaged. The altar and the sacristy escaped damage thanks to their closed surroundings.

Blows like this are hard for a mission to overcome, and they are especially hard to bear when the people of the mission have so recently completed the work destroyed. But one thing these people of St. Alban's, Hubbard, Texas, are thankful for: the corn and maize is already up about eight inches in the fields; had the hail struck in the countryside instead of in the town their crops would have been ruined.

On April 26 the rains came to Texas, as they had one year ago to the day. Coincidental, perhaps. The same streets were flooded, the same sections evacuated. Most folks thought it wouldn't happen again for at least 10 years. So far the churches of the diocese of Dallas have escaped flood damage. However, more rain is forecast, and tornado alerts are daily occurrences. One small tornado hit near McKinney, Texas, on Sunday afternoon, April 27, but little or no damage was done.

So spring comes to Texas, turbulent, fearful, spring. Is it any wonder that here in Texas the weather is the prime topic of conversation?

DIOCESAN CONVENTIONS

SOUTH CAROLINA. At the convention of the diocese of South Carolina in May of 1957 two resolutions concerning the National Council of the Churches of Christ in America were introduced. Because of this an ecumenical commission was established by the convention to study this problem.

Various incidents reported by the press concerning the actions of the NCC and remarks of some of the members prompted St. Andrew's Parish Church, Charleston, S. C., to again introduce a resolution of withdrawal from this body. The withdrawal motion was to ask General Convention to seriously consider breaking all ties with the NCC. This resolution was introduced and tabled by the convention meeting at Summerville, S. C., in St. Paul's Church on April 22-23, 1958 [L. C., May 4]. The report of the ecumenical commission was also introduced, and it was passed. It petitions General Convention to have delegates to the NCC elected one-half by General Convention and one-half by provincial synods and calls for various NCC reforms.

The convention set a minimum goal of \$25,000.00 for the 1959 Advance Fund for capital needs.

ELECTIONS. General Convention deputies: clerical, E. B. Guerry, S. Tisdale, L. C. Magee, W. S. Stoney; alternates, E. J. West, E. Travers, J. R. Horn, J. M. Barr; lay, J. R. Sosnowski, B. A. Moore, T. E. Dargan, Jack Wright; alternates, P. G. Porcher, W. M. Hart, Jack Frierson, and H. Q. Foster.

Standing Committee: clerical, T. S. Tisdale, E. B. Guerry, M. E. Travers, E. J. West, R. J. Hobart; lay, J. R. Sosnowski, H. Q. Foster, Jack Wright, B. A. Moore, H. P. Duvall.

Executive Council: clerical, R. C. Baird, E. C. Page, J. W. Hardy, M. C. Reid, and G. M. Crum; lay, W. Lee, Jr., F. J. Fishburne.

SALINA. A proposal to change the name of the missionary district of Salina to the missionary district of Western Kansas was rejected at Salina's convocation. The change in name was proposed by Bishop Lewis of Salina in his annual address.

The district chose a committee to study the relationship of Christ Cathedral, Salina, to the district and the place of the cathedral chapter.

Nine questions applying to the district were answered by Bishop Lewis:

(1) "Don't you expect too much of the laity?" "The clergy are less than 1% of the Church, the laity are more than 99%."

(2) "Do you believe in rotation in office?" "Let's distribute the responsibility."

(3) "What do you mean by business methods in religion?" "Such things as a reserve fund for emergencies, adequate protection for capital funds, adequate insurance, properties in good shape."

(4) "Why do you always talk about money?" "Our money is a trust from God."

(5) "Are the Episcopal Church and evangelism compatible?" "Too many look upon the Church as only meeting their own personal needs."

(6) "Aren't you an agent sent out from

New York?" "My election was by the House of Bishops, not by the National Council. The National Council has spent \$296,590 in this district in the past 10 years. It has designated one-half of the children's missionary offering of 1957 for the district of Salina. It ought to be interested!"

(7) "Are you trying to change the Churchmanship of the district?" "My loyalty is to the Protestant Episcopal Church of the United States of America. Tradition must occasionally be held up to the light as we ask 'does it meet the present-day need?' Our Lord dared to cross tradition."

(8) "Aren't you trying to make progress too fast?" "There are 2800 communicants of the Church in a population of 550,000."

(9) "Aren't you planning to move to Great Bend and make St. John's Church the Cathedral?" "This is a figment of the imagination. I have said that unless public transportation out of Salina is improved I must get more to the center of the district."

New highs in missionary giving in 1957 were reported at the convocation—\$13,397 was contributed for missions, and \$11,637 for the district assessment.

Bishop Lewis was given a check for \$1000 for his trip to Lambeth "with more to come." Convocation voted to put \$200 a year into the proposed district budget toward sending the Bishop to future Lambeth conferences.

ELECTIONS. Appointed to Council of Advice: Rev. H. J. Weaver, Rev. Claude Johnson, A. G. Schneider, Jr. Appointed to Executive Board: Howard Blachly. Elected to Executive Board: the Rev. Donald Pierce, Dr. Earl Good.

NEW MEXICO & S.W. TEXAS. Bishop Kinsolving of New Mexico and Southwest Texas announced to convention that a contract has been signed with R. C. Dennis, head of a professional fund raising firm, to raise a half million dollars, most of which will be put into a revolving fund from which parishes and missions may borrow for construction purposes.

The bishop also announced that the Rev. Paul Saunders will become the first full time university chaplain assigned by the diocese at the University of New Mexico, Albuquerque.

ELECTIONS. General Convention deputies: clerical, Lawrence Cantrell, Henry Seaman, Charles Conder, Charles Fish; alternate clergy, E. A. Skipton, Robert Davis, George Strakey, Robert Gibson; lay, William Gilbert, William Ikard, Shelby Hogan, L. R. Harding; alternate laymen, Robert Folk, Robert Skinner, Edmund Ross, George Hunker.

SPOKANE. At its annual convocation in Walla Walla, Wash., the district of Spokane voted to assume self-support within the next triennium, preparatory to applying for diocesan status in 1961. The executive council was told to study the feasibility of a capital funds drive of \$260,000, to be submitted to the next convocation. St. David's, Spokane, was admitted as a parish and St. Stephen's, Spokane, as a mission.

ELECTIONS. General Convention deputies: Rev. R. L. Baxter, F. S. Barrett Jr. Provincial synod: clerical, W. H. Peckover, Eric Jackson, W. G. Greenfield; laity, R. O. Barton, Charles Benson, Harry Hudlow.

One Melish Moves, One Stays; Church Opens

May developments in the Holy Trinity (Brooklyn) case were:

Bishop DeWolfe of Long Island announced that the church would open for services on May 4, after being closed since July.

The Rev. William Howard Melish announced his intention to move out of the rectory in obedience to a court order.

The Rev. Dr. John Howard Melis apparently intended to remain in the rectory and continue his court fight for possession.

Bishop Thomas Almost Attends Third Lambeth

The Rt. Rev. Richard Thomas, D.D. Bishop of Willochra, South Australia, died in a hospital in England at the age of 76. Dr. Thomas was in England to attend his third Lambeth Conference.

He was a Welshman, educated in Wales and at the House of the Sacred Mission, Kelham, England.

Church School Students Win Merit Scholarships

Fourteen students of Church-related secondary boarding schools won four-year college scholarships under the National Merit Scholarship program. The Church school scholars won 1.4% of the Merit Scholarships, although their schools had only 0.2% of the total high school enrollment. Thus the Church schools' record was seven times better than the numbers would have been expected to produce [see next page].

More than 256,000 students — about 17% of the country's high school senior enrollment — entered the competition from 13,750 high schools. About 7,400 of these survived two rigorous college aptitude tests. From these finalists, a committee chose 1000 scholarship winners on the basis of evaluations of academic records, leadership, citizenship, and extracurricular achievements.

Scholarships administered in the program are given by 75 companies; foundations, and other groups, and by the National Merit Scholarship Corp.

Amounts of scholarships are not announced, since they are based largely on the need of the winner's family. A wealthy winner receives \$100 a year, while the child of a family in great need might receive up to \$2000 a year.

The winner chooses his own college, and the Merit program includes a grant to the college to cover the excess of costs.

Another winner was Stephen T. Andrews, son of THE LIVING CHURCH's executive editor, who attended public high schools in Montana and Milwaukee and will go to Antioch to major in psychology.

Winners of Merit Scholarships from Church-related Schools

Name	School	Home	College	Major Interest
Calvin W. Farwell	St. Paul's, N. H.	Norton, Conn.	Harvard	Nuclear Physics
Ronald A. Cordero	St. Alban's, D. C.	Washington, D.C.	U. of Penn.	Undecided
Mary C. Putney	Nat. Cathedral Sch., D. C.	Medford, Mass.	Swarthmore	Language
Howard H. Kaufman	Cranbrook Sch., Mich.	Flint, Mich.	Yale	Pre-Medicine
Donna M. Mills	Brownell Hall, Neb.	Lincoln, Neb.	Carleton	Mathematics
Rollin C. Newton, III	St. Andrew's, Del.	Rumson, N. J.	Calif. Inst. of Tech.	Metallurgy
Katharine T. Norden	Cathedral Sch., of St. Mary, N. Y.	Jericho, N. Y.	Mt. Holyoke	History
Meredith M. Brown	Groton Sch., Mass.	New York, N. Y.	Harvard	Pre-Law, History
David L. Woodruff	Kent Sch., Conn.	Sharon, Pa.	Harvard	English
Henry L. Scantlin	Sewanee Military Academy, Tenn.	Knoxville, Tenn.	Wesleyan U.	Physics or Mathematics
Moncure G. Crowder	Episcopal H. S., Va.	Blackstone, Va.	U. of Va.	Electrical Engineering
Christine M. Whitehead	Chatham Hall, Va.	Chatham, Va.	Bryn Mawr	Natural Science
Harriet C. Whitehead	Chatham Hall, Va.	Chatham, Va.	Bryn Mawr	Psychology
R. Dufaney Ward, Jr.	St. Christopher's, Va.	Richmond, Va.	Princeton	Pre-Law, American History

Churchmen Want to Know But Do Not Read Books

by the Rev. DONALD E. BODLEY*

"I want to know more about the Church — its faith, its history, its worship." "I want to learn more about the Bible." "What does the Church say about the social issues of our day?"

These and hundreds of similar questions are being asked every day by people in the Church. Certainly these questions need to be answered in our lives and experiences. But a question in return is indicated: "When was the last time you read a book concerning the Church?"

A recent survey [conducted by Seabury Press] of reading habits of Episcopalians shows that the average Churchman reads less than one book per year concerning the Church or its teachings. Indeed, figures gathered by one publisher [Seabury] which serves the Episcopal Church indicate that among the one and one-third million potential readers of Episcopal oriented literature, only some 900 purchased a book on the New Testament which was especially geared to the layman.

Why wasn't it read? Was it not interesting? Was it overpriced? Wasn't it well publicized? These questions only tend to cloud the real issue: Even though today there is reading for most everyone, *Episcopalians aren't reading books!* We don't read. We find time to do everything else, but we don't find time to sit down with a good book.

Many of us would rather go to some study program where we expect a leader to "learn us" (learn-for-us). We want him to spoon feed us with a "pre-digested literary pabulum" which requires a minimum amount of involvement and effort.

And yet we know all too well that in the learning process there is no real learning unless there is real involvement on the part of the learners. (Please note: We are not discouraging study groups; we are making a plea for their proper use!)

Today, as perhaps never before, good literature, fine books are coming out of our publishing houses. The questions we are asking are being answered by hundreds of dedicated and informed authors who do not so much want to answer our questions for us as to help us find the answers for ourselves, because they realize that ultimately all questions must be answered within some context that makes them live.

The heritage of the Faith across the centuries, as well as its operation in our own times, is locked up in the printer's form and bound in covers stamped with gold titles. Let's liberate the faith from this kind of bondage and give it a chance to live in our lives by seeking it out — now!

*Assistant director, Department of Christian Education, diocese of Michigan.

AROUND THE CHURCH

COLORADO WAS THE CHOICE of the Rev. Daniel Corrigan, D.D., 61, and he was consecrated suffragan bishop of that diocese on May 1. Dr. Corrigan was faced with the choice of being bishop of Quincy or suffragan of Colorado when those two dioceses elected him on the same day [L. C., February 23]. Site of the consecration was the Cathedral Church of St. John-in-the-Wilderness, Denver, Colo. The Presiding Bishop was consecrator, and Bishops Minnis of Colorado and Horstick of Eau Claire were co-consecrators.

THOUSANDS OF CHURCHPEOPLE from Southern California braved intense heat and blazing sun to throng to Hollywood Bowl, Los Angeles. The occasion was a service of thanksgiving and dedication. It opened a three-day diocesan celebration of the 10th anniversary of the consecration of the Rt. Rev. Francis Eric Bloy, D.D., S.T.D., as third bishop of Los Angeles. More than 300 vested clergy, including seven bishops of the Church, and a 250-voice choir took part in the service. All joined in giving thanks for the steady

growth and wide expansion of the Church in Southern California. The service was telecast live with Robert Young, actor and Churchman, as narrator.

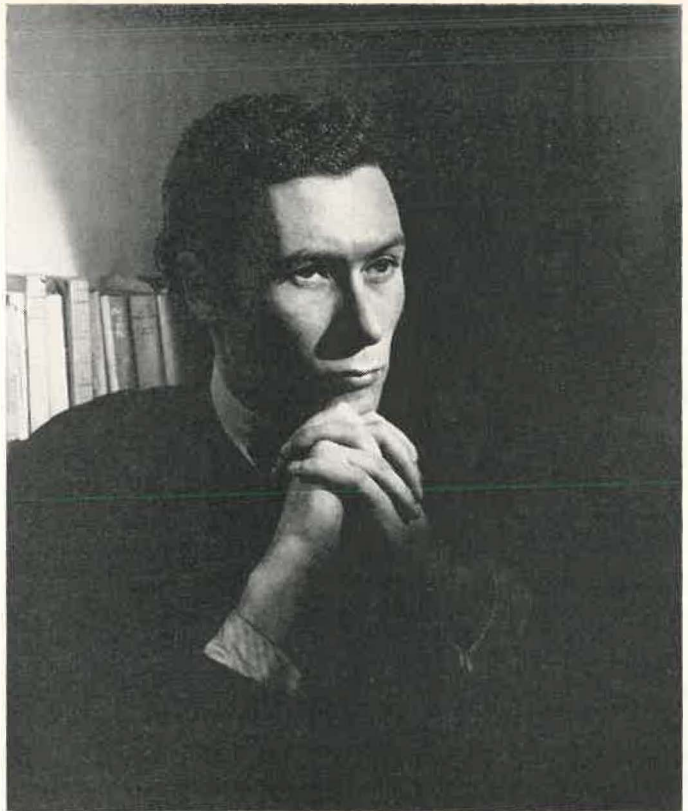
During the decade of Bishop Bloy's episcopacy residential areas have been growing up overnight in former ranching areas.

AS A WORKING NEWSPAPERMAN, Churchman Louis Cassels ranks high in his field — highest in the opinion of two national organizations. His work as religion editor of the United Press was recognized by the National Religious Publicity Council when it gave him honorary life membership in the Council and its "award of merit" to the U.P. Almost simultaneously Religious Heritage of America, Inc., awarded Mr. Cassels the 1958 Faith and Freedom award, which goes annually to the reporter who has, in the opinion of a committee of judges, contributed most to the preservation of America's heritage of religious freedom. Mr. Cassels is a vestryman and Church school teacher at St. John's, Norwood Parish, Bethesda, Md.



Hollywood Bowl: the sun blazed for the bishop's anniversary.

The Angry Young Men



John Osborne, author of the play "Look Back in Anger"

Who Are They?

What Are They Angry At?

What Can Be Done About It?

By Martin P. Miller

Nobody can be bothered. No one can raise themselves out of their delicious sloth. . . . Oh heavens, how I long for a little ordinary enthusiasm!" These lines appear in a play which opened last fall on Broadway to great critical and box office acclaim and which is the subject of much discussion today. The play is called *Look Back in Anger*. The author is an Englishman, John Osborne. The generation he speaks for is called "the angry young men."

Although the current trend among literary critics is to apply this name to England's young writers and to refer to their American counterparts as the "Beat Generation," a look at both groups reveals that they are alike, and that the title, "the angry young men," could as well have originated here as in England. (Actually, no one is sure which side of the Atlantic did coin the phrase.)

For the sake of simplicity, I use this

latter name only, rather than coupling it with "beat generation." However, I am not referring to American or English writers and their followers, but to these young people wherever they may be; for they are to be found in the United States, England, France, Germany, and Japan. Unfortunately, no one nation can make sole claim to them.

The questions, then: Who are they? At what are they angry?

The first of these questions is easier to answer, perhaps, than the second. Being 30 years old myself, I am in the same age group as these people, though perhaps toward the elder end. They start in their mid-twenties, go not too far into their thirties. Most of them did not fight in World War II. A good number of them, however, did see duty in Korea.

And just about all of them have seen military service as a result of the draft.

Why, then, are they "angry"? As I said, this is not easy to answer. And this difficulty stems not from the fact that one is not "angry," too; but from the fact that they themselves are not entirely sure. Like the generation of the 20's, about whom they all have read, and who awoke one morning to discover they were "lost," and enjoying it — so today's generation discovers that it is "angry" and proceeds to adopt this emotion as a title. And, yet, why?

As a group, they reached maturity (legal maturity, that is) either in the service or facing the fact that they would be drafted. They were adolescents during World War II and were either juvenile delinquents or normal teenagers doing



T. S. Eliot
who has found
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their "bit" for the war effort. They heard the speeches, saw the movies, listened to the reports of victory, joined in the hope for promises of a "better world." Needless to say, the latter situation never came about. The "better world" is worse than anything they knew — no great war, no great effort being demanded, only "little" wars and bigger bombs.

And so these young men are angry at all this. The world is not what it ought to be. And almost without thinking one is perhaps tempted to say, "Damn it, they have a right to be angry." But do they? I'm one of them, age-wise, and I can feel no empathy.

No Good Causes

Observing them from the outside, it seems that the words quoted at the opening could well be their official slogan. *They cannot be bothered.* They lack enthusiasm for anything. And this lack of enthusiasm they latch on to as some great discovery. For them it is remarkable that others have not discovered that there is nothing worth being enthusiastic about. Well, they are wrong on two counts. They are not the first to make the discovery, and the discovery itself is not a valid one.

Their predecessor, "the lost generation," found nothing about which it could be aroused, either. And T. S. Eliot, speaking for them in poetry, summed it up when he said "Here I am an old man in a dry month / Being read to by a boy, waiting for rain. / I was neither at the hot gates / Nor fought in the warm rain."* Here is the same feeling that John Osborne expresses in his play when his hero says, "I suppose people of our generation aren't able to die for good

causes any longer. We had all that done for us in the 30's and 40's, when we were still kids. There aren't any good, brave causes left."

Eliot, however, found that there still were "good causes" left. As early as 1922, in *The Waste Land* he indicated that the *Way* led through the Church. For him, at the outset of his poem April is a cruel month "stirring dull roots"; but when he reaches the end of the poem, the arid, waste land is at his *back* and he sits on a shore, fishing. (Surely, a life-filled symbol.) And his final words, speaking as they do of giving ourselves, sympathizing, controlling and having the "peace which passeth understanding,"† indicate a spiritual awareness which matured poetically into "Ash Wednesday" and personally into Eliot's conversion and embracing of Anglicanism.

I write at some length of Eliot because many of the "angry young men" read and quote him. Particularly are they fond of quoting from *Prufrock*. Yet, they never seem to realize that Eliot wrote this poem around 1917 — and they are totally unaware of his later development, or that he is now a devout Churchman. Those who are aware of this latter point dismiss it as Eliot's escape.

"Hallelujah! I'm Alive"

So here, then, are "the angry young men," lacking worlds to conquer, finding nothing worthwhile, acting rude and sloppy, and demanding that everyone else put up with them, because the world they have inherited is so miserable. At

†The last two lines: "Datta. Dayadhvam. Damyata." (from the Sanskrit and meaning "Give. Sympathize. Control.") "Shantih. shantih shantih" (Eliot says, "The peace which passeth understanding" is our equivalent.)

times, it is difficult to keep from just shaking them or ignoring them, but this the Church cannot do; for they are the young people of today and they are in need of the Church.

Here in the Church will they find the enthusiasm they are so hungry for. In the very words of the Church's liturgy, they will hear the Hallelujahs for which their high priest yearns when he says: "I want to hear a warm, thrilling voice cry out Hallelujah! Hallelujah! I'm alive!"

How can the Church reach them? Without too much difficulty, really. These people are waiting expectantly, though they would be the first to deny this. However, the very name they give themselves is descriptive of a vibrant, tumultuous emotional state. Anger is a good thing — if it is creative. Surely, our Lord was angry when he cleansed the Temple. If these young men are really angry, then they are not without the emotions they claim to have. The trouble with them is that they are not angry. They refuse to become devoted to any cause — and devotion to a cause is a concomitant to anger and also to dissatisfaction with the status quo.

But they claim anger. They want to think of themselves in this way. And the Church must begin there, as it always has, with things as they are. It must fulfill a twofold witness. Crying out, with the glory of her ancient ritual, ". . . Heaven and earth are full of thy glory. . . ." the Church must proclaim the message of the Incarnation. God in the person of His Son dwelt among us — the creation was redeemed. Life is infused with joy. A Christian can say, "Hallelujah! I'm alive." As W. H. Auden (an earlier angry young man, who found the Church) put it, the Church must explain that "He is the Life / Love Him in the World of the Flesh / And at your marriage all its occasions shall dance for joy."‡

The First Contact

In other words, the Church's mission is to demonstrate that men come into the Church, not because it is the "last thing left," nor because there is no hope — but because there is joy in worshipping God. No greater faculty has God permitted us than growth, and in the Church we continually grow closer to God. This is no stagnant religion. No group of dour-faced people waiting for death and for some "softer" existence to follow. Let the Church point out that in its liturgy (which is a living thing) it prays for the "continual growth" of those who have had opened to them "the gates of *larger life*." It is necessary to present in sharp relief the Church's belief that at its altars man comes into the Real Presence of our Lord — and comes away renewed. Finally, there needs to be a general re-awareness

‡For *The Time Being*.

**Gerontion*, c. 1920.

of just how great is the Book of Common Prayer for speaking to the angry young men.

For many people, the Prayer Book is their first contact with the Church. It is something they find quoted, or glance through in a library. The time has come to stop playing it down. For the group of which I speak will not be satisfied (indeed, should not be) with the superficial, with "ready tears" and "boyish ardours." In the Prayer Book, as C. S. Lewis has put it, they will find the words that will sober, then heighten religious feelings. And the religious feeling is present in this group. Make no mistake about it.

But this is only half the Church's mission. The second part is to demonstrate that "anger" is not the sole property of this particular group. The Church, too, can speak out in anger. John Osborne's play is titled, *Look Back in Anger*. And here is a cue for the Church to pick up. Perhaps, it could call its "play" "Look Forward in Anger."

There is, at present, in the Church a great and good concern for the problem of teen-age violence across the country. But there also must be a great and good

the charge that the Church is the home of "frightened weak-minded people, who are running away." The Church needs them now.

Words Have Meaning

The challenge is there and it cannot be ignored. I speak from an admitted bias, and a heartfelt conviction, when I say that I believe this generation will find fulfillment in the Anglican Communion. Having come to the Church by a road somewhat similar to theirs, I am convinced that these people are yearning for the creativity the Church can give them. And I know that if the Church does not act now others will. If we turn from them, other groups, both ecclesiastical and secular, await them. (One has only to look at the embroilment at Princeton to see how readily our sister Communion will speak out — if not always correctly.)

The angry young men are rightly unmoved by much of what is the fabric of our civilization. It is our task, then, as the members of the Body, to point out that such dissatisfactions are not new or unknown or matters of indifference to Christians. We have only one means of



Disraeli

W. H. Auden: An earlier angry young man.

concern for other issues by which this group is disgusted. The Church needs to speak clearly and promptly on situations such as Little Rock, or H-bombs, or the Middle East. We need to attract to college chapels and military posts clergy who will speak to this young generation in their own terms. And not only do we have to attract clergy, we need to support them in their chaplaincies. Throughout the Church today, there are both clergy and laity who are convincing answers to

communication, words; and the time has come to realize that the words at our command do have meaning. Let's use the words, then, and find the wisdom and depth the Psalmist knew, when he wrote:

"The nations make much ado, and the kingdoms are moved; but God hath showed his voice, and the earth shall melt away. . . ."

"Be still then, and know that I am God: I will be exalted among the nations, and I will be exalted in the earth."

Some of the "Angry Young Men" and some of their works*

Kingsley Amis (poet):

That Uncertain Feeling. Harcourt Brace, 1956. \$3.50.

A Case of Samples. Harcourt Brace, 1957, \$3.50.

James Patrick Donleavy:

Ginger Man. Wehman, 1956. \$3.

Michael Hastings:

The Game. McGraw-Hill, 1958. \$3.

Stuart Holroyd:

Emergence from Chaos. Houghton Mifflin, 1957. \$4.

Jack Kerouac:

On the Road. Viking, 1957. \$3.95.

The Subterraneans. Grove, 1958. Paper, \$1.45.

John Osborne:

Look Back in Anger, a play. Criterion Books, 1957. \$2.75.

The Entertainer, a play. Criterion Books, 1958. \$2.75.

Francoise Sagan:

Bonjour Tristesse. Dutton, 1955. \$2.75.†

A Certain Smile. Dutton, 1956. \$2.95.

Those without Shadows. Dutton, 1957. \$2.75.

John Wain:

Word Carved on a Sill (verse). St. Martin's Press, 1956. \$2.50.

Colin Wilson:

The Outsider. Houghton Mifflin, 1957. \$4.

Religion and the Rebel. Houghton Mifflin. \$4.

*Prices given are based on available information, but publishers' prices are subject to change without notice.

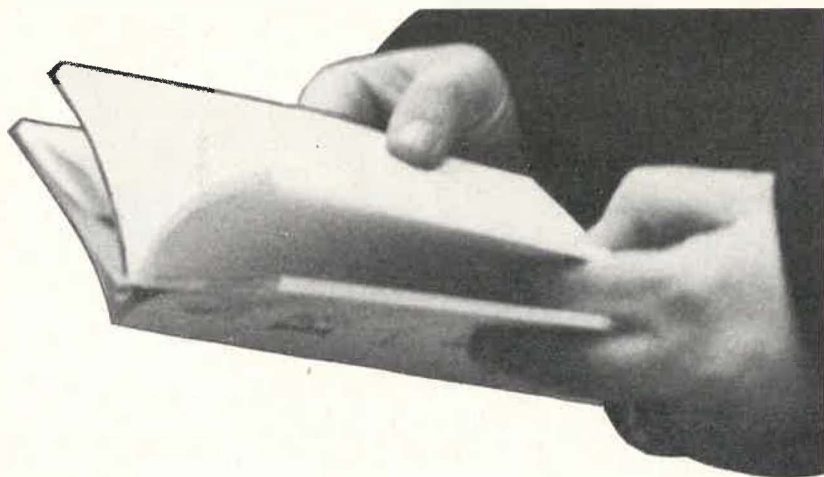
†Also in Dell paperback (D166), 1956. 35 cents.

“Enclosed

Please

Find...”

By Clifford P. Morehouse
Vice President, Morehouse-Gorham Co.



Book publishing has always been a complicated matter, involving a good deal of risk; today, especially in the field of religious books, it is more complex than ever.

Dear Publisher:

“Enclosed please find my manuscript. How soon can you publish the book, and how much royalty will I receive?”

Is this an actual letter? Well, not quite. But some authors seem to think that the process of book publication is almost that simple. Actually, it is one of the most complicated and risky ventures in the business world. Book publishing is in part a profession, in part a business, and altogether a gamble. Sometimes the publisher is inclined to feel that betting on horses would be almost as reasonable a way to assure a steady year-round income. And authors are sometimes inclined to agree.

Where does a publisher get his manuscripts? Most of them, at least in the religious field, come directly from the author. Some (including some of the best and some of the worst) come from literary agents or authors' representatives. Some, by foreign authors, come from English publishers or American agents of foreign publishers. Some, particularly in the textbook category, are written “for hire” — that is, according to the publisher's specifications, to meet a specific need.

Manuscripts received from authors fall into two general categories — those solicited by the publisher, and those submitted by the author on a free-lance basis. All publishers are constantly on the lookout for able, well-informed writers in the fields in which they are particularly interested, and they urge these men and women to write books in their fields of special competence. Unfortunately, however, the person who knows the most about a subject may not be the best writer on that subject. Erudite professors may be dull writers, or may not be able to put their ideas into good literary form. Brilliant preachers may not be able or willing to recast their thoughts into form suitable for reading rather than for listening — and few laymen today will buy a book of sermons, however eminent the preacher may be. So the publisher's task is to find writers who not only have something worth-while to write, but who can write it in such a way that people will want to read it. Every publisher is constantly trying to find and develop such authors.

Unsolicited manuscripts are both the blessing and the bane of publishers. Almost every day brings the publisher one or more unsolicited manuscripts, some of them totally unsuited to his field of publishing. These last can be quickly eliminated, but all the others deserve and receive careful consideration; among them may be nuggets of pure gold. Most of them, however, must eventually be re-



Getting a book into the book store where the reader can browse and buy involves a complex set of procedures known as publishing.

jected, either because of inadequacy of the manuscript itself or for a variety of other reasons, some of which will be enumerated below.

Publishers vary widely in their policies concerning unsolicited manuscripts. I have heard one of them report that less than 5% of the books published by his firm come from this source. Other publishers rely very heavily on the flow of unsolicited manuscripts received. In my own firm, I should guess that about half of the books of American origin published by us each year come to us as unsolicited manuscripts.

The wise publisher will give all manuscripts — except those obviously lacking literary merit or not in his field of publishing — careful reading and evaluation. Every publisher of long standing can cite excellent books by unknown authors that he has “discovered,” and this is one of the most exciting and satisfactory rewards of publishing. Most publishers could also cite (but they won’t!) books that they have rejected and that have later become best-sellers for another publisher.

How should a manuscript be submitted to a publisher? The answer is simple — it should be sent, by mail or (locally) by messenger, with a simple covering letter, and with a check or stamps for return postage enclosed. There is no point in asking the publisher for an interview at this time; he cannot discuss the manuscript until he, or the reader to whom he will assign it, has an opportunity to read it. Nor is it useful for the author to ask in advance whether the publisher wants to receive it, unless there is genuine doubt whether it is the kind of manuscript published by the firm in question. (The publisher hesitates to say “Yes, send the manuscript,” for fear that the author will reply, “I send you herewith the man-

uscript that you requested” — thus implying a measure of commitment that the publisher never intended.) And usually it is not wise to send a manuscript a chapter or two at a time. The publisher cannot make an intelligent decision until he has the whole manuscript before him for consideration.

It ought not be necessary to add that the manuscript should be legible, but long experience indicates that this elementary bit of advice is still needed. The proper way to prepare a manuscript is to typewrite it double-spaced, on 8½ x 11 white paper. There should be a title page and a first sheet containing the author’s name, address, and any necessary instructions relative to correspondence about it. The manuscript does not have to be bound, though it may have a simple paper cover such as may be obtained at any stationery store. It is wise, however, to staple each chapter together so there is no danger of misplacing loose sheets. And the pages should be numbered consecutively from beginning to end.

What happens to a manuscript in the publisher’s office? The procedure differs, of course, with different publishers, but there are certain steps that must be taken before an intelligent decision can be made. In my firm, there are generally about 10 steps before a manuscript can be accepted — but it can be rejected almost anywhere along the line. Here are the normal steps:

(1) The manuscript is received. If it is obviously unsuited for the publisher, it may be rejected at once. For example, we do not publish fiction, poetry, or books attacking the Christian religion, so there is no point in retaining manuscripts in those categories.

(2) The manuscript is acknowledged, and a suitable entry is made in our “little

black book.” This is a loose-leaf record containing a page for each manuscript with the title and the author’s name and address at the head, and then a running summary of all correspondence and decisions concerning it. The first entries are the date of receipt and amount of return postage, and the date of acknowledgment. Further entries are made, until the manuscript is accepted or rejected, after which the page is removed and sent to the production department or placed in an inactive file.

(3) The manuscript is given a first reading by the editor or his assistant. The primary purpose of this reading is twofold: (a) to determine whether it is worth sending to a reader, and (b) if so, what reader is best qualified to handle it. If the decision on (a) is negative, the manuscript may be rejected at this point.

(4) The manuscript is sent to a reader, who may be a qualified member of the publisher’s staff, or an outside reader. If the manuscript is a specialized one — say on theology or homiletics — it goes to a reader who is an expert in that field. If it is of a more general nature, it goes to a reader with ability to judge its appeal to the lay public — usually a successful author himself. All of these readers are busy people, so they must be given adequate time to read and evaluate the manuscript — say three weeks to a month.

(5) A report is received from the reader. This may be brief, especially if negative, or it may be detailed. If it is generally favorable, it may nevertheless contain specific criticisms to be transmitted to the author (anonymously) for his consideration. Sometimes the manuscript may be sent to a second or third reader for further criticism.

(6) Now the manuscript is more carefully read by the editor, who evaluates both the manuscript itself and the report of the reader or readers. He may write the author concerning details, or return the manuscript to him with suggestions for revision.

(7) If the manuscript is still a “live” prospect for publication, it may be circulated to other departments. The advertising and sales departments are asked whether they consider such a book saleable. (Unfortunately it is not always the best books that have the largest sale.) The production department is asked what the format, size, and probable price will be. Consideration will be given to the possible need for illustrations, or maps, charts, index, etc.

(8) The manuscript is now presented to the publication committee for discussion and consideration. This committee, which meets once a month, consists of officers of the company, editorial, promotional, and sales department heads or representatives, and one or two outside consultants. They may decide to accept or reject the manuscript, or to give it further consideration. If the decision is to accept, a

tentative publication date may be set.

(9) It is then up to the editor to carry out the decision of the committee. If the manuscript is to be rejected, he returns it to the author. If it is to be accepted, he sends a publication proposal to the author, generally enclosing a copy of the reader's report with any suggestions for correction or revision.

(10) When terms are agreed upon, the contract is drawn up and signed.

All of this obviously takes time — at least a month, sometimes several months. And from this point, the editing, proof-reading, and production of the book may require six months or more. Thus the publisher usually plans his books about a year ahead, though in special cases the process can be speeded up.

What factors determine acceptance of a manuscript? The first and most important consideration, of course, is literary merit. A book must first be a good book before it can be a good religious book. Second, the author must have something significant to say, and must say it well. His subject may be a controversial one, but his presentation of it must be constructive and winning, not negative or vituperative. Third, the publisher must be able to anticipate that the book will have enough sales appeal to justify the investment he must make in time, manufacturing cost, advertising, and sales expense.

Some time ago the *New Yorker* had a

cartoon that every publisher might well hang in his office. A hard-boiled editor sat at his desk looking over a manuscript, while the mild-mannered author, wearing a clerical collar, was saying to him, "But don't you think that if just one soul would find it helpful, you ought to publish it?" Good pastoral theory perhaps, but impossible publishing policy!

Fifty years ago, a publisher might print one thousand copies of a book, bind 250 of them, and hope that within five years the edition might sell out. Today such a leisurely procedure is impossible. It is not economically feasible to print a first edition of less than 3000 copies — many publishers would say 5000. And the entire edition must be bound, advertised, and sold within eight months to a year, before the publisher can get his money out of it. Generally he has to look to a second printing for any real profit — and many books, especially in the religious field, never get into a second printing. In such cases the publisher not only has not made a profit, but he may have suffered a substantial loss.

So long experience has taught a publisher that he simply cannot accept a manuscript, no matter how good, unless he can be fairly sure that, with a normal amount of advertising, the book will sell at least 3000 copies the first year, and then justify reprinting. Many publishers would say that the initial edition should

be doubled, and the time factor halved.

What about the author? If the book is published on a royalty basis, the author may not make much on his book; he has nothing to lose but his time. The normal royalty is 10% of the retail price, or an equivalent percentage of the wholesale price, on each copy sold. If only 100 copies are sold, he receives his royalty on 100 copies, even though in such an extreme case the publisher would lose most of his investment of several thousand dollars. And, of course, the larger the sales, the more the author receives in royalties.

Most reliable book publishers rarely if ever publish a book "at author's expense." There may be exceptions, as in the case of a scholarly work that will be sold mainly to libraries, and that may be partially or wholly underwritten by a foundation or institution, or even by the author himself. But generally if the publisher is not willing to take the risk, he will not encourage the author to do so. There are firms that make a specialty of publication on a so-called "partnership basis" — but the author should realize that he is likely to find himself a very junior partner, with a maximum of expense and risk, and a minimum of probable return.

In summary: The publisher has a steady flow of manuscripts, some by well known authors, some by unknown ones; some solicited or written on request, most of them unsolicited. He has a limited publication budget, and he wants a fairly diversified list. So among these manuscripts he can accept relatively few. He may accept one or two for prestige, or because he thinks the author has future possibilities, or because he feels that the book, though it will have a limited appeal, ought to be published because it makes a significant contribution to an important subject. But most of the books he accepts must offer a likelihood of reasonable profit — otherwise he will be out of business in a few years.

Every publisher is looking for good new authors. He will never turn down a manuscript simply because an author is unknown, or has never before had a book published. He may even risk a loss on a first book in the hope that the author will come back to him with a second and better one, and that the publicity on the first book will pave the way for selling the next one. (It would be an ungrateful author who did not give his first publisher what is rather unhappily termed the "first refusal" of his second book. Some publishers require this in their contract, but we feel that a satisfied author will come back, and there is no point in trying to coerce an unsatisfied one to do so.)

So, authors and would-be authors, do not hesitate to submit your manuscripts to the publisher of your choice. But remember the "Ten Commandments for Authors" listed herewith. And, "if at first you don't succeed, try, try again."

Ten Commandments For Authors

1. Thou shalt not write for publication until thou hast something new, important, and interesting to offer.
2. Thou shalt respect the rules of good writing, not substituting grandiloquence for grammar, nor speciousness for spelling, nor piety for punctuation.
3. Thou shalt submit thy manuscript in typewriting, double-spaced, and shalt keep a carbon copy thereof.
4. Remember that thou enclose return postage, for the publisher will not hold him guiltless that encloseth not return postage.
5. Honor thy publisher, that the days of thy book may be long in the marts of the bookseller.
6. Thou shalt not murder the English language.
7. Thou shalt not adulterate nor water down thy doctrine, or the message thou wouldst proclaim.
8. Thou shalt not steal another's thoughts and endeavor to palm them off as thine own.
9. Thou shalt not transgress the letter or the spirit of the laws of libel and scandal.
10. Thou shalt not covet thy neighbour's fame, thou shalt not covet thy neighbor's royalties, nor his book reviews, nor his best-seller listing, nor anything that is his.

EDITORIALS

"Auxiliary" No Longer

A change of great moment in the national organization of the Church was adopted by the National Council at its April meeting with the incorporation of both the laymen's program and the Churchwomen's program into the structure of the National Council itself. The Presiding Bishop's Committee for Laymen's Work is now the General Division of Laymen's Work. The Woman's Auxiliary is now the General Division of Women's Work. The executives of these two organizations, the Rev. Howard Harper and Mrs. Arthur M. Sherman, now become "executive directors" of the new divisions.

The beginning of this reorganization was a resolution adopted by the triennial meeting of the Woman's Auxiliary in Honolulu calling for a change in name for their organization. This was passed on to the Executive Board of the Auxiliary which — rightly, in our opinion — concluded that the desire for a change in name actually reflected a desire for a change in structural relationships. Is the women's work of the Church a sort of side-organization, like the American Legion Auxiliary or the Eastern Star? Or is it a channel of communication and liaison for carrying out the central program and policies of the Church itself? If the latter, should not Woman's Auxiliary social relations be the same as National Council social relations, Woman's Auxiliary education the same as National Council education, and so on?

These same questions apply to the men's work program, although this program has so far had neither the well developed staff nor the large scale impact at diocesan and local levels of the women's organization.

Under the new plan, the several program departments of the National Council will include a staff member whose special responsibility it is to help implement the program through the Divisions of Laymen's and Women's Work. Miss Avis Harvey has become associate secretary of the Adult Division of the Department of Christian Education. Miss Katherine Guice has a similar responsibility in the Department of Christian Social Relations. Miss Dorothy Stabler, supply secretary of the Auxiliary, continues in the new Division of Women's Work. Miss Ellen Gammack, personnel secretary, has resigned because of long-continued ill health after a career of quiet but distinguished service to the Church; her successor and Miss Elizabeth Beath, UTO secretary, will, like Miss Stabler, be associate secretaries in the new division. Since they handle a variety of responsibilities the titles which indicate strict specialization will be dropped.

Changes that may be made at provincial, diocesan, and parish levels to implement the new program are strictly a matter for local decision and action.

Dr. Harper commented on the growing recognition in the Church that "the clergyman is the coach and the laymen are the players." His main job is not to

carry the ball himself, but to train and guide his whole team. The Church's program in parish, diocese, and world is not just the responsibility of a few thousand clergy but of the two million communicants of the Church, who need to know what their chosen representatives have adopted, how to carry it out, and what their personal part is. The clergy today are necessarily in the position of being the "bottleneck" through which everything must funnel. A sound organization of their laity will make possible teamwork on a hitherto unknown scale.

The great activities of the women of the Church — the triennial meeting, the raising of the United Offering, and the allocation of the UTO to projects chosen by the women themselves — will continue in the future as in the past. The Women's Division, meeting like the Laymen's Division at the time of the National Council meeting, will have eight members from the Church at large and four members of the Council.

A full understanding and evaluation of such structural changes is impossible for anyone outside the circle of continuing responsibility in such areas and to some extent must await the test of experience. Yet it seems to us that the philosophy behind the changes is sound and that both dioceses and parishes will wish to integrate their men's and women's programs in a similar way. It will be strange to let go of the term, "Woman's Auxiliary" — but this is a change called for by the women of the Church themselves, who have long ago earned the right to have their common efforts regarded as an integral part of Church life rather than a sideshow.

Mind Reading

One of the most popular sports in religious controversy is mind reading; played according to these rules:

(1) The player selects an opponent whose expressions of devotion are different from his own.

(2) The player observes these devotions sufficiently to be able to describe them.

(3) The player then reads the mind of the opponent, and assigns to his devotions some descriptive title, usually from the following list: *superstitious practice, religiosity, phariseism, empty form, or magic.*

A highly-publicized example of this game is the discussion of the placing of a St. Christopher medal in the recently launched Vanguard satellite rocket. A priest of the Church said this was the use of a symbol "in the most blatantly superstitious manner possible." A Baptist organization has formally asked the armed forces to state their policy in respect to religious medals and patron saints.

A leading Protestant journal has discussed the prayer life of a leading prize fighter, including the statement, "The public, more than the pugilists, is responsible for that smog of indiscriminate religiosity in which fighters can think to posture themselves more appealingly on their knees than in their art."

Most parish priests, we are sure, have had to deal pastorally with questions on the motivations involved in such devotions as the rosary and the making of the

sign of the cross by a basketball player on the free-throw line.

We are perfectly willing to admit that any particular devotional practice may be the result of superstition, religiosity, or what-have-you. That holds true for rosaries, medals, signs of the cross, or worship prescribed by the Book of Common Prayer.

Our only point is that we never know why any individual follows a particular devotional practice. Perhaps the medal in the satellite rocket was put in because of "blatantly superstitious" thinking. But it seems equally possible that it was put in because men working on the project wanted humbly to acknowledge their need for God's guidance in all their work. The prize fighter or the basketball player may be grandstanding or invoking "good medicine" in behalf of victory. On the other hand, he may only be offering up his best efforts to God as we all should offer up each task we undertake. Or he may be asking God's protection on himself and his opponent. To the objection that doing it in public is a form of exhibitionism, we can only remind ourselves that we, too, often pray publicly and conspicuously.

The business of attacking other people's practices because we do not happen to want to adopt them is dangerously close to the kind of judging against which our Lord most emphatically warns us. And the attempt to read the minds of the people who use these practices is simply nonsense.

Spring Book Number

The Spring Book Number of *THE LIVING CHURCH* is something like an academic commencement; at least it comes at about the same time of year and is followed by a somewhat longer break than usual before its fall counterpart appears. And, while books do continue to be published during the summer months, the pressure eases up just a little, giving the literary editor a chance to catch his breath.

In this Spring Book Number we offer two special features which we believe will be of wide interest among our readers. Books are constantly pouring forth from the press — even when account is taken only of religious and related works; hence an article like "Enclosed, Please Find," by Clifford P. Morehouse, Vice President of Morehouse-Gorham Co. and a former editor-in-chief of *THE LIVING CHURCH*, on how books actually get published is, we believe, a timely topic [p. 17]. And, if *LIVING CHURCH* readers want to know why some young men in Great Britain are angry, and what they are angry at as they wield their pens or pound their typewriters, they have only to turn to Martin P. Miller's article, "The Angry Young Men" [p. 14].

The book reviews in this issue include a variety of recent books on religious and related questions. Some of these belong in the broad category of what is commonly termed "popular"; others are more on the side of technical works. We trust that the reviews will in some measure acquaint our readers with the significance of the works in the total life of the Church.

Inside the Parish

Demonstrating Our Product

By the Very Rev. William S. Lea

If a person goes into a store to buy something he is only being practical if he asks for a demonstration. Most of us like to think that we are practical people. Is it not wise, then, that we, as Christians, should consider the practical value of demonstrating our product? But what is this product which we must demonstrate? First of all, we have to understand what it is that we really have to offer the world.

The Church, if we read our New Testament correctly, is our Lord's chosen instrument for the continuation of His ministry on earth. (For us this means the parish church.) Our Lord's ministry, at least as St. Paul understood it, was (and remains) a ministry of reconciliation. This implies that a friendship which has been broken is to be restored. We believe that God in Christ has intervened, not to punish or to destroy his rebellious children but to win them back.

The demonstration of our Lord's unconquerable good will on the Cross and in His Resurrection is God's mighty act of reconciliation. It is this good will and this love which must be continued in the parish church. It is to be manifested in our common life and through the ministry of Word and Sacrament.

The Christian Gospel is the Good News, to all who have wandered from the Father's House, that there is a way back. The parish church, when it is true to its mission, is like a door to all the lonely and lost people of this earth.

This truth is very nobly expressed on the walls of an ancient English church:

"God, make the door of this House wide enough to receive all who need human love, fellowship, and the Father's care, and narrow enough to shut out envy, pride, and hate. Make its threshold smooth enough to be inviting to children or straying feet, but rugged enough to turn back the tempter's power. God, make the door of this House the gateway to Thy Eternal Kingdom."

When the parish church begins to see itself in this light, an entirely new world of opportunity is opened up. It is, furthermore, a very practical necessity that both clergy and laymen should see their true function in this light.

For one thing, the central purpose for which the parish exists becomes clear. Budgets and programs become *means*, whereas before they have seemed more like *ends* in themselves. People now become important in a deeper way because they are seen as persons for whom our Saviour died. Strangers and newcomers become important to us also, not just as prospects to add to our parish roll, but as souls to whom we have a mission. The parish begins to examine every aspect of its life in terms of its *central purpose*, which is *to be the Body of Christ and to continue His ministry*.

Unless we can demonstrate the product we cannot move the merchandise.

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No Pat Solution

CATHOLIC VIEWPOINT ON CENSORSHIP.
By **Harold C. Gardiner, S.J.** Hanover House. Pp. 192. \$2.95.

The legal, social, and religious controversies stirred up whenever an attempt is made to control the distribution of a book or motion picture make censorship one of the top legal problems in our country. It has its advocates (National Office for Decent Literature and National Legion of Decency), and it has its opponents (American Civil Liberties Union and American Book Publishers Council). At the present, they seem so diametrically opposed to one another that hope for compromise seems almost futile. This highly controversial book is an excellent example — from both sides of the question — of the starting point for some of these disagreements.

At the very outset, it must be stated quite flatly that there are many things about *Catholic Viewpoint on Censorship* which are excellent. As a well-reasoned and clearly written exposition of the Roman Catholic position on censorship in general and the need for restraining action on certain books and films in particular, it is far and away the best available. Harold C. Gardiner, S.J., explains with patience and precision the attitude of the Roman Church about the authority of the state, the freedom of writers to say what they think and of readers to read what they wish, and the relationship between law and liberty.

The book is also a welcome statement of the functions and aspiration of Roman controlling bodies such as the National Office for Decent Literature and the Legion of Decency. It is a revealing explanation of the Index — what it is, how many books are on it, and how a book gets there. Everyone seriously interested in the problems of censorship will be thankful for these official clarifications.

All of this is decidedly in the book's favor, and only a grossly prejudiced reader would find in it occasion for quarrel. Yet unanswered questions do present themselves as non-Romans read the book. For the most part, they stem not so much from what Fr. Gardiner says, but rather from what he leaves unsaid. It will not be possible here to discuss all such lacunae, but a sampling should present a reasonable idea of what is meant.

Take the title: *Catholic Viewpoint on Censorship*. As a practicing Anglo-Catholic, I strenuously object to the use of the word "Catholic" in this sense. The dispute is an old one. In the minds of many, "Catholic" means only Rome. But there are those of us who hold to the use

of the word as established in the Creeds. In that sense, this is certainly not the Catholic viewpoint.

But even if we were willing to set aside the creedal aspect of the word, Fr. Gardiner might still be hard-put to establish his book as expressive of the view held by the Roman Church throughout the world. His arguments and examples are drawn almost exclusively from American sources. They are colored with the peculiar and almost puritanical hues expressed by the Irish-Roman hierarchy in this country. On more than one occasion American Roman Catholics have stirred up a fracas over an import from France or Italy that passed almost without notice at home.

Let's face it: we have a broad streak of prudishness running through us here (Catholic and Protestant alike) that has often been the cause of a good deal of but



faintly concealed international mirth. On the presumption that the only dangerous temptations are sensual, we seem to have taken it upon ourselves to add an eighth to the seven things which, according to Proverbs 6:16-19, God hates. One wonders if Fr. Gardiner has not allowed too much of his thinking to be dominated by our unique national smugness rather than the true "Catholic" position.

To cite another example of half-statement, Fr. Gardiner says: "Art has always flourished when it has had to meet the challenge of protest against some of its vagaries." True enough — as far as it goes. Yet it cannot be used as a valid argument for church-group control of books because time and time again the history of art has demonstrated that such protest must come from *within* the arts themselves. External protest for the sake of control (rather than improvement) is dangerous when it comes from a group of self-styled experts who are not artists but who attempt to impose on creative people their own ideas of what art should be.

An unfortunate recent example of this can be seen in what has happened to contemporary Russian painting and music. "Bourgeois" vagaries in the arts there have been condemned by political forces. As a result the controlled subjects have reached a dismally low condition. Regu-

The Living Church

latory bodies outside of the arts cannot impose ideas on true creativity.

Still — another point — no one would argue with Fr. Gardiner's contention that obscenity cannot be allowed to circulate. Not even the most rabid foes of any form of censorship would maintain that it should. The courts have long held this position, and every thinking, responsible person doubtless agrees with it. Yet some of the stiffest battles arising from Roman opposition to books and movies have arisen not on questions of obscenity, but rather on points involving blasphemy.

Here we start to tread on eggs. Certainly, to offend deliberately any man's religious views is blatant bad taste. Yet one man's concept of the Virgin Mary may not be another's. And for better or worse, we have no official system in this country for sifting the truth of such matters.

Let me cite as example here a case of which the writer has personal knowledge. In a recent issue of a poetry magazine which was specially devoted to contemporary American folk songs and jingles, this quatrain appeared:

"Christianity hits the spot,
Twelve apostles, that's a lot,
Holy Ghost and the Virgin too,
Absolution is the thing for you."

This ditty has long been a popular one with Church youth groups and has been enthusiastically sung or chanted at literally thousands of meetings. Yet the storm of protest its publication stirred up almost blew the magazine away. To some, it was out and out sacrilege. To others, it was an amusing rallying point. So one man's pep song became another man's blasphemy.

Control or censorship in such cases skates on the thinnest ice. This becomes especially true when Fr. Gardiner cites the case of a bishop who forbade his charges to attend for a period of six months any movie house that showed a condemned film. True, Fr. Gardiner seems to take a rather dim view of this as a public relations move, yet he adds that no one "can question the authority of a local bishop to act in such a way." Indeed, one not only *can* question such a thing, one *must*.

One final illustration will suffice. If we grant, for the sake of discussion, all of Fr. Gardiner's carefully reasoned points concerning the need for a reasonable control over what is published, the point quickly comes up: who will render the judgments on what will be banned and what permitted?

A recent list of condemned books from the National Office for Decent Literature is a good discussion point for this. Some of the titles on the list would admittedly be pretty rough going for anyone but a well-seasoned reader. Others fall more toward the borderline; perhaps tough meat for some but surely routine for others. Yet the fact remains that a dis-

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trespassing number of books appear on the list by authors like Nobel Prize winner William Faulkner, like John Steinbeck, Ernest Hemingway, Joyce Cary, MacKinlay Kantor, and many others. J. D. Salinger's *Catcher in the Rye*, a book termed by many of this country's most serious literary critics as something bordering on a minor masterpiece, is also condemned. However, by a strange and conspicuous omission, the scandal magazine, *Confidential*, that has been in and out of the courts a dozen times is not even mentioned as being suspect.

So the knotty question, "Who makes up the list?" assumes a crucial importance. What will be the standards of judgment? Religious? (If so, whose — priest or literary expert?) Social? (If so, at what level of development?) Psychological? (If so, according to what system?) The problem is a multi-faceted one, and this article cannot presume to offer any pat solution. Yet it must in all fairness both to readers and writers reject most of the "loaded" reasoning Fr. Gardiner advances. Protection of the tender reader is perhaps highly important. But so is protection of the integrity of authors and the progress of the art of fiction.

Catholic Viewpoint on Censorship raises many other thought-provoking questions. Most of them it attempts to answer. One may not agree with Fr. Gardiner's solutions, yet there is still much potential value here. (I should not like to leave the impression that these comments are simply meant to condemn this volume because I disagree with parts of it — either stated or implied!) It can be foreseen that this book may well stimulate some additional and serious thought and negotiation between those groups that presently seem so unalterably opposed on censorship questions. At least, such can be fervently hoped.

ROBERT H. GLAUBER

Clarity and Conciseness

THE ANCIENT LIBRARY OF QUMRAN AND MODERN BIBLICAL STUDIES. By **Frank Moore Cross, Jr.**, Harvard Divinity School. The Haskell Lectures 1956-1957. Doubleday. Pp. xv, 196. \$4.50.

No one is as familiar with, nor has contributed more to, the development of the fascinating story of Qumran and its library (the Dead Sea Scrolls) than Prof. Frank M. Cross, Jr. of Harvard. He also has a facility for putting a vast amount of material into a concise, clear, and easily-read survey of the history and significance of the community and the scrolls.

The first chapter gives an interesting account of the discoveries, including the most amusing process by which Père de Vaux prevailed upon the clandestine Arab excavators to welcome a police escort on

the journey to Wadi Murabbacat (pp 11f). Subsequent chapters deal with a number of problems concerning the community and its significance for biblical study and for the understanding of Judaism and early Christianity. Dr. Cross's evaluation of the apocalyptic aspects of Qumran and the early Church thought is especially valuable.

Dr. Cross is spokesman for a growing number of students who have been impressed by the striking similarity of language and thought between the Fourth Gospel and the Qumran literature. Many readers will be surprised to read his statement: "So that rather than being the most Hellenistic of the Gospels, John now proves to be in some ways the most Jewish" (p. 161).

The general excellence of this book makes it difficult to select portions for special mention, and the conciseness which the author has achieved makes it impossible to summarize his conclusion without repeating his arguments.

Almost everyone today has heard of the scrolls of the Dead Sea, and most of the priests and teachers of the Church have been or will be asked about the scrolls and their effect upon the Christian faith. Every person, who is interested or who is looked to for information in matters of the faith, would do well to read this book, for it is by far the most accurate and comprehensive study now available.

JAMES L. JONES

No Mere Names

THE SICILIAN VESPERS. A History of the Mediterranean World in the Late Thirteenth Century. By **Steven Runciman**. New York: Cambridge University Press. Pp. xiii, 355. \$5.50.

DANTE AND THE IDEA OF ROME. By **Charles Till Davis**. Oxford University Press, 1957. Pp. 302. \$4.80.

Those who enjoyed Steven Runciman's *A History of the Crusades* will be equally pleased with *The Sicilian Vespers*, in which he again proves that to be scholarly one need not be dull. The subtitle "A History of the Mediterranean World in the Later Thirteenth Century," more correctly describes the subject.

Even those who have no particular interest in medieval history will be fascinated by the dramatic way in which Runciman presents the events which preceded and followed the slaughter of the French garrison and administration of Charles of Anjou, King of Sicily, at Palermo on March 30, 1282. The book will be of particular interest to readers of Dante for it portrays many of the person who find a place not only in the "Inferno," but in the "Purgatorio" and "Paradiso." After we read this book, they be

come real persons rather than mere names.

Not only was the revolt of the Sicilians the turning point of the plans of Charles of Anjou for a Mediterranean empire, but because the papacy was committed to his cause, Charles' downfall marked the beginning of the downfall of the papal monarchy. As Runciman states in his preface, he tells the story of the whole Mediterranean world in the second half of the 13th century. It is a field nowhere else covered by any other book in English available to the general reader.

It is the story of a brilliant prince, King of Sicily and Jerusalem, Senator of Rome, an uncle of the King of France and a protégé of the Pope, whose arrogance and pride was his undoing. On the death of the Emperor, Frederick II, and the disintegration of the Hohenstaufen empire, the papacy seemed to have triumphed in its policy to prevent the concentration of too much power in any one ruler, especially one not under its control. It saw in Charles the chosen champion of Holy Church. When his power was broken by the Vespers at Palermo, the papacy was inextricably involved. It led to the insult of the Pope at Avignon, to the Babylonish Captivity at Avignon and finally to the Reformation.

No conception of the medieval ages was more noble than that of the Universal Church uniting Christendom in one great theocracy governed by the Wisdom of the Vicar of God. This was the idea of Dante as expressed in the "Divina Commedia," only he envisioned the temporal power of the emperor and spiritual power of the pope, each supreme in his own sphere working together for the government of Christendom. Charles Till Davis in his *Dante and the Idea of Rome* explains Dante's belief in the divinely ordained destiny of Rome, both as the City which had unified the world and which might again symbolize the universality of both the empire and the Church.

To those interested in the sources of Dante's idea of Rome and the development of his concepts, this book will prove a most scholarly guide. It does, of course, assume a more than average interest in the subject. Dr. Davis traces the development of Dante's idea of history and the sources from which it was derived and demonstrates the originality of his concept of the place of Rome in the history of the world.

HOWARD T. FOULKES

A Growing Interest

THE WISDOM OF THE FATHERS. By Erik Routley. Westminster Press. Pp. 128. \$2.25.

The wisdom of the early Christian Fathers is not simply the wisdom of the past; it is a manifestation of the wisdom

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of God which makes itself known in every age. This is the point which Erik Routley, a noted Congregationalist scholar, in *The Wisdom of the Fathers* wishes us to grasp. To accomplish his purpose, he presents selections from the writings of seven of the Fathers and applies their insights in a discussion of eight topics of current interest.

The book is simply and clearly written — written with an almost studious avoidance of technical terms and not without frequent twists of humor. It would be unjust to criticize the author for unfaithfulness to the wisdom which he brings to view, for a commentary on any writing necessarily reflects the beliefs of the commentator, but he does fail at a number of points to allow the uncovered jewel to sparkle with its own luster.

Routley is prone, after considerable explanation, to tell us what the writer of the particular selection "really" meant, when the meaning was quite clear in the original. Two glaring distortions of this nature are found in his treatment of St. Augustine on Original Sin, and of St. Cyprian on the unity of the Church.

For this reason, among others, the present reviewer feels that the book will be of greater value to Congregationalists than to Anglicans. Perhaps its greatest significance lies in the fact that it is another indication of the growing Protestant interest in the Fathers as the common heritage of Christendom.

HAMILTON HESS

Color and Zest

ONE FAITH AND FELLOWSHIP. The Missionary Story of the Anglican Communion. By John Seville Higgins, Bishop of Rhode Island. Foreword by the Archbishop of Canterbury. Seabury Press. Pp. xiv, 226. \$4.50.

What Anglican cathedral was once a powder magazine? Who was the first of a non-European race to be ordained to the Anglican ministry? And where alone outside of England is Anglicanism by law established?

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But *One Faith and Fellowship* is more than a quiz book of Anglican oddities, although judicious mention of some of these adds color and zest to the tale which Bishop Higgins tells of the growth of Anglicanism in its broad sweep from Roman Britain to the present day.

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*St. James' Cathedral, Mauritius; Philip Quaque, Coast of Guinea, 1765 (apparently); in Barbaos, BWI.

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FRANCIS C. LIGHTBOURN

A Vital Subject

THE CANONS OF THE COUNCIL OF SARDICA A.D. 343. A Landmark in the Early Development of Canon Law. By **Hamilton Hess.** Oxford University Press. Pp. viii, 170. \$4.

The history of canon law has its technical aspects but is in essence a vital subject, since it shows the Church grappling with concrete problems of the living of the Christian life. The Council which met at Sardica, modern Sofia, in 343 failed in its immediate purpose, which was to settle the dispute between Athanasius and his Arian opponents. But it was an important moment in that controversy, and its canons became of later importance as part of the body of canon law of both East and West. Many questions connected

with them have called for a detailed study, now provided in Hamilton Hess's *The Canons of the Council of Sardica*, the work by an American scholar which opens the new series of Oxford Theological Monographs.

Students will welcome Dr. Hess's contributions to points of detail — the story of the Council, its forms of procedure (based on those of the Roman Senate), and the text of the Canons in Greek and Latin versions.

Of more general interest is the subject-matter of the Canons. Some were drafted to meet the crisis raised by the case of Athanasius, others deal with more general needs of the time. They endeavor to restrict translations of bishops and other clergy, to restrain their temptation to rush off to the capital, to regulate episcopal elections in certain emergencies, and to provide for appeals for deposed bishops and others.

Dr. Hess's comments are valuable, though he may be a bit overcautious in drawing general conclusions. The appeal canons remain the most interesting, since, in voting the Bishop of Rome a restricted right of regulating appeals, the Fathers of Sardica showed that they did not think in terms of papal supremacy; still it was to Rome that this (largely Western) Council turned for an authority superior to local or provincial synods.

E. R. HARDY

The Proper Data

THE PERSON OF CHRIST IN NEW TESTAMENT TEACHING. By **Vincent Taylor.** St. Martin's Press, Pp. x, 321. \$5.

A few years ago a student in an English Theological College, answering a question in the General Ordination Examination, wrote: "As Dr. Vincent Taylor has so profoundly observed, God was in Christ, reconciling the world unto himself."

That was certainly a powerful testimony to the reputation of this doyen of British Methodist New Testament scholars. And his reputation is fully sustained in *The Person of Christ in New Testament Thinking*, which is the third volume of his second trilogy. The first trilogy was on Christ's work, the second on his person, and the titles of the first two volumes of the second trilogy were: *The Names of Jesus* and *The Life and Ministry of Jesus*.

The first part of the present work is exegetical, the second half historical and theological. While the first part is thorough and painstaking (especially valuable is the chapter on the history of the exegesis of Philippians 2:5-11 since J. B. Lightfoot), it is in the second half that the author rises to his full stature. Here, on the assumption that the Jesus of history believed himself to be the Son of God

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and Messiah, Dr. Taylor discusses the "divine consciousness" of Jesus, mediated in prayer and communion with God before the ministry began and consummated at the high peak of His ministry. "It is upon this historical foundation that Christological thinking must build" (p. 186). The resurrection one notes in passing is only one of the factors on which the earliest Church built that thinking. There are exceptionally lucid discussions of modern Christological thought—particularly kenoticism and psychological theories of Christ's divine consciousness.

It does not by any means detract from the greatness of this book to say that some of Dr. Taylor's positions will evoke considerable disagreement in some quarters, particularly among younger New Testament scholars who have felt the challenge of R. H. Lightfoot and Rudolf Bultmann.

First, it seems a hazardous procedure to base Christological thinking on the "historical foundation" of Jesus' divine consciousness. R. H. Lightfoot was no doubt exaggerating when, in his Bampton lectures for 1934, he said that "the gospels yield us little more than a whisper of His voice; we trace in them but the outskirts of His ways." But the evidence for Jesus' consciousness is so fragmentary that it is susceptible of more than one interpretation, as witness e.g., G. V. Jones's recent *Christology and Myth in the New Testament*, where that consciousness is taken as the basis on which to erect a dangerously unorthodox Christology.

Rather, it would seem to the reviewer, the proper data for Christological thinking are provided by the resurrection encounters, in which the disciples apprehended that in the history of Jesus of Nazareth God had acted decisively for us men and for our redemption. Of course, it was St. Paul who said "God was in Christ" (not Dr. Vincent Taylor), and in saying that, St. Paul gives us the *theological* foundation on which Christological thinking must be built.

REGINALD H. FULLER

Incomplete Criticism

THE DEATH OF CHRIST. The Cross in New Testament History and Faith. By John Knox. Abingdon Press. Pp. 190. \$2.75.

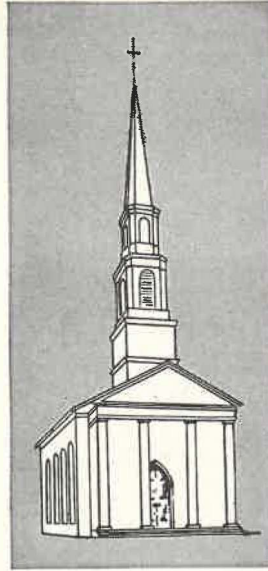
John Knox's *The Death of Christ* is an example of what may be termed "liberal" scholarship. It is reverently written, and betrays on every page the humility and the essentially religious character of its author; but it cannot be recommended for the reading of Episcopalians.

The position taken by Professor Knox may be summarized as follows:

It is psychologically impossible that Jesus could have considered Himself to be the heavenly Son of Man, and most of the Son of Man sayings do not show that He used

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this title for Himself. When He did, He meant no more than "human being."

Further, it is psychologically impossible that Jesus held, over a long period, the intention of dying for the sins of the world. The passages which tend to make Jesus merge the Son of Man and Suffering Servant concepts, and apply this merged conception to Himself, are all Marcan, and the evidence for this point is too "meager" to be trusted. Jesus' consciousness was prophetic in character. He must have had some idea of His own Person — probably not well formulated — and some ideas about the meaning of His death, but what these were we cannot now determine. In any case this is not an important question.

What is important, is that the Spirit-filled community, the Church, experienced forgiveness and release through Jesus, and this forgiveness and release were such that the Church could only formulate its various atonement theories to express them. The atonement theories, and the Resurrection, are not literally true, but they stand for the profound spiritual reality experienced by the Church.

As a piece of historical criticism, Knox's book is not complete. Why has he made no attempt to analyze more carefully the "suffering Son of Man" passages, as is done, for example, by Maurice Goguel? He terms this evidence "meager"—but the evidence that Jesus considered Himself a prophet is even more so. And no consideration whatever has been given to the theory of the "Messianic secret"—why has not this been at least taken into account? Knox accepts as fact the hypothesis that Jesus used the term "Son of Man," because He is the only one on Whose lips the New Testament writers place it. Does not this sort of reasoning apply to such formulae as "The Son of Man must suffer?" And other historical questions of this sort can be asked.

Theologically too, the book is unsatisfying. The Resurrection, and the atonement theories, says Knox, are historically untrue, but they symbolize a spiritual reality. How can such things as these be of any value unless they are true? How can a man find release and forgiveness by believing a lie? The thinking of the theological liberal is hard to understand.

FRANCIS E. WILLIAMS

Not Simply Futurist

JESUS AND HIS COMING. The Emergence of a Doctrine. By **John A. T. Robinson.** Abingdon Press. Pp. 192. \$4.

These Noble Lectures, delivered at Harvard in 1955 by J. A. T. Robinson, who is dean of Clare College, Cambridge, are concerned with the problem of whether Jesus predicted His own second coming and, if He did not, how the doctrine, already found in I Thessalonians, arose.

In Robinson's view the earliest evidence shows that Jesus expected his own vindication and glorification, and that this was

fulfilled in the resurrection; he also expected a coming crisis, which was fulfilled partly in his crucifixion and partly in the later fall of Jerusalem. His world-view was eschatological; it was not apocalyptic.

But by Paul's time the tradition had suffered reworking under the influence of apocalyptic thought. The "apocalyptic program" was wrong, and it later had to be revised by extending the time involved or by treating the predictions symbolically. "The *Parousia*, or any other element in the myth of the End, becomes a distortion of the teaching of Jesus, at the point at which it is no longer a symbol, a 'sign,' for the great 'henceforth' of the Gospel, but an event which cannot take place till after other events" (p. 182). "There is but one coming, begun at Christmas, perfected on the Cross, and continuing till all are included in it" (p. 185).

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This point, if regarded as proved (and Robinson comes close to proving it), means not credal revision but recognition of the symbolic meaning of a clause. The true Christian eschatology is not simply futurist but is, while not "realized" in the sense that nothing remains for the future, inaugurated (Robinson's word), and Christ is Sovereign and Judge now. *Jesus and His Coming* is a challenging corrective to Schweitzerian apocalyptic eschatology.

ROBERT M. GRANT

A Most Useful Tool

ELEVEN YEARS OF BIBLE BIBLIOGRAPHY.

The Book Lists of the Society for Old Testament Study 1946-56. Edited by **H. H. Rowley**. Indian Hills, Colo.: Falcon's Wing Press. Pp. vii, 804. \$7.50.

The British Society for Old Testament Study has for some years issued annually to its members a "list of books bearing on the Old Testament which have appeared during the previous year." These book lists for the years 1946-56 have now been brought together in one volume, *Eleven Years of Bible Bibliography*, edited by the well-known British Old Testament scholar, H. H. Rowley, who edited the annual lists for the period indicated.

Testing this volume by titles that have come to my attention as literary editor of THE LIVING CHURCH during the last seven or eight years, I would say that it evaluates practically everything of importance by means of brief notices by leading scholars. Its author index makes it possible to determine whether a particular book is covered (e.g., "Dentan, R. C., 350, 700, 724" — p. 700 containing, for example, a brief review of that author's *The Apocrypha, Bridge of the Testaments*).

Eleven Years of Bible Bibliography will be a most useful tool to all who are interested in the study of The Old Testament.

FRANCIS C. LIGHTBOURN

A Frank Recognition

THE ROAD TO REUNION. By **Charles Duell Kean**. Foreword by the Rt. Rev. Robert F. Gibson, Jr. Seabury Press. Pp. xi, 145. \$3.50.

The author of *The Road to Reunion*, Charles Duell Kean, is a well-known priest of the Church who has for many years been interested in the ecumenical movement and is now secretary of the Joint Commission on Approaches to Unity.

The book consists of three parts: Part I is a general introduction to the problems of reunion; Part II surveys historically the role played by the Episcopal Church in the movement for organic reunion of Christendom; Part III discusses "intercommunion" as a "way-station on the road

to organic union with other churches," the question of priesthood and the Eucharist, and the place of the sacraments in the life of the Church.

The chief contribution, I think, of *The Road to Reunion* is its frank and fair consideration of important issues that must be faced in unity negotiations, and are better faced at the outset. The author writes with that clarity of expression and dynamic verve for which he is noted, and his manner of putting some of the old truths is startlingly refreshing (e.g., "the sacrament of Holy Baptism is, therefore, a frank recognition of both the assets and liabilities of human nature"—p. 121).

I commend this book to readers of THE LIVING CHURCH.

FRANCIS C. LIGHTBOURN

For Thinking People

THE KIRKBRIDE CONVERSATIONS. Six Dialogues of the Christian Faith. By **Harry Blamires**. Morehouse-Gorham. Pp. 124. \$2.50.

Those who have enjoyed Harry Blamires' earlier works, such as *The Will and the Way*, *The Devil's Hunting-Grounds*, and *Cold War in Hell*, will look forward to his latest, *The Kirkbride Conversations*, and if this reviewer guesses rightly they will not be disappointed.

Canon Kirkbride is a wise and seasoned priest who enjoys a metaphysical argument but knows when to draw the conversation back to the discipline of prayer and the doctrine of the Cross, for without these, metaphysics can lead only to pride and self-satisfaction. The "conversations" are mainly between the Canon and a young schoolmaster who describes himself at the outset as an "agnostic."

In the course of the book such topics as the nature of religious faith, the function of the Church, the meaning of Christian hope, and the evidence for the hereafter are unfolded, the Canon showing patiently (and not without a sparkle of humor here and there) just what it is that the Church teaches and the reasonableness of the faith.

The book is a delight to read, its style clear and lucid and its illustrations drawn from contemporary living. The "arguments" (if that be the right word) are of somewhat unequal value, that on the continuity of the Church in Britain being something of a tour de force, while that in support of the hereafter is a real clincher.

As a whole, however, *The Kirkbride Conversations* should do much good in setting people right on what the Church really teaches on basic issues. Avoiding technical jargon, it will appeal to men and women, whether in colleges and universities or in parishes, who are prepared to do a little thinking on their religion.

FRANCIS C. LIGHTBOURN



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PEOPLE and places

Appointments Accepted

The Rev. Elmer Allen, formerly canon pastor of St. Luke's Cathedral, Orlando, Fla., is now first priest in residence at Good Shepherd Mission, Jupiter, Fla.

The Rev. George W. Anderson, formerly curate at St. Peter's Church, Ashtabula, Ohio, will on June 1 become rector of St. Paul's Church, Jeffersonville, Ind. Address: 321 E. Market St.

(The Rev. Michael Roy Barton, retired priest of the diocese of Connecticut, has been serving as assistant at Holy Trinity Church, West Palm Beach, Fla., and conducting the services at Jupiter, Fla. He was expected to return to New England.)

The Rev. W. Roy Bennett, formerly rector of Christ Church, Eastport, Maine, is now rector of St. Paul's Parish, Benicia, Calif. Address: 122 East J. St.,

The Rev. Bruce C. Causey, who formerly served St. Paul's Church, Sao Paulo, Brazil, is now in charge of Calvary Church, Cleveland, Miss., and Grace Church, Rosedale, and is chaplain to Episcopal Church students at Delta State College, Cleveland, Miss.

The Rev. James R. Davidson, a retired colonel of the Air Force, who has been serving as locum tenens at St. John's Parish, College Park, Ga., will be rector of that parish.

Before his retirement as Air Force chaplain, the Rev. Mr. Davidson was chief of the professional division in the office of Chief of Air Force Chaplains. During World War II he served in North Africa.

The Rev. Warren I. Densmore, formerly rector of St. Mary's Church, Tampa, Fla., will become headmaster of St. Stephen's Episcopal Day School, Coconut Grove, Miami, on June 1. Fr. Densmore is chairman of the diocesan department of parish day schools in South Florida. St. Stephen's will offer grades through six in September, with all of the pupils coming from the parish congregation.

The Rev. Robert C. Derr, formerly in charge of St. Andrew's Church, Belmont, Mass., is now rector of the Church of the Advent, Medfield, Mass. Address: 53 South St.

The Rev. Hugh C. Edsall, formerly curate at St. Martin's Church, Charlotte, N. C., is now assistant at the Church of the Redeemer, Sarasota, Fla.

The Rev. Roberts E. Ehr Gott, formerly assistant at Grace Church, Hinsdale, Ill., is now in charge of St. John's Church, Mount Prospect, Ill. Address: 200 N. Main St.

The Rev. Everett Francis Ellis, formerly rector of St. John's Church, Idaho Falls, Idaho, has for some time been vicar of Holy Trinity Church, Grand Rapids, Mich. Address: 2950 Burlingame S.W., Grand Rapids 8, Mich.

The Rev. George N. Forzly, formerly in charge of the Chapel of Hope, Charlotte, N. C., is now associate rector of St. Martin's Church, Charlotte.

The Rev. Albert Harvey Frost, formerly vicar of the Church of the Transfiguration, Saluda, N. C., and St. Paul's, Edneyville, is now vicar of St. Luke's and the Church of the Redeemer, Asheville, N. C. Address: 30-B Chunn's Cove Rd.

Fr. Frost was a chaplain in World War II and in Korea.

The Rev. Charles Henry Griswold, formerly rector of St. Mary's Church, Emmorton, Edgewood, Md., will on June 1 become assistant at the Church of the Redeemer, Baltimore, Md.

The Rev. John C. Harris, formerly assistant at St. Albans Church, Washington, will on May 25 become rector of Old St. John's Church, Broadcreek, Md.

The Rev. Howard M. Hickey, formerly vicar of St. George's Church, Asheville, N. C., will on June 1 become rector of St. Thaddeus' Church, Aiken, S. C., and president of the board of Mead Hall Parochial School, Aiken.

The Rev. Marshall Hunt, formerly curate of St. James' Church, Keene, N. H., is now rector of St. Peter's Church, Hillsdale, Mich.

The Rev. Robert C. Kilbourn, formerly vicar of Trinity Church, Marshall, Mo., in charge of churches at Carrollton and Brunswick, will be-

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