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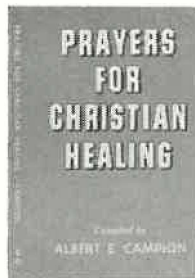
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The Living Church

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- Ember Day
- Ember Day
- Consecration of the Rev. William Lickfield as Bishop of Quincy, Quincy, Ill.
- St. Matthew
- Seventeenth Sunday after Trinity
- St. Michael and All Angels
Joint Committee on Program and Budget for General Convention, Miami Beach, Fla.
- Daughters of the King, Triennial Convention, Miami Beach, to 4.

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

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

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of any photographs. However, every effort will be made to carry out the wishes of any individual who, in a covering letter, specifically requests return of a photo and encloses a self-addressed envelope and return postage.

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by

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Retired Bishop of Albany

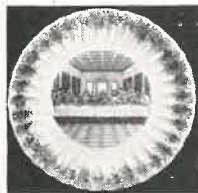
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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

That First Sunday

If you are a new teacher, or if you have been asked to start teaching a new course from a newly published textbook, what follows is especially for you. There is a special urgency and thrill about this Sunday for you. You are crossing a frontier.

All teachers, in any situation, must face the fact that this opening Sunday will affect a great deal of the year's work. It is more than a stepping off with vigor and enthusiasm; you are going to start these children on a guided year in their Christian development.

Your principal duty, this first Sunday, is to begin forming them into a vital group. Until they become a group, a company of friends working together for a purpose, your teaching cannot start. Teachers used to be told "get acquainted and make them feel at ease; then explain the Subject which they will study during the coming year." The last point seems the most doubtful. How can you hope to



sell them on a topic about which they have never heard, or perhaps know a little but recall as rather dull? I have tried, in years past, to interest my new class, on that first Sunday, in the ten commandments, the Prayer Book, the sacraments, or whatever was the main scheme of my assigned textbook. They were polite, but I do not recall that they responded with much enthusiasm.

Your main duty, then, will be to start moulding them into a class. They come to you as a list of individuals — a "grouping" as the sociologists would say. They are potentially, but not as yet, a real group. Therefore, getting acquainted is, indeed, a first step, and one which will lead into the forming of a common purpose.

If your town is a static community, many of the children may have been together last year, or even for many years since their kindergarten days. Even so, a few new children call for steps toward real integration. Moreover, the children who have dropped out over the summer will cause a change in the character of the class. Every class is a new class.

Although children are by nature friendly and seem to accept others, they need to be helped. Your old group may be unconsciously ganging up on the new

ones, or playing up their familiar ways, without really welcoming the new ones. Whether the new children be aggressive or shy, you need to be alert to currents and relationships which can make or destroy the class spirit. Realize that a group is forming, somehow; be alert to direct it into the right channels.

The status of some children may be challenged. Last year's clown discovers that the new boy does not laugh at him. The dressy girl finds the new girl is smart and friendly and a threat to her popularity. Such things are noted on this opening Sunday, and on following Sundays, in the teacher's note book.

Some classes may be entirely new groupings, due to many changes in the congregation, or a wise reshuffling by the parish director. No matter what the grouping, the teacher will work to make them know and understand each other better, that they may later work together. You may drift for weeks, by the older teaching methods, not realizing that you are building up a kind of class that depends on the teacher not only for information, but for discipline, planning, and drive. Teachers will learn, by close study and wise guidance in these early autumn Sundays, that there is a hidden power, a real "group dynamic" in this new circle of children, which may be awakened, formed and directed. It is similar to a hidden talent, or unexpressed urge in one's self.

Let every one become a person to the others. Tell them something about yourself. Arrange to have them tell of their own life, family, pets, school, and vacation. Name-cards pinned on each are helpful at first, from the Kindergarten through the adult classes.

Let's hope that you haven't been given more than eight pupils. More means the start of disciplinary problems, and you will be compelled to fall back into the school pattern, in which the teacher dominates all, and individuals must conform. Our new teaching calls for much directed conversation. Individuals do not get much chance to talk in a large group, or else the overtalkative do it all, and the class settles into the talkers and the listeners.

This Sunday, if you are aware, and if all goes well, there will start to be formed something that never was on land or sea, a new cell in the Body of Christ — your class.

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 Communion, missionary societies, or emergencies.

September

14. Panama Canal Zone
15. Pennsylvania, U.S.A.
16. Perth, Australia
17. Peterborough, England
18. Philippine Islands, Pacific
19. Pittsburgh, U.S.A.
20. Polynesia, Pacific

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- Fauxbourdons to the Magnificat
- Thou Knowest, Lord, the Secrets of Our Hearts
- The Sacrifice of God is a Troubled Spirit
- Psalm 23 Sung to an Anglican Chant
- Nunc Dimittis from the Service in B Flat

SIDE TWO

- Oculi Omnium
- Oh, How Amiable are Thy Dwellings
- The Nicene Creed
- Sanctus and Benedictus from the Missa Cantuariensis
- Benedictus es Domine in B Flat



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Jacobean Frontal in America

St. Paul's Church, Wisconsin Dells, Wis.

In commenting upon the high altar, with Jacobean frontal,* of the Church of St. John Baptist, Nottingham, England [L. C., June 15, 1958], this editor stated that he knew "of no altar in America with Jacobean frontal." This, of course, was done with the purpose of bringing to light such a frontal if any should indeed be in use anywhere in this country. Sure enough the information came, and from *The Living Church's* own back yard, as it were. It is with pleasure, therefore, that we show for this week's picture the sanctuary of St. Paul's Church,

*So called because commonly in use in England in the reign of James I (1603-1625), although not the invention of this particular time and place.

Wisconsin Dells, Wis. (diocese of Milwaukee) — vested for last Easter.

The Rev. Kilworth Maybury, rector of St. John's, Portage, Wis., and vicar of St. Paul's, Wisconsin Dells, writes: "My predecessor remodeled the church and installed a modernistic liturgical altar. On my arrival here last year, the people complained that the sanctuary lacked warmth and color, and I suggested that the width of the sanctuary seemed suitable for the use of Jacobean frontals, and that green carpeting on the floor would also improve things. So we are in process of having the Faith Craft Works in London execute a complete set of these frontals."



Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. *Amen.*

From the Form of Consecration of a Church or Chapel, Book of Common Prayer.

The Living Church

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

Fifteenth Sunday after Trinity
September 14, 1958



GENERAL CONVENTION

ELECTIONS

Suffragan for Philippines

Bishop Ogilby of the Philippines has informed the Presiding Bishop that he will ask for the election of a suffragan at General Convention. National Council reports that there is the possibility of at least one more election for an overseas missionary district, but that "no information can be released at this time." No elections for domestic districts are anticipated.

New Treasurer

Two new officers of the Church's National Council will be elected at General Convention. Besides choosing a new Presiding Bishop to succeed the Most Rev. Henry Knox Sherrill, ex officio president of National Council, the Convention will elect a successor to Harry M. Addinsell, of New York, since 1951 treasurer of National Council and of the Domestic and Foreign Missionary Society of the Church.

GUESTS

All Parts of Globe

Church leaders from all parts of the globe will visit General Convention in Miami Beach this October. Among them will be the Bishop of North Queensland, Australia, and the Archbishop in Jerusalem.

The Rt. Rev. Ian Shevill from "down under," one of the first Australian Churchmen to apply American fund raising techniques to church building campaigns, will observe and report on the Convention to his Church. The Most Rev. Angus Campbell MacInnes, Anglican Archbishop in Jerusalem, will attend if conditions in the Middle East permit.

Another guest will be the Most Rev. Michael Hinsuke Yashiro, Presiding Bishop of the Nippon Seikokwai, the Japanese branch of the Anglican Church.

From outside the Anglican Communion and representing the world's ecumenical movement will be Turkish-born Metropolitan James, of Melita (Malta). He is the Ecumenical Patriarch's representative to the World Council of Churches.



Mr. Addinsell: Convention picks his successor.

GENERAL THEOLOGICAL SEMINARY

The Campaign

The report of the trustees of the General Theological Seminary to General Convention consists largely of a historical review of certain aspects of the life of the Seminary. Reference is made to the current drive for \$3,000,000 in building funds and to the purchase of property for married students' housing.

Speaking of GTS's role as the only seminary under the control of the national Church, the report says:

"Justification for maintenance of a seminary in the special relationship this institution owns to the whole Church through the General Convention rests, it is believed, in the extent to which responsibility is fulfilled and opportunity realized in these three areas: standards of excellence in inculcation of the elements of our Anglican theological, devotional and liturgical heritage; faithful stewardship, use and development of the resources, especially in the Seminary's library, committed to us; and maintenance of a program of advanced study and research in no narrow focus but broad in scope and exacting in its requirements in the search to apprehend the truth of God and commend it to men. It is on these grounds that the Trustees base their appeal for understanding, prayer and support for the immediate purposes of the campaign now in progress, which is regarded as essential to fulfilment of the Seminary's task."

DINNERS

Visitors' Reservations

Reservations for breakfast and dinner functions at General Convention are now being accepted, according to Lewis E. Cooke, Convention manager. Mr. Cooke says checks may be made payable to Convention Dinners and mailed to 4025 Pine Tree Drive, Miami Beach, Fla. "All checks will be acknowledged," says Mr. Cooke, "but the tickets must be called for upon arrival."

This is the list of functions:

Wednesday, October 8 — 7:00 p.m.	
Joint Commission on Ecumenical Relations, Barcelona Hotel — Basque Room	\$5.00
Thursday, October 9 — 7:00 p.m.	
National Council Dinners	
College Work (Home Dept.), Deauville Hotel — Cafe de La Mer.....	\$5.25
Department of Christian Education, Crown Hotel — Imperial Room.....	\$5.25
Department of Christian Social Relations, Barcelona Hotel — Basque Room.....	\$5.25
Overseas Department, Deauville Hotel—Casanova Room	\$5.25
Friday, October 10 — 6:00 p.m.	
Episcopal Evangelical Fellowship, Deauville Hotel — Cafe de La Mer.....	\$4.25
Saturday, October 11 — 7:00 p.m.	
Laymen's Dinner, Deauville Hotel — Casanova Room	\$4.25
Living Church Dinner, Deauville Hotel — Cafe de La Mer	\$4.25
Sunday, October 12	
9:00 a.m. — Laymen's Breakfast, Deauville Hotel — Casanova Room.....	\$2.00
7:00 p.m. — Hobart-Kenyon-Trinity College, Deauville Hotel — Baccarat Room.....	\$4.25
Monday, October 13 — 7:00 p.m.	
Provincial Dinners	
I — Cadillac Hotel — El Dorado Room.....	\$5.25
II — Lucerne Hotel — Alpine Room.....	\$5.25
III — Barcelona Hotel — Basque Room	\$5.25
IV — Deauville Hotel — Casanova Room.....	\$5.25
V — Sorrento Hotel — Florentine Room.....	\$5.25
VI — Deauville Hotel — Baccarat Room.....	\$5.25
VII — Deauville Hotel — Cafe de La Mer.....	\$5.25
VIII — Royal York Hotel — Empire Room	\$5.25
Tuesday, October 14 — 7:00 p.m.	
Bishop Sherrill's Dinner — Exhibition Hall	\$5.25
Wednesday, October 15 — 7:00 p.m.	
Seminary Dinners	
Berkeley — Lucerne Hotel — Geneva Room.....	\$4.25
Bexley Hall, Royal York — Empire Room.....	\$4.25
Church Divinity School of Pacific, Barcelona Hotel — Basque Room	\$4.25
Episcopal Theological Seminary, Deauville Hotel — Cafe de La Mer.....	\$4.25
General Theological Seminary, Deauville Hotel, Casanova Room	\$4.25
Nashotah House, LaGorce Country Club (no ticket sale)	
Philadelphia Divinity School, Deauville Hotel, Baccarat Room.....	\$4.25
Seabury Western Theological Seminary, Lu- cerne Hotel — Alpine Room	\$4.25
School of Theology, University of South, Roney Plaza — Surf Room.....	\$4.25
Virginia Theological Seminary, Crown Hotel — Imperial Room	\$4.25

Trinity, Houston, Burns

A three alarm fire gutted much of the parish hall of Trinity Church, Houston, Texas, on August 24. A week later the First Methodist Church there suffered a severe fire. Headlines of Houston newspapers read "Church firebug at large!"

The Methodist church had been among those which offered their facilities to Trinity. Nothing tangible was revealed by authorities or press to substantiate the possibility of arson, for any reason, but other churches in Houston placed guards on their properties. Both fires took place early Sunday mornings, and both had apparently started in several places.

Trinity's estimated damage was upwards of \$100,000. Parish hall damage was in excess of 75%, and every room of its educational building will need renovation. The nave and sanctuary were affected by dense clouds of smoke which left soot deposits requiring extensive cleaning. Members of the Daughters of the King worked in smoke and darkness to salvage altar vessels and Prayer Books. All of the vestments were destroyed.

Trinity Church, of which the Rev. Arthur Knapp is rector, is a Gothic stone structure located in Houston's midtown section, and serves over 2,000 communicants. It has been served as rector at various times by the late Bishop Quin of Texas, and by Bishops Carruthers of South Carolina and Watson of Utah.

After the fire, the Rev. Ralph Miller, Trinity's associate rector, circulated a leaflet to members, asking that they assert their loyalty in the financial crisis which would occur despite adequate insurance protection.

Canon Bell Is Dead

The Rev. Bernard Iddings Bell, honorary canon of the diocese of Chicago, died in St. Luke's Hospital, Chicago, on September 5 after a lengthy illness.

Blindness compelled Canon Bell to retire in 1955 as representative of the Episcopal Church to students and faculty of the University of Chicago, a position he had held for nine years.

Canon Bell had a varied career as priest, educator, and author. After his ordination in 1910, he served churches in the diocese of Chicago until his call as dean of the Cathedral in Fond du Lac in 1914. He served as a naval chaplain during World War I, and became warden of St. Stephen's College in 1919, serving in that capacity until 1933, and held professorships and lectured at many universities and colleges. Among his published books are *Beyond Agnosticism* and *Crisis in Education*.

He died a month before his 72d birthday. Bishop Burrill of Chicago was scheduled to celebrate the requiem Holy Communion service.

GODLY ADMONITIONS: Bishop Burrill has issued formal admonitions in regard to organized political activity and missionary support in the diocese of Chicago. The two issues became entangled when St. Mark's Church, Evanston, Ill., last spring voted to withhold support from the missionary quota of the diocese because of what it considered the domination of diocesan affairs by a "political machine" [L. C., June 29].

On September 3, Bishop Burrill sent a pastoral letter to be read by each priest and at a regular meeting of each parish's vestry and each mission's bishop's committee, in which he said:

"There is a real place and function for societies and groups within the diocese. Opportunities for fellowship and discussion are essential to our development in Christ's family. However, organized political activity is not a proper function of such groups. Therefore, it is the bishop's godly admonition* that such organized political activity cease forthwith in all organizations in the diocese of Chicago."

He also wrote:

"The missionary work of the Church in this diocese is the corporate responsibility of every priest and vestry or bishop's committee, as well as the individual responsibility of every communicant. This corporate responsibility cannot be renounced or denied without doing violence to our fellowship in Christ. Therefore, it is the bishop's godly admonition that every priest of the diocese urge his people, through their vestry or bishop's committee, to accept their full corporate responsibility for the missionary work of the Church by supporting the missionary budget of the diocese, and through the diocese, the work of the whole Church."

The Rev. H. Ralph Higgins, rector of St. Mark's, declined to comment on the letter until after the parish vestry met and considered it. The Rev. Thomas J. M. Davis, president of the Catholic Clerical Union had not replied by press time to a LIVING CHURCH wire asking for comment. (The C.C.U. is the organization which has been charged with being a political machine and organizing bloc voting at diocesan conventions).

QUASH AND DELAY: One of the charges against the 91 South Africans accused of treason for opposing apartheid has been quashed, and the trial has gone into a month's recess while the prosecution supplies further details to support remaining charges. Trial is to resume in Pretoria on September 29.

*The use of the words "godly admonition" recalls the service of ordination of a priest, in which the ordinand is asked "Will you reverently obey your Bishop and other Chief Ministers . . . following with a glad mind and will their godly admonitions. . . ." and he responds, "I will do so, the Lord being my helper."

COURAGE IN LITTLE ROCK: Churchman Thomas S. Pettigrew, Harvard psychology professor, told the American Psychological Association in Washington, D. C., that the only vocal leadership in Little Rock, Ark., for school integration came from ministers of religion. Dividing these into "pushers," "powers," and "passives," he said that only eight were "pushers," and several of these had lost their jobs. The findings of his study of ministerial courage will be published in book form. Dr. Pettigrew expressed his personal opinion that the "powers" could have pushed harder, and this led to a newspaper flurry of charges and denials. In midweek, it was reported that Bishop Brown of Arkansas (see page 14) was in Washington to confer with Sherman Adams and others, but White House officials denied knowing anything about it.

WHO OWNS BROAD AND WALL? Heirs of Thomas Edwards, an early New York landowner, have been claiming that the King of England illegally gave Trinity Church the land that is now Broad and Wall Streets, New York City, and that it really belonged to Edwards. Courts have ruled three times in favor of Trinity, but the federal authorities claim that some people have been profiting fraudulently on the case. Recently they issued an arrest warrant for a private investigator who, they charge, milked Edwards' heirs of from \$25,000 to \$50,000 as "expenses" in connection with the case. The investigator's woman accomplice was being held on mail fraud charges.

DEAN YERXA RESIGNS: The Very Rev. Thomas M. W. Yerxa has resigned as dean of Trinity Cathedral, Phoenix, Ariz., for reasons of health and personal tension. Dean Yerxa suffered a sudden nervous breakdown during the summer and was hospitalized for a week. Bishop Kinsolving of Arizona returned home from Lambeth several days early because of the situation. When Dean Yerxa declared himself unable to continue his work, Bishop Kinsolving accepted his resignation.

Dean Yerxa came to Trinity Cathedral in 1956 after service as dean of the Cathedral Church of St. John in Wilmington, Del. He will be 43 next month and is a native of Texas.

The Very Rev. Paul Roberts, retired dean of St. John's Cathedral, Denver, Colo., will become acting dean of Trinity Cathedral on September 24, pending the selection of a permanent successor to Dean Yerxa. Dean Roberts is 71, and a former member of the National Council and the Federal Council of Churches.

WORLD COUNCIL OF CHURCHES



World Council: Proven instrument for ecumenical coöperation.*

RNS

Evidence of Understanding

by the Rev. JAMES W. KENNEDY*

The liveliest and most prolonged discussion at the meeting of the Central Committee of the World Council of Churches in Nyborgstrand, Denmark, was on the subject of war in an atomic age. Two resolutions resulted.

One makes available to World Council member Churches a document on the "prevention of war in an atomic age," prepared by a special commission of theologians, scientists, and military men. [The document, said the Central Committee, is "a contribution to the study process and in no wise constitutes a formation of WCC policy." Christians should speak "openly," the document said, against the use of atomic weapons in an all-out conflict, but could "in conscience" agree to their use in a limited war. It suggested that nuclear weapons might be used as a deterrent to an all-out war after they had been used by the enemy. Limited warfare, it said, was justified only when its purpose was to prevent an all-out war. All Christians were urged in the report to oppose national or international policies which might lead to an all-out war. If such a struggle should break out, it said, they should seek to end it, if necessary on the enemy's terms, and resort to non-violent resistance.]

The second resolution reaffirms the actions taken by the Central Committee at New Haven, Conn., last summer on the subject of the problem of suspending atomic tests, and declares:

"The New Haven statements were used all over the world, and in many lands Churches pressed them on the attention of their governments. . . . We continue to advocate sus-

pension of tests at least for a trial period so that a new hope may be built on truly secure foundations. But we must not deceive ourselves by resting content with suspension if it comes, for subsequent steps in disarmament are at least as urgent and may well be more difficult."

The Central Committee unanimously adopted a relevant statement, drafted by Bishop Otto Dibelius of Berlin, which is designed to be read from pulpits throughout the world:

"The governments producing atomic weapons have taken a first step towards bringing the testing of those weapons under international control. We welcome this evidence of the beginning of a better understanding among the nations. At the same time we solemnly urge the statesmen of the world not to rest content with this beginning, but to show courage in pressing forward along the way now opened.

"The cessation of atomic testing which we advocated a year ago should lead to diligent efforts to halt the production of nuclear weapons and to reduce existing armaments.

"The achievement of these ends requires friendship and confidence between the nations. We need an 'open society' where people may meet freely and learn to understand and trust one another. We appeal to the Churches to help prepare the way for such an open society.

"We know the great difficulties that must be overcome. Yet what appears to be impossible with men, is surely possible with God. To Him we pray that He who has taken upon Himself the burdens and sorrows of mankind, may guide and strengthen our work for peace on earth."

Early in the meeting Dr. Franklin Clark Fry, chairman of the Central Committee, reported on the successful conversations

*Shown in informal discussion, from left: Dr. Ernest A. Payne, vice chairman of Central Committee; Dr. W. A. Visser 't Hooft, WCC general secretary; Dr. Roswell Barnes, executive secretary, U. S. Conference for the WCC; and Bishop Sherill. Seated are Dr. Eugene Carson Blake (back to camera), chairman of WCC's finance department and Dr. Norman Goodall, secretary of joint commission of WCC and International Missionary Council.

with the three-man Russian delegation headed by Metropolitan Nikolai, at Utrecht August 7-9. The report was received with enthusiasm by the Central Committee which voted unanimously to invite observers to attend future meetings of the Central Committee, provided this proves agreeable to the Holy Orthodox Church of Russia. Dr. Fry said the meeting was "frank" and led to a useful exchange of information and to "fuller understanding." Metropolitan James of Melita and Dr. W. A. Visser 't Hooft attended the meeting with Dr. Fry.

Tenth Anniversary

An ecumenical service celebrating the WCC's 10th anniversary, held in the famed Odense Cathedral, was televised by the Danish State Broadcasting Network. Another special service was held in the Cathedral of Copenhagen after the close of the meetings on August 29th. The Primate of the Church of Denmark, Bishop Fuglsang-Damgaard, officiated, and King Frederik IX and Queen Ingrid attended the service.

After 10 years of growing together the World Council is a proven instrument for ecumenical coöperation for 171 member Churches, including Anglican and Orthodox, from 52 countries. It carries on a vast work in international affairs, inter-church aid, and service to refugees through its Geneva staff. In addition to these important concerns the doctrinal aspects of unity have not been neglected.

There was ample evidence shown in the reports of the various study commissions in progress of the centrality of theological concern. This was particularly true in the attention given to Faith and Order, the study of "The Lordship of Christ," and the theological discussion on "The Prevention of War in an Atomic Age." After 10 years the WCC continues to proclaim the oneness of the Church and also to engage in "pastoral unity," as Dr. Visser 't Hooft expressed it, "for the sake of mankind."

Tragic Statistics

As always the emotionally charged reports given by Interchurch Aid and Service to Refugees were filled with the tragic statistics of human misery and the efforts of the unsung heroes of the staff to allay it. Dr. Robert C. Mackie, who presented the report, used the line drawing on the cover of the Inter-Church Aid year-end report for 1957 as a symbol of the entire program of work — a helping hand reaching out to a brother in need to lift him up, not merely to give a handout. The burden of the work never seems to lessen as world conditions keep making more and more people homeless — people who need Christian concern and help.

The famous 17 Route de Malagnou address of the World Council headquarters in Geneva will soon be changed. A building project will replace the over-

*Three Episcopalians attended the meeting of the Central Committee: the Presiding Bishop (one of the presidents of the WCC), Bishop Mosley of Delaware (representing Bishop Dun of Washington), and the Rev. Dr. James W. Kennedy, representing Nathan Pusey, President of Harvard.



RNS
Archbishop Makarios: He may be returned.

crowded and inadequate space with a new site and plant designed to meet the expanding needs of the WCC for the next hundred years. Bishop Sherrill was named as the international chairman.

The Department of Information, responsible for the communication of all phases of World Council work with member Churches, has produced a new handbook, with the simple title "The World Council of Churches."

The proposed integration of the WCC with the I.M.C. will probably take place at the next assembly of the World Council. The plan was approved in principle by the Ghana Assembly of the I.M.C. last winter and is now being considered by the member councils of both bodies. This integration poses many problems for the Churches and councils involved, but it will clearly "bring the missionary obligation of the Church more sharply into focus as a central responsibility of the entire ecumenical movement."

A Central Committee resolution on the "appalling situation" in Cyprus "earnestly desires" that negotiations for the return of Archbishop Makarios to Cyprus "be successful," and "instructs" the officers of the WCC to arrange for a fraternal delegation to visit Cyprus and report back to the Executive Committee of the WCC.

New Members

The Philippine Independent Church was one of three Churches received into the World Council at Nyborgstrand. The other two: Hungarian Reformed Church in the U.S.A. and the Eglise Evangelique du Cameroun.

The Central Committee voted to meet on the Island of Rhodes, Greece, next summer and finished its business by voting a budget and electing the Executive Committee members and the members of various departmental working committees.

Secret Ballot

Other Central Committee happenings:

✓ A proposal to change the procedure of the annual election of the Executive Committee of the World Council of Churches was turned down by the Central Committee, and the entire Executive Committee was re-elected.

Dr. P. O. Bersell, an Augustana Lutheran from the United States, had suggested that Central Committee members elect the 12-member Executive Committee by secret ballot from a list of 15 nominees. Under the present procedure 12 names are presented to the Central Committee to be voted on as a whole, in open meeting.

Dr. Bersell's proposal was defeated on the grounds of the difficulty of balancing confessional and geographical representation on the committee. However, when the vote was taken on the 12 names submitted, it was done by secret ballot "to save embarrassment on the part of people who could not conscientiously vote for the full slate."

All 12 candidates received the required majority of the votes cast, including Professor Joseph Hromadka of Czechoslovakia, whose election had been questioned by Dr. Bersell at last summer's Central Committee meeting.*

✓ Acceding to an objection to part of the report of the Executive Committee, the Central Committee removed the word "false" from its statement concerning charges of World Council of Churches' complicity in the 1956 Hungarian revolt.

Bishop Lajos Veto of Hungary, a member of the Central Committee, had objected to the word on the ground that it would lead to controversy between the Hungarian churches and the World Council of Churches. The substitute wording will call the charges "criticisms and misrepresentations."

*Others re-elected are: Dr. Eugene Carson Blake, United Presbyterian Church in the U.S.A.; Dr. Kathleen Bliss, Anglican, United Kingdom; Archbishop Yngve Brilioth, Lutheran, Sweden; the Rev. Peter K. Dagadu, Methodist, Ghana; the Rt. Rev. H. L. J. de Mel, Anglican, Ceylon; Professor George Florovsky, Orthodox, U.S.A.; Metropolitan James of Melita, Orthodox; Dr. Martin Niemoeller, Evangelical Church of Germany; Bishop G. Bromley Oxnam, Methodist, U.S.A.; Dean Liston Pope, Congregational, U.S.A.; R. D. Paul, Church of South India.



RNS
Professor Hromadka: He was re-elected.

Brotherhood of St. Andrew No Automat of Grace

by DAN MONTAGUE

"Go out and preach the Gospel of Jesus Christ!"

This was the message repeatedly emphasized to more than 400 delegates who assembled in Chicago August 28-31 to celebrate the 75th Anniversary of the Brotherhood of St. Andrew, an international organization of men and boys of the Anglican Communion.

For four days the delegates listened to distinguished Churchmen, attended conference sessions and joined in special services at the Cathedral of St. James. "The Ministry of the Laity" was the unifying theme of the convention. Its special significance lay in the aim and purpose of the Brotherhood of St. Andrew: "the spread of Christ's Kingdom among men, especially young men."

"Spreading the Kingdom does not mean bringing other Christians into the Episcopal Church," declared keynote speaker Bishop Haden of Sacramento. "We who know God's love must bring the unbaptized and the unchurched to the experience of God's redeeming love."

Bishop Burrill of Chicago emphasized that "the Church is not an automat" — where you put in your money and take out a certain amount of grace. Each of us, bishop, priest, and layman, must fulfill our function in the family of Christ, and the function of the laity is evangelism.

Bishop Honaman, Suffragan of Harrisburg, and Mr. Hugh Laughlin, chairman of Layman's work in the 5th Province, stressed the need for a direct and simple statement of God's love as seen through the sacrifice of Christ crucified.

Bishop Mason of Dallas underscored the Brotherhood rule of daily prayer which must be centered not in self but in God as seen through Jesus Christ.

While the senior delegates and their wives were meeting for conferences at the Carnegie Theatre and the Hotel Maryland, which served as convention headquarters, more than 50 boys representing the Youth Division of the Brotherhood of St. Andrew met separately under the guidance of the Rev. John E. Lee of Detroit to consider the theme, "Every Vocation is a Christian Vocation." During the morning sessions, the young men discussed with Chicago businessmen and Church leaders the need for Christian thought and action in every phase of business.

Convention activities revolved around St. Andrew's Chapel in the Cathedral of St. James, located on the spot where the Brotherhood was founded. Henry Sapp, president of the Brotherhood of St. Andrew, introduced James L. Houghteling, son of the founder, who spoke of the early

Continued on page 25

The Sin of Ignorance

**The average layman, says the author,
is vegetating in his religion,
and some of the clergy are accessories
to his possible damnation.**

By Robert H. Glauber

I started to ask my church-going friends all sorts of questions. What is theology? What does the doctrine of the Incarnation mean? Who is the oldest person of the Trinity? Does the conduct of business involve theological factors? If God created everything and there is evil in the world, did God then create evil? What are the dogmatic principles involved in the dispute over the Church of South India? Etc., etc., etc.

As you can see, some of the questions were rather basic; others were real stickers. But none of them, in my opinion, involved points that should not have been

clear to an enthusiastic, practicing Christian. I was careful to question only that type of person on the grounds that no others could reasonably be expected to have pondered these problems, much less to have found answers to them.

The responses I collected appalled me. Misinformation was rife, and the ignorance in high places — of vestrymen, wardens, and bishop's committeemen — was staggering. What, I began to ask myself, did these people know about their religion and their God?

That God exists and that Jesus was His Son seemed to be the only two points of universally shared information. (What precisely was meant by *Son* was another matter.) For the rest there was little religious intuition, few book-acquired facts of an objective sort, and virtually no independent thinking. The average layman seemed as willing to vegetate in his religion as he does in his marriage and his job.

I spoke with several priests about this, and one of them argued that it was all for the good. As long as people went to church regularly and fulfilled their obligations, it really did not matter that they had no clear idea why they were there

or even precisely what they were doing (aside from a comfortably familiar routine) when they worshipped. It strikes me that to follow blindly any church ritual without understanding the theological truths behind it is to run the risk of falling into the sin St. Paul mentions when he states that he who partakes of Communion "not discerning the Lord's body" does so unworthily and so acts to his own damnation (see I Corinthians 11:29).

It all depends, I suppose, on what one means by *discerning*, but at the risk of sounding anti-clerical, I believe that any priest who approves or closes his eyes to this type of lay ignorance (no matter what rationalizing he may do) becomes an accessory to such damnation.

Religious ignorance in the laity can be accounted for in several ways. Obviously it would be grossly unfair to expect every-

one to have an equal amount of theological insight or knowledge. Some good people are simply not mentally equipped to handle the details of religious thought. Others are just not interested in theories. They take their religion purely on an emotional level. But there are a great many others who are merely lazy. They don't want their inner balance disturbed by any unnecessary thinking. It is, perhaps, this last group with which we must be most concerned since they probably constitute the majority of the churchgoers.

Unfortunately, far too many priests are only too willing to encourage this lazy attitude. Religious questions from parishioners mean work in difficult areas. And anyway, why upset the *status quo*? It is not coincidental, I think, that most of the close personal friends a priest makes in his parish need his religious training (as opposed to his priestly offices) the least.

Theology has become the exclusive concern of specialists. Most people have little interest in it. The "practical" aspects of religion have become far more important to the majority than the theoretical. Most people are perfectly content to worship a God they cannot define, pin their hopes of redemption on a Saviour who is little more than a too-easily invoked name, and glibly claim credit for control over factors that are actually in the province of that last and almost wholly unknown name in the Trinity.

As a result, Christianity is running into the danger of becoming a religion of formulas. A Jesus-complex has replaced the concept of a unified One-God-in-Three-Persons that was the result of centuries of theological evolution. Mary has become not only the most important person in heaven, but also a figure who bids fair to challenge the whole structure on which our faith is founded. Catholics have become more concerned with sociology than with the salvation of souls. Protestants have abandoned their traditional reappraisal of man's situation in the light of God's truth and now use their religion to bolster or preserve social hierarchies.

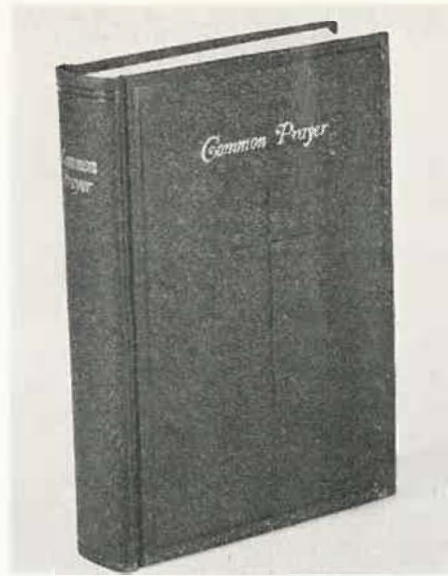
All of this means that religion is no longer a central *belief* in life. It has become a convenient social fellowship, a safe club for organization man to join. One need be profoundly concerned about it no more than one is about the fine print on the by-laws of the country club. One pays one's dues, attends a reasonable number of regular meetings, and an occasional special event. "The rest is silence."

This may seem an exaggerated and in some ways an unfair analogy. I'm perfectly willing to admit that all analogies are defective in some ways, but the basic point, I think, is valid. We have become a nation with one of the largest proportions of churchgoers in the world, but we are also the nation with the highest divorce rate, the most blatant juvenile de-



The Bible: Basis of it all.

RNS



The Prayer Book: Official manual of worship.

will come to see God as perfect and man as fallen. Jesus will become the agency of reconciliation and the Holy Ghost the force which works in men to bring them to the Father. The student will also see that there is no hard and fast relationship between knowledge and ethical behavior any more than there is between virtue and earthly reward, but he will almost certainly be ahead of the uninitiate in his attempts to lead a better life.

It is true that most of what I have been saying deals largely with theories. It is also true that the toughest problems of life for most of us are not theoretical. It's not a case of not knowing what's right but rather of reconciling knowledge with action. When a man does wrong — no matter how he may rationalize it — he knows well enough that it is wrong.

As strange as it may seem, the serious

linquency problems, and a number of persons under psychological treatment that is truly shocking.

To me this can only mean that though we go to church in vast numbers, we don't take what the Church teaches us very seriously.

It is my contention that this is due primarily (but not exclusively) to a lack of background knowledge about God, the Church, and its teachings. I have been told, "You're a convert. Naturally you're interested in precisely what the Church stands for, but you're an exception."

Am I? Are we not all converts? "Except a man be born again, he cannot see the kingdom of God," said our Lord. He meant everybody. There was no special provision made for those who receive their religion as a passive legacy. Being born once is traumatic enough. A second birth must truly leave its mark if the Kingdom of Heaven is to have either value or meaning.

There are occasional saints in our midst. Grace operates fully in them. They can partake of the joys of natural religion through ascetic control. How much book learning they may have is relatively unimportant.

It is necessary to remember, however, that many of the great saints were also great thinkers and scholars. Indeed they had to be. History shows us numerous sorry examples of what can happen to ascetic discipline in the hands of misguided enthusiasts. It degenerates into excess and fanaticism.

Neither extreme applies to most of us. We acquire our religious experiences in ordinary ways, hard as some of them may seem. One of the hardest is, as one might expect, also one of the most rewarding — study.

Let me repeat two of my earlier questions. What is theology? If God created everything and there is evil in the world,

**If a layman
wants to increase
his theological
knowledge, the
author suggests
an assortment
of books.**

did God then create evil? Any Christian who can satisfactorily deal with these questions possesses more than just a complicated definition and an odd fact.

If he realizes that theology (from the Greek, *theos*, "God," and *logos*, "discourse" or "theory") is the study of God in all His manifestations and revelations, of what man must do if he is to bring himself into line with the perfection of an eternal and unchangingly good God, and of what is essentially a God-to-man relationship, then such a man will find himself puzzled by fewer social problems. He will be far more certain of what his conduct in business should be since he will see a clear-cut distinction between right and wrong. Relativism will be no temptation whatsoever. He will want to live with his fellowmen on the basis of what God expects rather than "what's in it for me." There will be no doubt in his mind about whether or not God created evil.

Through a careful study of theology he

study of theology can help bridge the gap between what we know as theory and our application of that knowledge to living. The theologically oriented man does not need to seek compensating excuses outside of himself for his religious or moral laxity. He knows what the Father is and expects and how he has failed Him. But such a man also knows the true significance of the Son and so has steadfast hope. In that hope the Holy Ghost works His eternal miracle. Thus knowledge can lend strength to right-acting. The end product will thus become an inner peace that can stem only from confidence and comfort.

Least I be accused of being wholly impractical, I add here a short reading list for people who wish to increase their theological knowledge. The list is a personal one. These are books I know and like. They have been helpful to me and should be for other serious-minded readers. The only qualification I offer is the admission that my tastes lean toward the



St. Augustine: Also the other Fathers.

RNS

Catholic and mystic rather than the Protestant and practical. Should any reader prefer either more or less orthodox titles, his rector can certainly provide them.

THE HOLY BIBLE. This is the basis of all theological study. The greater the familiarity one has with it, the faster the study can progress.

THE BOOK OF COMMON PRAYER. The Episcopal Church's official manual of worship and the fullest expression of its doctrine in the forms of prayer and rubric. A churchgoer who sat down and carefully read the whole thing through would have many of his questions firmly answered.

THE FATHERS OF THE CHURCH. Many editions of these earliest commentators on the nature of God are available. My own

Episcopal Church's view of major theological questions. Popular in the best sense of the word.

MERE CHRISTIANITY. By **C. S. Lewis.** Macmillan. \$2.75. Another general introduction to theology from a strongly moral point of view by one of the best writers on the subject. Very worthwhile if you will stick with it.

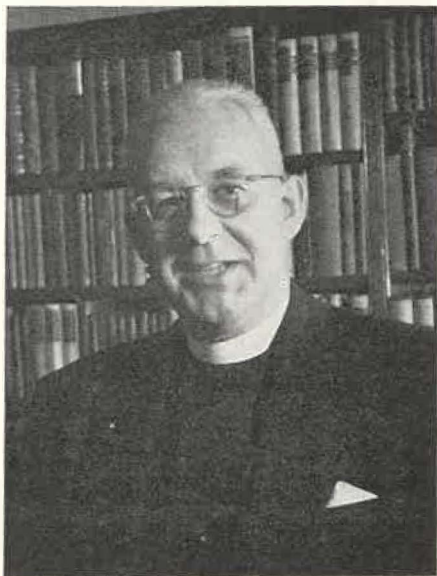
STOP LOOKING AND LISTEN. By **Chad Walsh.** Harper and Bros. \$1.50. A "primer of the Christian faith" treated from the point of view of a *convert* as that word has been used in this article. Extremely helpful and readable.

VIA MEDIA. By **E. L. Mascall.** Seabury Press. \$3.25. As clear an exposition of four of the major doctrines of the Church

THE DESCENT OF THE DOVE. By **Charles Williams.** Living Ave. \$1.25. Without doubt the best non-technical book on the Holy Ghost. Absorbing and very readable.

CHRISTIAN DOCTRINE. By **J. S. Whale.** A closely reasoned presentation of major doctrines written for college undergraduates but useful for all thoughtful seekers. This book is unfortunately out of print, but it can be found and is worth the trouble to do so.

THE THEOLOGY OF REINHOLD NIEBUHR. By **Hans Hofmann.** Scribners. \$3.95. A useful digest of the ideas of one of the most important contemporary theologians. A fine introduction to the works of Niebuhr himself, of which there are a great many. Considering the complexity of the subject, an heroic job.



Norman Pittenger: Semi-official introduction.



James Pike: Popular view of major questions.



John S. Murray
C. S. Lewis: Strongly moral point of view.

favorite is a new one currently being published by The Fathers of the Church in New York at \$4.50 a volume. Some hundred volumes are planned over the years and will include the complete works of men like Jerome, Athanasius, Ambrose, Basil, Augustine, Origen, Polycarp, Gregory, and many others. The texts are all newly translated and the notes are excellent. (Two books by **Robert Payne**, **FATHERS OF THE WESTERN CHURCH** and **THE HOLY FIRE** make excellent introductory settings.)

LAYMAN'S THEOLOGICAL LIBRARY. These 12 short volumes published by Westminster Press at \$1 a volume are all by different people. Most of them cover one specific point very competently. The style is simple.

THE FAITH OF THE CHURCH. By **James A. Pike** and **W. Norman Pittenger.** Seabury Press. \$3. This is one of the volumes in the Church's Teaching series and is a sound "semi-official" introduction to the

from the Catholic point of view as one is likely to find. Difficult but important.

THE KIRKBRIDE CONVERSATIONS. By **Harry Blamires.** Morehouse-Gorham. \$2.50. Six human dialogues on major problems. An excellent argument to prove that theology need not be dull.

HANDBOOK OF CHRISTIAN THEOLOGY. Living Age. \$1.45. A paperbound anthology of short "definition essays" that are handy tools for other reading.

THE CLOUD OF UNKNOWING. There are several inexpensive editions of this 14th-century classic. It is one of the truly great books on the nature of God and man's relationship to Him. Essential.

I AND THOU. By **Martin Buber.** Scribners. \$1.75. An analysis of the God-man relationship by a Jewish mystic that has had a greater influence on Christian theology than perhaps any other single contemporary work. Very difficult but worth every ounce of effort necessary.

ON THE TRUTH OF THE CATHOLIC FAITH. By **St. Thomas Aquinas.** Hanover House. \$2.50. Book One of the great work deals with God. It was intended by its author to answer all possible questions about Him and comes remarkably close to doing so.

This translation does the best job of making Aquinas' style acceptable to modern readers.

This list could be expanded almost indefinitely with works by writers as varied as Albert Schweitzer, St. John of the Cross, Karl Barth, Charles Gore, Dom Gregory Dix, St. Francis de Sales, Abraham Heschel, and many more. Even the most casual acquaintance with the field will suggest to any reader new areas to investigate and new authors to admire. And that's one of the most rewarding aspects of reading theology. In its light practically everything one does or reads sheds further light on the one true subject of study — God.

EDITOR'S NOTE: *This is a section of Bishop Brown's book, "Bigger than Little Rock," soon to be published by Seabury Press. The reader should bear in mind that the author, in reviewing the history of the Little Rock crisis, discusses many aspects of the situation, of which this excerpt is only one.*

Communications Breakdown

By the Rt. Rev. Robert R. Brown

Bishop of Arkansas

From the moment of the Supreme Court's ruling, some three years ago, Arkansas has experienced a slow, but progressive, deterioration in normal communications, especially between the white man and the Negro. Self-consciousness has reduced conversation between the races to an embarrassed, formal, artificial thing. Mutual suspicion has become so pronounced that neither race willingly trusts the other. And there is no little fear among both white and black alike as to what the other might be planning in secret through the NAACP or the Capitol Citizens Council.

In a remarkably short period both races have been thrown back upon themselves by this estrangement. Their self-consciousness and fear have built high walls around their minds, and no method has yet been devised by either for breaching these walls and reaching the other. This, in turn, has created an inability and unwillingness to seek any solution to segregation and integration other than their own, and that without reference to the other. Both take the position, "Here I stand, I cannot do otherwise." True, white man and Negro continue to talk about the need for understanding and open-mindedness, but the crux of their plea is always that the other race needs to understand and be open-minded — never their own. While claiming objectivity, actually both have closed their minds.

Humor has its own flavor of truth in this respect. A man from the Arkansas Delta country recently called one of his friends in Little Rock and took the occasion to make absurd accusations concerning one of the leaders in this controversy. His Little Rock friend replied in fairness, "You are all wrong about that man. He is not the sort of person you think, at all.

If you will drop by the next time you are in the city, I will convince you." To which the Delta resident replied with a roar, "But that's the trouble. I don't want to be convinced!" and slammed the phone down hard. It is this sort of thing which lends point to a sign that we see these days: "My Mind Is Already Made Up — Don't Confuse Me with the Facts."

To offer yet another illustration: The governing body of a certain congregation was convened by its minister for the purpose of discussing this issue. When it learned the reason for the meeting, its first motion stated that the meeting was not to be recorded in the minutes as having been convened; its second motion was for adjournment. The helpless minister had to throw up his hands in despair. There was no resentment at his effort. His laymen showed a certain affectionate admiration for his having made the effort. Yet their minds were made up, and they did not want to be "confused by the facts."

Between White and Negro

In such ways has communication broken down in practically every area of human relationships. Many a planter has said, almost in a spirit of desperation, "I can't talk to my people any more. When I try, they look at the ground, kick the dirt, and answer me in a single word. The younger Negroes scarcely answer at all. A few months ago we had normal conversations about the crops, the church and our families. Now it is only 'Yes, sir' and 'No, sir' and I don't know what to do about it."

The concern of these planters for the Negro is real and affectionate. Call their way of life old-world and outmoded, if you will. But it produced, let us not forget, a mutual understanding between the races that in no



Bishop Brown: "While claiming objectivity, actually both [races] have closed their minds."

small way carried over into the southern cities. The white man has watched over "his people," provided medical care, schooling, clothing, even church buildings for their worship. He has looked after them and, in return, has received a ready response. This is not to imply that such a life is to be preferred to greater dignity, better salaries, more comfortable housing conditions, and freedom of initiative for the Negro workers. But at the same time there has been this strong parent-child feeling which is too clearly manifest for anyone to pretend that it does not exist. However, it is this regard of the white individual for the individual Negro that has been destroyed by the breakdown in communication. The former affection has been replaced by self-consciousness, suspicion, fear and, at the last, by red hot anger at the repulse.

It is no different with the Negroes. Those who know them have recognized, particularly among the young,

that they are possessed of a new zest, a new vitality, and a new urgency to claim their rights. They have sensed that their day is near at hand, and it is no wonder that they are eager to have it! Yet, at the same time, they, too, are hesitant about breaking the bond which has existed between them and their white people. They would like to find some way to keep it and, at the same time, attain their new life. They realize that their affiliation with the new is a betrayal of the old, and it stands in direct opposition to the white man's wishes. They feel sure that even as they have joined the NAACP, he has affiliated with the C.C.C. So there is the same confusion and the same self-consciousness. Bet-

Negroes have become more and more wary of each other, and so have whites. In Little Rock approximately one-fourth of the colored people are still crying, "We don't want integration. Leave us alone." The remaining three-fourths are insisting, "Give us our rights." Many a Negro says of the NAACP, "They're not our kind of people." He confides that he wishes there were no such organization and that all he wants is to be permitted to mind his own business. However, in nearly every instance the speaker is over 40 with a long plantation life behind him. The younger Negroes, on the other hand, are avid for what is their due. Some insist that once given, they do not necessarily mean

are eager for integration. They cannot understand, and consequently are not a little impatient with, those of their race who are content with their lot. They exercise the same suspicion towards them as they do towards the whites. "What are these 'old fashioned' Negroes saying about us?" "Are they spying and informing?" "Better leave them alone, too."

So far there has been no violence within the colored race because of this division, probably for two reasons. The NAACP, though quite intolerant and suspicious of their less aggressive people, do not believe that they possess influence enough to pose a threat. And, again, there is the age and educational difference. The older Negroes who do not want change can offer neither a physical resistance nor a thought-out program of opposition. So an uneasy truce exists between the two; and with the line of communication broken down between them, a deep chasm exists between Negro and Negro.

Mutual suspicion between—and among—whites and Negroes can build high walls.

ter not inquire. Better not talk about it. Better say only "Yes, sir" and "No, sir."

For the person not born and raised in the South all this may be difficult to understand. There is nothing in the North, or even in the great central prairie regions, to compare to the southern plantation way of life. The light of mutual affection in the eyes of a southern white man or a southern Negro has to be seen to be appreciated. The tragic plight of the southern black man as he tries to clasp a new freedom and dignity with one hand, while endeavoring to hold on to his old anchors with the other, is like that of a child starting to school for the first time, who is eager in his desire to be out in the world, yet looking back over his shoulder every few steps to the security of parent and home. Perhaps the time has come for separation—but the transition has its pain. Apprehension, doubt, fear, zeal that knows no diplomacy, an urgency which pushes ahead, the demand to be heard—all join together to erect barriers which so far have not been breached.

Between Negro and Negro

Naturally, these same emotions have spread within the races themselves.

to take it. They explain, "We do not intend to go to white schools, but we want the *right* to go to them if we choose." This is a common statement, at least in Virginia, Texas, and Arkansas, but the whites cannot always believe it.

Still, communications have broken down between these two sides. Those who do not want to become members of the NAACP, or who are alarmed by the tension in the areas where this organization works, and by the incidence of violence that has occurred, try to arrange their work so as not to be on the streets after dark. Furthermore, they are fearful of what may happen to their children if there is integration. A Gallup poll of December, 1957, predicts that a million and a half of them are seriously thinking of moving out of the South, while a million or more might consider it if trouble should flare up in their immediate area. Some of them even tell the more aggressive members of their race to let them alone. Others join up, but only out of fear of reprisal or to show race loyalty. All these Negroes are apprehensive and have segregated and isolated themselves from the other Negroes.

On the other hand, of the 24,000 colored people in Little Rock, 18,000

Between White and White

There was a time when white people could discuss the problems and principles involved in integration without raising their voices. Civic organizations could hold meetings, invite Negro as well as white educators to speak, and hold question periods—all in a calm, serene atmosphere of intelligent discussion and debate. In recent times this has become impossible. There was a day when, with Negro servants in the kitchen, a discussion about integration could make polite dinner conversation without embarrassment to either guest or servant. That day has gone. In the past, members of a family could discuss integration and segregation freely and naturally, without fear of arousing emotion. Now, even that time has passed. Indeed, communication has broken down not only between white and Negro and between Negro and Negro, but also between white and white.

The white man's approach these days is to make no approach at all. Longtime friends have learned that their opinions are being supported with too much heat. Business partners have found in many instances that it is a case of being silent or dissolving the partnership. Families are as divided on the subject as they were in 1860. A son takes one position pub-

Continued on page 28

By the Rev. Francis C. Lightbourn

OLD MANUSCRIPTS:

Worth their Weight

in Uranium



Papyrus Bodmer II. Of 5,000 manuscripts, no two read alike.

The constant flood of literature on the Dead Sea scrolls — which shows no signs yet of abating — must not blind us to the fact that similar studies pertaining even more directly to the text of the Bible itself have been going on, and continue to go on, though they may not receive the same publicity.

A signal reminder of this fact is the recent appearance of the late Sir Frederic Kenyon's *Our Bible and the Ancient Manuscripts* in a new fifth edition, re-

vised by A. W. Adams, Dean of Divinity of Magdalen College, Oxford. First published in 1895, *Our Bible and the Ancient Manuscripts* went through four editions in the author's lifetime, the last of these being that of 1940 — nearly 20 years ago.

Sir Frederic Kenyon (1863-1952), for many years Director of the British Museum, was a leading authority on the manuscripts and text of the Old and New Testaments. Yet he could write in a vein calculated to get across to the general reader the main outlines of a highly complex and specialized field. This he does in *Our Bible and the Ancient Manuscripts*, which tells the story of the text of the Old and New Testaments, and of the principal manuscripts in which this is

preserved, from its beginnings in the original languages concerned, through the ancient "versions" (or early translations — Greek Old Testament, Latin Bible, etc.), down to the English versions and the American Revised Standard [see the border* at the bottom of these pages].

This is a fascinating subject, and one which Sir Frederic presents in a fascinating manner. Moreover, it is a field in which, despite its complexity and the elusiveness of much that will always lie beyond its reach, real and steady progress is being made.

To take a tangible example: When the fourth edition of *Our Bible and the Ancient Manuscripts* came out in 1940, the official listing of manuscripts of the New Testament written on papyrus (which includes the oldest that we possess) had reached 53. Now it stands at 68. Similar-

*From *Our Bible and the Ancient Manuscripts*, where, however, a longer section of the relevant passage is given.

Tyndale, 1525

God in tyme past dyuersly and many ways, spake vnto the fathers by prophets: but in these last dayes he hath spoken vnto vs by hys sonne, whom he hath made heyre of all thyngs: by whom also he made the worlde. Which sonne beyng the brightnes of his glory, and very ymage off his sub-

Coverdale, 1535

God in tyme past dyuersly and many ways, spake vnto y^e fathers by prophetes, but in these last dayes he hath spoken vnto vs by his sonne, whom he hath made heyre of all thyngs, by whom also he made the worlde. Which (sonne) beyng the brightnes of his glory, and the very ymage of liis sub-

Matthew, 1537

God in tyme past dyuersly and many ways, spake vnto the fathers by y^e Prophets: but in these last dayes he hath spoken vnto vs by hys sonne, whom he hath made heyre of all thyngs: by whom also he made y^e worlde. Which sonne beyng the brightnes of his glory, and very

Great Bible (Cromwell's), 1539

God in tyme past dyuersly and many ways, spake vnto the fathers by Prophets: but in these last dayes he hath spoken vnto vs by hys awne sonne, whom he hath made heyre of all thyngs, by whom also he made the worlde. Whych (sonne) beyng the brightnes of hys glory,

The Geneva Bible, 1560

1. At sondrie tymes and in diuers maners God spake in y^e olde time to *our* fathers by the Prophets:
2. In these last dayes he hath spoken vnto us by his Sonne, whome he hath made heir of all thyngs, by whome also he made the worldes,
3. Who being the

The Bishops' Bible, 1568

1. God which in tyme past, at sundrie tymes, and in diuers maners, spake vnto the fathers in the prophetes:
2. Hath in these last dayes, spoken vnto vs in the sonne, whom he hath appoynted heyre of all thynges, by whom also he made the worldes.
3. Who beyng the

ly, the number of uncial manuscripts (those written in capital letters) stood at 212 in 1940. It has now reached 241. The number of cursives (manuscripts written in running hand) had reached 2,429 in 1940, but has now increased to 2,533. Finally, the number of lectionary texts (manuscripts containing selections of Scripture to be read at services), which stood at 1,678 in 1940, has now reached a total of 1,838.

Thus, to be found throughout the world today and officially catalogued are nearly 5,000 manuscripts of the New Testament. These were written, for the most part, before the days of printing (i.e., before 1450 A.D.), and they contain, therefore, many errors of one sort or another. Indeed, it is probably safe to say that no two read exactly alike.

Textual scholarship aims to approximate more nearly the words of the Old and New Testament as they left the hands of various authors.

Included in this number are many fragments, some of them mere scraps; but in this field the merest scrap can be worth its weight in uranium. In fact the oldest New Testament manuscript known to exist is a fragment, in the John Rylands Library, Manchester, England, of St. John's Gospel containing St. John 18:31-33, 37, 38 and dated by competent authorities in the first half of the second century A.D. The Rylands Library is also the proud possessor of the oldest extant Bible manuscript of any sort — a fragment of Deuteronomy in the Septuagint Greek version "in a fine book hand, which can be assigned with confidence to the second century B.C."

Yet not all of the manuscripts that come under the broad category of the "oldest" are mere fragments. Papyrus Bodmer II, for example, is a manuscript dating, probably, from the early third century and containing some 14 chapters

of St. John's Gospel. It is thus the earliest substantial manuscript of this Gospel that we possess [see cut on p. 16 and L. C., February 24, 1957].

The 5,000 or so manuscripts of the New Testament are found pretty much scattered throughout the civilized world. Two of the most important — the fourth-century Codex Sinaiticus and the fifth-century Codex Alexandrinus — are in the British Museum, where they may be seen by visitors. The discovery of the former by the 19th-century biblical scholar Constantine Tischendorf makes as romantic reading as the discovery of a new continent or planet. Originally a complete Greek Bible, Sinaiticus is now minus part of the Old Testament but still contains the New in its entirety, plus the Epistle of Barnabas and the Shepherd of Hermas — two early Christian apocryphal writings that eventually failed to make the grade of Scripture.

Another top-ranking manuscript is Codex Vaticanus — so named from its location for centuries in the Vatican Museum in Rome. Indeed, Kenyon describes this as "the most valuable of all the manuscripts of the Greek Bible." Dating from the fourth century, it originally comprised the entire Greek Bible, but has suffered somewhat from the ravages of time. Nevertheless, it still contains the bulk of the Old and New.

Not all of the important manuscripts of the New Testament, however, are in museums across the ocean. America possesses some of them. In the Freer Gallery of Art in Washington, D. C., for example, are to be seen on display Codex Washingtonianus I and II. The latter of these, Codex Washingtonianus II, is a manuscript of the seventh century (probably), containing portions of the Pauline Epistles, but Codex Washingtonianus I is (apparently) a late fourth or fifth century manuscript of the Gospels.

Codex Washingtonianus I is of special interest as containing the Freer logion, as it is called — a passage inserted after St. Mark 16:14 and found in no other extant manuscript. Here is Kenyon's translation of this passage:

"And they answered and said, This generation of lawlessness and faithlessness is under Satan, who doth not allow the truth of God to prevail over the unclean things of the spirits. Therefore make manifest thy righteousness. So spake they now to Christ, and Christ said unto them, The tale of the years of the dominion of Satan is fulfilled, but

other terrible things draw near, and by reason of the sins of them I was delivered over unto death, that they may return to the truth and sin no more; that they may inherit the spiritual and incorruptible glory of righteousness which is in heaven" (pp. 215-216).

Another manuscript of the New Testament located in the United States forms part of the famous Chester Beatty papyri. Now in the possession of the University at Ann Arbor, Mich., it consists of 30 leaves of a papyrus manuscript of the Pauline epistles written about the beginning of the third century A.D. — more than a century before Vaticanus and Sinaiticus. Thus it is not necessary to travel to Europe to see one of the oldest New Testament manuscripts in existence!

Absorbing though this whole field of study may be, is there not cause for alarm in the fact that of the 5,000 or so manuscripts of the New Testament probably no two are verbally alike? How much confidence can Christians repose in the integrity of the Word of God in a situation such as this? On this point Sir Frederic Kenyon has some reassuring words:

"No fundamental doctrine of the Christian faith rests on a disputed reading. . . . It cannot be too strongly asserted that in substance the text of the Bible is certain. Especially is this the case with the New Testament. The number of manuscripts of the New Testament, of early translations from it, and of quotations from it in the oldest writers of the Church, is so large that it is practically certain that the true reading of every doubtful passage is preserved in some one or other of these ancient authorities. This can be said of no other ancient book in the world. . . .

"In the case of the Old Testament we are not quite in such a good position. . . . In some passages it seems certain that the true reading has not been preserved by any ancient authority, and we are driven to conjecture in order to supply it. But such passages are an infinitesimal proportion of the whole. . . .

"The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true Word of God. . . ." (p. 55).

But although no major point of faith or morals is involved in any of these divergent readings, scholars naturally desire as accurate a text of the Bible as it is possible for them to have. None of the autographs — that is to say, none of the original copies — of any of the books of the Old or New Testaments survives or is likely to be discovered. But it is possible to arrive at something that must be

The Rheims New Testament, 1582

1 Diversely and many vvaies in times past God speaking to the fathers in the prophets: last of al in these daies hath spoken to vs in his Sonne, vvhome he hath appointed heire of al, by vvhome he made also the vvorldes.

3 VVho being the brightnesse of his

The Authorized Version, 1611

1 God who at sundry times, and in diuers manners, spake in time past vnto the Fathers by the Prophets,

2 Hath in these last dayes spoken vnto vs by his Sonne, whom he hath appointed heire of all things, by whom also he made the worlds,

3 Who being the

The Revised Version, 1881

1 God, having of old time spoken unto the fathers in the prophets by diuers portions and in di-

2 vers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who be-

Weymouth, 1902

1 God who in ancient days spoke to our forefathers in many distinct messages and by various methods through the Prophets,

2 has at the end of these days spoken to us through a Son, who is the predestined Lord of the universe, and through whom He made the 3 Ages. He brightly

Moffat, 1913

1 Many were the forms and fashions in which God spoke of old to our fathers by the prophets.

2 but in these days at the end he has spoken to us by a Son — a Son whom he has appointed heir of the universe, as it was by him that he created the world.

Knox, 1945

1 In old days, God spoke to our fathers in many ways and by many means, through the prophets; now at last

2 in these times he has spoken to us, with a Son to speak for him; a Son, whom he has appointed to inherit all things, just as it was through him that he created this world

Revised Standard Version, 1946

1 In many and various ways God spoke of old to our fathers by the prophets

2 but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world.

3 He reflects the glory of God and bears the

very close to the original; and this is the aim of textual scholarship — to approximate more and more nearly, as each further bit of evidence turns up, the wording of the Old and the New Testaments as it left the hands of the various authors.

Moreover, the methods employed in this direction are the same as those used in reconstructing the text of any historical source. This involves the study of the manuscripts to determine their age, the arranging of them in groups or family trees, according to their characteristics and peculiar features, and the minute scrutiny of all divergent readings to isolate that one which appears to be the original. This will usually turn out to be that reading which best explains the origin of the rest.

To take just one example: St. Luke 8:1-3 tells how our Lord and the Twelve Apostles went about preaching and were accompanied by certain women who "provided for them out of their means" — according to the RSV, which adds a footnote to the effect that "other ancient authorities read him." So does the King James Version, in fact; but on intrinsic probabilities alone this latter reading is almost certainly wrong, for it is much more likely that an original "them" was later, for motives of overscrupulous reverence, changed to "him" — thus concentrating all the devotion on our Lord's person — than that the reverse process took place.

Is this example trivial? Many of the variations between manuscripts of the Bible are even more so, involving mere word order and incapable of reproduction into English. Yet it is only by sorting out all of these and by fixing upon those most likely to be original that we can place in the hands of historians a precision tool that will enable them to present an ever more accurate picture of Christian beginnings.

It may not matter much whether the general reader uses the King James Version or the RSV or some other; but it matters greatly to the Church — and indeed to human culture — that the text of the New Testament be available in as accurate an edition as possible. And the same is true for the Old Testament and the Apocrypha.

So the task goes on. The reader who follows its progress through Sir Frederic Kenyon's *Our Bible and the Ancient Manuscripts* will have a fair idea both of its complexity and of its fascination. It is good to have this new edition of a work which has served so well for over 60 years. I can find only two defects worth mentioning: (1) The reviser obviously knows nothing (even as of a projected undertaking — see p. 329) of the RSV Apocrypha, now published for nearly a year; (2) he fails to mention (at least on p. 183, where it would have been appropriate) the "international project to establish a new critical apparatus of the Greek New

Testament" in which British and American scholars have been engaged since 1948.

But these are minor omissions in relation to the overall value of the work. *Our Bible and the Ancient Manuscripts* takes its place along with Ira Maurice Price's *The Ancestry of Our Bible* (third revised edition, 1956), which is comparable in scope and very nearly as recent. Some, however, may prefer to start with an even briefer treatment, which they will find, for example, in H. G. G. Herklots' *How Our Bible Came to Us*. Another volume that can be read in a short time is *What Is the Best New Testament?* by Ernest C. Colwell. Written by a top-ranking American scholar, this last is an unusually successful attempt to present a technical theme in everyday language. It deals, however, with the text of the New Testament rather than with the manuscripts as such. Still another small but compact volume, *The Text, Canon, and Principal Versions of the Bible*, by Elmer E. Flack, Bruce M. Metzger, and others, contains authoritative material in handy form but is more for reference than for straight reading.

All of these works reflect the painstaking labors of minute research. The Churchman who reads one or more of them will have some idea of the significance of textual scholarship as applied to Holy Writ.

Books Mentioned in This Article

OUR BIBLE AND THE ANCIENT MANUSCRIPTS. By Sir **Frederic Kenyon**. Revised by **A. W. Adams**, Dean of Divinity of Magdalen College, Oxford. Introduction by **G. R. Driver**, Fellow of Magdalen College and Professor of Semitic Philology, Oxford. Harpers. Pp. 352. \$6.95.

THE ANCESTRY OF OUR ENGLISH BIBLE. An Account of Manuscripts, Texts, and Versions of the Bible. By **Ira Maurice Price**, Ph.D., Late Professor of Semitic Languages and Literatures in the University of Chicago. Third Revised Edition by **William A. Irwin** and **Allen P. Wikgren**, Professors in the University of Chicago. Harpers, 1956. Pp. xx, 363. \$4.

HOW OUR BIBLE CAME TO US. Its Texts and Versions. By **H. G. G. Herklots**. Oxford University Press, 1954. Pp. 174. \$3.50. [Issued also by OUP as a Galaxy Book (GB4) 1957; paper, \$1.50.]

WHAT IS THE BEST NEW TESTAMENT? By **Ernest C. Colwell**. University of Chicago Press, 1952. Pp. 126. \$3.

THE TEXT, CANON, AND PRINCIPAL VERSIONS OF THE BIBLE. By **Elmer E. Flack**, **Bruce M. Metzger**, and others. A Brief Survey of Recent Research Extracted from the *Twentieth Century Encyclopedia of Religious Knowledge*. Grand Rapids, Mich.: Baker Book House, 1956. Pp. 63. \$1.50.

BOOKS

Full Scale Attack

MAN IN MODERN FICTION. Some Minority Opinions on Contemporary American Writing. By **Edmund Fuller**. Random House. Pp. xvii, 171. \$3.50.

With the subtitle, *Some Minority Opinions on Contemporary American Writing*, Edmund Fuller's *Man In Modern Fiction* is a full scale attack, from the Christian standpoint, on the debased image of man presented in much current fiction.

Mr. Fuller, author of several books of his own and contributor to the *New York Times Book Review*, the *Saturday Review*, etc., is well known in Church circles as the former literary editor of *Episcopal Churchnews*. At present he is teaching at Kent School, Kent, Conn.

"Our fiction," says Mr. Fuller, "in the novels of some of its most talented practitioners, has made a distinct break with the great literary tradition," specifically in its view of man. This is the source, he says, of the "cults of violence, brutality, and sexuality, the moods of morbid self-hate, the ache of anxiety and the smothering conviction of isolation and meaninglessness" which are to be found in books occupying the center of the literary stage today.

The odd lack of realism in the lovingly detailed scenes of sex which are almost a must in today's novel comes in for comment. The woman in such a scene is hardly a personality at all. In many novels, women are seen "wholly as sexual objects projected from male attitudes."



The theory that prostitutes make the best wives, often expounded in today's novels, gives the show away; for to the prostitute the sex act is not an expression of affection and self-giving union, but simply a business proposition.

Novels can't be read out loud any more, Mr. Fuller observes, except to somebody with whom you are in the habit of exchanging four-letter Anglo-Saxon pleasantries.

All that Mr. Fuller says is true, and probably his opinions are not minority opinions but majority ones as far as the general book-reading public is concerned. The strange thing about it is that, in spite of its distaste for such writings, the public buys them and reads them — and does so the more enthusiastically for the more shocking examples.

Why are we so diligent in exercising

our distaste? Why would we rather be horrified than edified by our reading matter? In a recent survey of newspaper readers only five per cent indicated that they wanted more crime news, while 42% indicated that they wanted less. But only a highly idealistic or unsophisticated editor would select his material in accordance with this vote.

To put the matter in a nutshell, Mr. Fuller quotes Lewis Carroll's divisions of arithmetical process: "The themes of these novels are . . . *ambition, distraction, uglification, and derision.* Unlike the great tradition of man as individual, responsible, guilty, but redeemable, this despairing disillusionment sees man as collective, irresponsible, morally neuter, and beyond help."

The book-reading public will give three cheers for Mr. Fuller and plunge back into its study of ambition, distraction, uglification, and derision.

PETER DAY

A Refutation

ANGLICANISM AND EPISCOPACY. By A. L. Peck. Morehouse-Gorham. Pp. viii, 104. \$4.

During recent debates over the doctrine of episcopacy, there has been wide disagreement as to what constitutes "the traditional Anglican view." Two years ago the eminent English historian, Norman Sykes, attempted to settle this problem in a book entitled *Old Priest and New Presbyter*. In brief, Dr. Sykes honored episcopacy as a dignified British institution, but he scarcely considered bishops in their more serious roles as pastors, preachers of the Gospel, and spiritual fathers in the Household of God.

The volume now under review is a brief but devastating refutation of Dr. Sykes. Dr. Peck argues that the latter repeatedly oversimplified and misrepresented the teaching of classical Anglican divines, and he sportingly proves this on the basis of the very writings which Dr. Sykes himself had chosen for quotation. Dr. Peck writes from the Catholic point of view, but he is by no means unsympathetic toward the non-episcopal denominations.

This book will be thoroughly enjoyed by those who relish sharp-witted theological debate. The author insists, however, that the ministry and sacraments of the Church can never be rightly understood on a merely legal or logical basis. The book concludes with some valuable but rather incomplete suggestions for the development of a more "personal" type of sacramental theology.

This brief volume is one of many recent indications that responsible thinkers, among both Catholics and Evangelicals, no longer wish to approach the doctrine of the sacred ministry in terms of the old party slogans of the 19th century. A legalistic or bureaucratic episcopate nowadays

really appeals to no one, whereas many parts of Christendom long for a leadership that will be pastoral, priestly, and prophetic.

Anglicans must wake up to the fact that apostolic succession does make sense — but only in the context of apostolic commitment to the Gospel of Christ.

H. BOONE PORTER, JR.

A Posy of Heresies

THE PATTERN OF LOVE. By William P. Wylie. Longmans. Pp. ix, 212. \$3.75.

Let S = Sex, RL = Romantic Love, CM = Christian Marriage.

In *The Pattern of Love* William P. Wylie, a well-intentioned writer, has made



RNS

RL: One of the Devil's feebler jokes.

a pretty English posy of heresies about the theme that the Church must "re-discover" in RL values she hasn't adequately recognized.

Mr. Wylie has learned from Charles Williams that the Bible and the Fathers understood S better than do people today. (Easy win?) RL is a flower of Christian faith. Yes, perhaps also a parasite on CM, as mistletoe is on the oak. (Parasites may be charming, of course, as is the Devil.)

What Mr. Wylie seems to ignore is that not only is RL a flower in the Christian garden; so also is the whole paraphernalia of modern American life and letters, out of whose ample pores S oozes 24 hours a day. No civilization that was not living off a Christian heritage could possibly afford the insanity of it. But that does not make it or RL one of the choicest flora in the Christian garden.

Many would account the present reviewer unqualified to judge upon RL, since there has not been a single divorce in his family since the Matrimonial Causes Act of 1857, before which no Scotsman

would have tolerated the legal costs. But in his opinion RL is only one of the Devil's feebler jokes for trapping fish he could not hook anyhow. S is more promising material for both God and the Devil. One can imagine a terrific scrap between Michael and Lucifer over Ovid or St. Paul; hardly over the troubadours or Lady Pakenham.

As for divorce, it was not a problem for the Reformed Church: when death was the punishment for adultery, the faithful partner was always free to re-marry as often as he or she might wish. The Reformers would have endorsed Chesterton's plea for more difficult marriage rather than easier divorce. Of course Shaw, who was not talking about CM, was just as right in his own context when he complained that divorce at the simple agreement of both parties was far too difficult — it should be (outside of CM) at the will of either.

After all, in our civilization, the "unconverted" would never trouble to marry at all did they not envy the glory they have seen in the eyes of those aged couples whom God has, in CM, so richly blessed that the Kingdom is obviously just beyond their wrinkled, God-lit faces. RL does seem a bit trivial in that bright light. Not so S, which has been all used up in the glory of Holy Matrimony.

Everyone knows, of course, that RL is frightfully fashionable, and that beside "brief encounters" and "grand experiments," CM looks dowdy and S vulgarly natural. Is it so surprising that Christianity, where the water of life runs so deep, should throw up a froth that is quite pretty enough for the superficial to mistake it for the *zoē* [Greek, "life"] that flows from Christ? Surely not.

Prospective divorcees, however, would do better to forget the froth and, taking another look at CM, ask themselves whether they have really understood how much hard work goes into successful coöperation with Him who is the most important of the three parties to every CM. After that they might read Mr. Wylie's book to find out whether they are glad they did not read it first.

GEDDES MACGREGOR

Adventurous Aspects

AKU-AKU. By Thor Heyerdahl. Rand McNally. Pp. 384. \$6.95.

This latest book by the author of *Kon-Tiki* gives further evidence of Thor Heyerdahl's consummate skill as a writer. If the scientific findings are of equal importance, the book will undoubtedly live as one of the great books of our times.

Admittedly, *Aku-Aku* is written for the "interested layman, who may wonder how much the excavations have added to the known history of Easter Island, how much they have changed former speculations on early human voyages in the vast surround-

ing ocean." For the scholar, the findings are to be published in a special monograph by the School of American Research and the Museum of New Mexico.

The book is an account of the adventurous aspects of the expedition to Easter Island undertaken eight years after the famous *Kon-Tiki* raft trip from South America to Polynesia. As in the former book, the author and adventurer sets out to accumulate data to prove his speculation that the early migrations to Polynesia were westward rather than eastward. How valid his findings are must be left to the reader of the monograph.

The reader of *Aku-Aku* is so enthralled by the interesting characters that he meets and by the mysterious night visits to secret caves, crawling down perilous passageways in search of ancient stone carvings, that he emerges feeling like the mayor, Don Pedro, "the strangest personality on Easter Island, the last standard bearer of the long-ears — the man whose head was so full of secrets that he hardly knew where fantasy began and where truth ended."

Perhaps the most powerful part of the book is the description of the massive stone heads that have puzzled men ever since the first Europeans visited the island early in the 18th century. We get a vivid picture of the descent into the sky-blue lake inside the crater of Rano Raraku, as well as of the terraced quarry where the long-ears lie fallen. This was the statues' "maternity home" and the relics lie in various stages of completion, the mystery unsolved as to why their creation had been interrupted.

Even more dramatic is the description of lifting one of these fallen giants into an upright position with no other tools than such as would have been available to the island people centuries ago. Had the book stopped there, it would have been enough. But there are other pieces of the puzzle which the author puts together in a series of enthralling adventures, in the struggle to secure the stone carvings hidden in the secret family caves.

Underneath the adventures is the thread of a drama that is at the same time colorful and disturbing; and, more or less aloof from the drama, but "firmly planted in the soil of Easter Island" is the figure of the priest, Fr. Sebastian. The descendants of the ancient long-ears have long since been converted to Christianity. They openly worship in Fr. Sebastian's church and revere him; but they secretly hold to the old superstitions and are in fear of the power of their spiritual guardians, the aku-akus.

There is something appealing about their childlike consciousness of the continuity of the seen and the unseen, the living and the dead; but there is something said about their falling easy prey to the astute expeditioners, who work on these superstitions to gain their own ends. It is interesting to speculate what Fr.

Sebastian thought of in this struggle where superstition is pitted against superstition, and what was the tenor of his prayers.

It comes to an end as the *Pinto* sails off with quantities of stone carvings that have been turned over by the natives out of the family caves. But the natives have shown themselves equal masters in craftiness. In farewell, Palomie says, ruefully, "Not all the stones you have are lies. They will bring you luck, Senor."

After the adventures on Easter Island the expedition visits other islands which give glimpses of buried cities and citadels. But these are an anticlimax, hinting, perhaps, at another best-seller to come.

GERTRUDE WHITNEY

A 150-Volume Project

WHAT IS THE BIBLE? By **Henri Daniel-Rops**. Translated from the French by **J. R. Foster**. Hawthorn Books. Pp. 128. \$2.95.

This layman's introduction to the Bible is the first published volume of "The Twentieth Century Encyclopedia of Catholicism," a Roman Catholic undertaking that will run to 150 volumes, to be published at the rate of two a month for 75 months. The present work will be Volume 60 in the projected series. The style, in translation, is attractive and readable, and one may presume that the French exhibits the same characteristics.

The author handles such questions as text, canon, biblical inspiration, the relationship between Old and New Testaments, and the devotional use of the Bible. Naturally, he also gives a summary of the Bible's contents, along the lines of "sacred history" and "history of the acts of God." To the reviewer, this seemed rather allusive in its presentation, and one wonders whether a person entirely unacquainted with Scripture would get much out of it. The Epistles, in particular, are sketchily dealt with, though it is precisely with these that the layman needs the most help. On the other hand, the author is obviously working against drastic limitations of space, and it is remarkable how much information he has managed to pack into such small compass.

It is interesting to watch the Roman Catholic Church wrestle with the doctrine of the inspiration of Scripture. Its present position, as Daniel-Rops outlines it, is that, while Scripture is inerrant, it includes several different literary *genres*, and that not all of these *genres* (particularly not the "sagas" of the Old Testament) were intended to express exact, literal truth at every point. This is probably not satisfactory, but at least it gives Roman Catholic scholars enough leeway to do responsible work.

We miss discussion of the authority of Scripture in relation to that of the Church. Is this to be dealt with in another vol-

ume? The Synoptic problem is handled in a rather primitive way, and does not come up to other work the Roman Catholics themselves have done on the subject. The relationship between Old and New Testaments, on the other hand, is particularly well done.

FRANCIS E. WILLIAMS

WHAT IS FAITH? By **Eugene Joly**. Translated from the French by **Dom Illtyd Trethowan**. Hawthorn Books. Pp. 144. \$2.95.

This book is volume six of "The Twentieth Century Encyclopedia of Catholicism," although it is the second volume to appear in order of publication.

In *What Is Faith?* Eugene Joly states that it is not his purpose to write apologetics, but "only to go over the stages of a discovery, to show how it can be made once more." He is concerned with meeting the living God, and he is concerned with living faith: conversion, not simply being "born and bred a Catholic," is what he is trying to get at.

In writing for the unbeliever Père Joly states that he is also writing for the unbeliever in those who are already Christians; and, as might be expected, it is with this second class of "unbelievers" that this book is most apt to be successful. Granted this fact, the intrinsic value of the book itself is not diminished.

There are two excellent chapters dealing with the resurrection of Jesus as the center of our faith and with the life of faith. The historical nature of Christianity is stressed and so the role and authority of historical witness is emphasized throughout the book. In this regard, there is a good summary justification of the historical value of the New Testament texts. Facts, not arguments, are what enable Christianity to be a living religion. Thus the author adopts the view that God speaks to us in deeds rather than in words, in fact in "deed-words."

This is an interesting piece of contemporary French theology. The present social challenge to the Church in France is mirrored in these pages, and the author has also been influenced by modern Biblical scholarship. The polity of the book is the Roman standard, and the author also believes that "the Spirit makes the apostolic *hierarchy* [*italics mine*] infallible. . . ."

ARTHUR A. VOGEL

A Moving Story

KALENA. By **Esma Rideout Booth**. Illustrated by **E. Harper Johnson**. Longmans. Pp. 182. \$3.

To hear at first-hand the story of the lives, loves, hopes and fears of a people not of your own land or race told by

one who has lived among these people for so many years as to know them intimately as her neighbors is to almost be able to live and know the sights and sounds of the land. With a deft touch Esma Rideout Booth has, in *Kalena*, brought to life the people among whom she has lived and labored for almost 30 years. As the wife of the Methodist bishop of the Belgian Congo, the land has been her life and the people have almost been her own.

Kalena is a young girl of a native tribe of the Belgian Congo. She is faithful to the life of her people but has an inner desire to be able to realize her greater possibilities. She is allowed to attend a mission school for a year, not that she may become better educated but rather that she may become a fit wife for the son of the chief of the tribe.

While in the school Kalena becomes fully a woman who realizes where her true love lies: to become educated as much as possible and to be the wife, not of the son of the chief, but of a struggling young medical student who wishes to return to the villages to help the inhabitants. How well the author has brought all this to the fore should make one wish to read the book for the result.

Kalena is a warm, moving story that should appeal to young people everywhere. It will open to them an understanding of the way people live in this particular section of Africa and reveal how well the Christian religion is touching and shaping their lives. Not only will young people of the junior high ages enjoy this book, but it could be read to great advantage by adults who wish to know more about the ways of a people of Africa as related by one who has had actual acquaintance with them.

RICHARD H. L. VANAMAN

The Handicaps Faced

MUSIC IN THE TOWN AND COUNTRY CHURCH. (Roanridge Rural Church Series, No. 3.) By the Rev. William E. Soule. National Council, Division of Town and Country Work, 281 Fourth Ave., New York 10. Pp. 48. 50 cents.

This is a very useful pamphlet written from life-long experience by a priest-musician, the Rev. William E. Soule, who now serves as priest-in-charge of two rural Connecticut missions and as chairman of the music commission of that diocese. Its focus is on the organist-choirmaster who is only a part-time worker with little or no training. It differs from other manuals on church music in that it is replete with practical suggestions for adapting available instruments and music to the handicaps under which most small congregations must work. It should be circulated widely among mission clergy and their musical assistants. Indeed it can be

studied with profit by other clergy and by musicians with training in church music, for it gives a clear picture of the conditions under which most of us are called to work from time to time.

In concise, pithy chapters *Music in the Town and Country Church* deals successively with the organist-choirmaster, the choir, the musical equipment, the minister and vestry, congregational singing, service music, music for children, special musical services, weddings and funerals, helps available, and organ music, including a list of music for reed-organs.

The entire field is well covered. The author's recommendations are sound. One additional suggestion: Do not neglect any community resources by way of orchestral instruments. Before they could afford organs, our forefathers accompanied their hymns with an occasional flute, clarinet, trumpet, trombone, cello, etc. These, added to a piano or reed organ, can support the singing of congregation or choir in an inspiring manner.

LEONARD ELLINWOOD

Various Styles

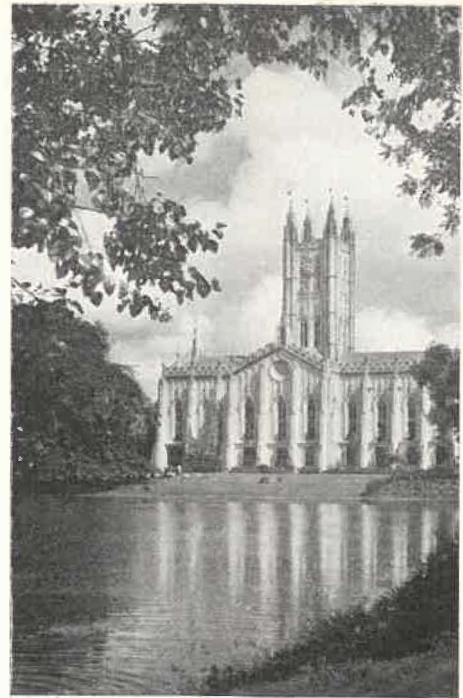
ANGLICAN CATHEDRALS OUTSIDE THE BRITISH ISLES. By Basil F. L. Clarke. With a Foreword by John Betjeman. London: SPCK. Pp. xxiv, 232. Many plates. 45/- [about \$6.25 if ordered direct, rather than through an American publisher].

Too many faint hearts," says John Betjeman in his Foreword to *Anglican Cathedrals Outside the British Isles*, "think of an overseas diocese as a place where a few old colonels keep the flag flying and where the bishop is a glorified vicar with a medicine chest from which he can dispense to natives of the 'mission-boy' type."

It is for such persons that this book by the Rev. Basil F. L. Clarke, a "well-known authority on 19th-century church architecture," is designed. It falls into two parts: Part II is devoted to "The Protestant Episcopal Church in the United States of America"; Part I treats of other Anglican cathedrals "outside the British Isles," including China and Japan.

The groupings are according to provinces. The several cathedrals are described at greater or lesser length, and about half of them, according to the book jacket, are shown in the illustrations. These latter exhibit various styles of architecture, from the massive St. Alban's Cathedral, Pretoria, in the Province of South Africa, to the 19th-century frame-constructed St. Mary's Cathedral, Auckland, N. Z. It is a pity that St. Thomas' Pro-Cathedral at Mus, Car Nicobar ("built of wood, with a thatched roof") does not appear in the illustrations.

A few buildings in contemporary style — or something approaching it — are shown, like All Saints' Cathedral, Onitsha,



St. Paul's Cathedral, Calcutta
Most are Traditional

Nigeria, and St. Thomas's Cathedral, Kuching, Borneo, but most are of various types of traditional architecture. At least one Anglican cathedral — St. Mark's, George, South Africa (1850) — was designed by the bishop's wife!

Certainly in an age of increasing pan-Anglican consciousness, such a book has a real place. Mr. Clarke had to obtain much of his data by mail, and not everyone to whom he wrote bothered to reply; consequently, as he admits, there may be many errors in *Anglican Cathedrals Outside the British Isles*. Those who bring any such to the attention of the author or publishers will contribute to the production of a new edition when one seems called for.

FRANCIS C. LIGHTBOURN

Much Good Stuff

PRAYERS FOR CHRISTIAN HEALING. Compiled by the Rev. Albert E. Campion, D.D., Ph.D., Chaplain, House of the Holy Comforter and St. Barnabas Hospital, New York City. Morehouse-Gorham. Pp. 96. \$2.25.

In *Prayers For Christian Healing*, for which the Presiding Bishop writes a commendation and John Ellis Large, Chairman of the Spiritual Healing Committee of the National Council of Churches, a foreword, the Rev. Albert E. Campion has brought together from various sources (mostly Anglican bishops) a number of prayers relating to Christian healing and grouped under General Prayers, Prayers for a Specific Person, Personal Prayers

Continued on page 29

EDITORIALS

Ask the Busiest Man

It's an old saying that if you want a job well done, look for the busiest man around and ask him to do it. We applied this principle to selection of our Lambeth correspondents, and it worked out very well indeed:

Bishop Bayne of Olympia went to Lambeth with, perhaps, a heavier burden of work ahead of him than any other member of the American delegation. He was the only American to be named chairman of one of the five major Lambeth committees, and his committee's concern, the Family in Contemporary Society,

was one of the most difficult and controversial of those faced by the Conference.

So we asked him to contribute a weekly letter on Lambeth. He accepted, and our readers have been given a series of comments in lively Baynesque prose which both delighted and informed.

For straight news coverage, we turned naturally to our regular London correspondent, Dewi Morgan. Fr. Morgan is normally one of the busiest men in the English Church, one of his main jobs being that of Editorial and Press Secretary of the distinguished Society for the Propagation of the Gospel. He also is active in the affairs of the magazine *Church Illustrated*. In his "spare" time he wrote the basic pre-Lambeth book, *The Bishops Come to Lambeth*. During the Conference he had weighty and onerous assignments in relation to both editorial and public relations matters in connection with Lambeth.

Since all this made him, along with Bishop Bayne, about the busiest man we could find in the summer of 1958, we depended almost entirely upon him for news, and he supplied us well in spite of the fact that Lambeth bars the press from its sessions.

We want to acknowledge his great contribution to Lambeth coverage in a way which we could not acknowledge with a by-line. This was in the matter of supplying us with the complete report of the Conference. Through his initiative we were supplied with all the information in time for our September 7 issue, which went in the mails on Monday, September 1 with the complete text of all Lambeth resolutions and extensive quotations from the committee reports and the Encyclical Letter. The day after the issue was mailed, first copies of the printed report were due to arrive in New York on their way to Seabury Press, the American publishers.

So, we've verified the old saw. The busiest man is the man to get to do your job. Q.E.D.

The Ember Day Gospel

The Church, throughout her history, has called her servants to hard and often dangerous tasks. But she always does so openly and with fair warning.

An example of such a warning particularly appropriate to our own time is the Gospel for the Ember Days provided in the Book of Common Prayer. The passage (Luke 4:16-21) may have a sedate and pious quality when it strikes the ear of the thoughtless worshipper, but not to one who reads it in its Biblical context.

Our Lord has come home to Nazareth, has gone to church on the Sabbath, and has read a passage of Isaiah to the congregation. All is well to this point. But now He shuts the book and sits down and begins to speak to the people:

"This day is this Scripture fulfilled in your ears."

With those words the Gospel of the Day ends. But the passage in the Bible goes on, to tell us that our Lord expounded the true meaning of Israel's position,



Allan Rohan Crite

It is a hard task to be tenderly forgiving.

slashing at the bases of pride, national superiority, and complacency.

The listeners interrupted, drove Him out of the city, and tried to lynch Him.

That was our Lord's experience. It has been, is now, and long will be the experience of Christ's disciples who speak the hard words of truth to those who hate to hear them.

Most obviously, the words relate to the problem of the men who serve as bishops and priests in the South today, where, as Bishop Brown points out (see page 14), communication has broken down and truth is unpopular if it concerns the brotherhood of man.

Yet the problem is by no means uniquely southern. The young man considering a vocation to the priesthood of the Church must face the probability that he will be called, from time to time, to speak the hard words of truth to the people he serves. And he must face the fact that they aren't going to like it.

Our clergy are ministers of reconciliation, charged, as Isaiah says, "to preach the Gospel to the poor . . . heal the broken-hearted." Theirs is a ministry of comfort and gentle kindness. But it is also a ministry calling to repentance a sinful generation. The reconciliation it preaches is with God, not necessarily with man.

It is a hard task to be tenderly forgiving and merciful. It is a hard task to stand in stubborn defiance of public opinion to declare the will of God. It is a far, far harder task than either of these to know which of the two is a Christian's first duty in a particular situation.

Fall Book Number

Some time ago Robert H. Glauber, a frequent contributor to the book column of *THE LIVING CHURCH*, sent to the literary editor a list of five or six topics for a possible feature article. This was passed around among the office staff, with the result that the most popular subject turned out to be that of theological reading for laymen. Accordingly, we publish in this Fall Book Number Mr. Glauber's article, "The Sin of Ignorance" [p. 11].

A new edition of Sir Frederic Kenyon's *Our Bible and the Ancient Manuscripts* seemed just the right springboard for an article which the literary editor had long contemplated on the manuscripts of the Bible (especially those of the New Testament) and the significance to the Church of the scholarly study of these sources of the text of Holy Scripture — thus the Rev. Francis C. Lightbourn's article, "Old Manuscripts: Worth Their Weight In Uranium" [p. 16].

Of a different character, but introducing what continues to be a hot issue in contemporary American society, is the section from the forthcoming book by Bishop Brown of Arkansas, *Bigger Than Little Rock*, which appears as a third feature [p. 14].

The signed reviews cover, we believe, a wide variety of interests.

INSIDE THE PARISH

by the Very Rev. William S. Lea

Parish Planning — III

At the Graduate School of Theology at Sewanee the other day we were discussing some of the ideas which I have tried to express in this little series on "Parish Planning." Some of my clergy friends suggested that we ought to be more specific. But since every situation is different and every parish has its own peculiar problems, how specific can we be! (This will always be a problem in any situation in which the program comes "from outside," or in which a curriculum is superimposed "from above." There is a sense in which each man, each parish, and even each Church school teacher has to "work out his own salvation in fear and trembling.")

There are some methods of parish planning, however, which have been found successful all over the country. They are "tried and true." The Parish Life Conference, and its refinements, is one of these.

The Parish Life Conference, its critics notwithstanding, has introduced us to a new depth in the group discussion of parish life and action. Perhaps there was nothing really "new" in this technique, nor has anyone ever claimed that this new way is actually a substitute for the Gospel or itself *THE* divinely chosen means of grace. What it did was to help many of us to grasp a new dimension in our parish life. Because it is always easy for us to take for granted things which are actually very precious to us, too many of us took our life in the parish for granted. We never even considered the question of its basic purpose. When we were brought face to face with the direct question, "What *IS* the purpose of the parish?" we were exposed at spiritual low-tide. We revealed our shallowness in the pious clichés with which we struggled for answers.

To get us to grasp the meaning of this question we had to be persuaded to see the various activities of the parish in relation to our Lord's great Ministry of Reconciliation and to take a good look at the real needs of people. In His Ministry these needs were effectively met. But it is precisely this Ministry which is to be continued in the dynamic, sacramental and corporate life of the parish church.

No parish planning is effective until it comes to grips with the basic purpose of the parish, until it points up the fundamental relationship between the things which are done in the parish and the continuation of our Lord's Ministry here on earth, until the real needs of the real people of the parish are the concern of the entire parish. The process of planning and evaluation ought to be a continuing activity, so that more and more people in our parishes will understand their involvement in both the problems and the answers. The parish is weak or strong because it is made up of half-converted people like you and me, and until we admit that we are part of the problem we labor in vain to be part of the answer.

LETTERS

The Budget

All praise to Will H. Connelly for his splendid article, "Pie Over Miami Beach."

To many laymen and women in the Church, the centralization of power at "281" is in danger of becoming dictatorial, certainly not ecumenical in the original sense of that much used word.

Why a new Church magazine, when in addition to pictorial *Forth* we already have several excellent periodicals expressing all shades of Churchmanship? . . .

Many dioceses like Connecticut have excellent diocesan papers. In these days of "do it yourself in every home," there is hardly money or time to subscribe to and read what we already have, let alone . . . to raise \$600,000 for a new periodical! . . .

Every diocese in these days has a group of fine young priests teaching their people the Faith, ready and eager to support their bishop. . . .

We need . . . clergy, with money enough to live on, to strengthen the work at the local level. These young men are often overburdened for lack of a living wage. They should have opportunity to go to retreats, and money for priestly and secretarial assistance when necessary — so that their main work of prayer, reading, teaching, and visiting is not pushed aside. The pressure for money on all sides is terrific. The laity should be urged to put their money first to building at the local level. Not for a moment should it end there, but if it does not begin there under the bishop and his priests, the parish and the diocese will languish and world wide missions suffer. . . .

One more word about this astounding budget proposal. At the parish level hundreds of "white collar" and "no collar" men have lost their jobs. It would seem to be a poor time for the . . . deputies going to Miami Beach to vote money for other people to give, many of whom are on unemployment insurance.

I am therefore enthusiastic over the suggestion, made by Mr. Connelly that the Church freeze the budget of the National Council at the 1958 level.

LESLIE CHAPIN TOWNSEND
(Mrs. Charles)

Stamford, Conn.

Mr. Connelly's article of August 10 was alarming enough in its unreasonable hostility to the National Council's budget proposals and its bland assumption that a committee of so-called idea men with management experience in merchandising and communications is needed to put things right.

It could just be that the "distressingly meager results" which he claims for our missionary work result from what one of our missionaries to Japan has aptly called our "piggy-bank" approach. Also, those of us who have observed similar committees trying to solve some of our government's problems in overseas areas have reason for skepticism. It is highly unlikely that Madison Avenue idea men would be any help at all to any of our missionary bishops, though perhaps they could discover ways and means of awakening grass roots support for our work here at home.

But Mr. Connelly's second article [L. C.,

August 24] is really shocking when it insists that "the basic strength of the Church must be reserved for the basic work of the Church — at the parochial level." The root of our whole problem is that parishes feel they have done their duty when they have met their quota, and Mr. Connelly wishes to perpetuate this system under a different name. Is it right to expect people to tithe — or even half-tithe — when the parish often enough will use the extra money for conveniences and luxuries not strictly necessary to the spread of Christ's Kingdom?

Other churches, notably the Presbyterians, are not taking this selfish view of a congregation's responsibilities. Their principle of a tithe from the individual, and an equal division between congregational expenditure and missionary giving, is the right one. It is a hard demand, and clearly plenty of churches could never meet it. But plenty could do so and plenty could do much better than quota or tithe. They never will, though, if Mr. Connelly's counsel prevails.

There is one more consideration. Shouldn't the principle of the tithe be applied to the Church's work as a whole, if we are truly an Episcopal and Catholic Church and not a loose league of congregations living mostly for and to themselves? An admittedly wealthy Church living in the richest country in the world should be spending 10% on missionary and charitable work outside its own borders. By this standard our overseas mission budget would be 14 million dollars and not the pitiful pittance of 2.6 million. Our failure to face up to this raises a real question whether our religion really means much more to us than agreeable Sunday worship in stained-glass beauty and air-conditioned comfort.

CHARLES W. TAYT
Washington, D. C.

Mission to Assyrians

When you tell us that a mission was established by the Archbishop of Canterbury in 1906 [L. C., August 24], you seem to be about 20 years out of date. For the archbishop's mission to the Assyrian Christians was sent by Archbishop Benson, and he died in 1896! And it cannot have been later than 1890 that I heard a report on the work of the mission, given by one of its priests in St. George's Church, Ramsgate, England.

It must have been during the 1880's that the Assyrians, who had been persecuted and massacred by the Turks for centuries, managed to get an appeal through to the archbishop for help.

Just at that time the archbishop was visited by a young man named Athelstan Riley, who came with an offer to devote himself and his wealth to any work of the Church to which he might be assigned.

"You are an answer to prayer," said the archbishop; and so the mission began. . . .

(Rev.) EDWARD G. MAXTED
Houston, Texas

Editor's Note: We were exactly 20 years out of date. The Archbishop of Canterbury's Mission to the Assyrian Christians was established in 1886. It closed in 1915 when it appeared that the Assyrians had chosen to relate themselves to the Russian Orthodox. But the collapse of Russia, followed by the rise of Communism, led to a renewed interest in British and Anglican support.



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Continued from page 10

days of the movement which date from 1883. Based on the two-fold rule of daily prayer and continuous service, the organization has grown to world-wide size with 10,000 members in this country, 3,000 in Japan, and thousands more in the world.

Death of General Lee

Lt. Gen. John Clifford Hodges Lee, U.S.A. (ret.), second vice president of the Brotherhood of St. Andrew in the U.S.A., and deputy commander of American forces in Europe under Gen. Eisenhower during World War II, died August 30 in York, Pa., at the age of 71.

General Lee, known by the nicknames, "the Bishop" and "Courthouse," was born in Junction City, Kan., in 1887. He was graduated from West Point, and, with the 89th Division during World War I, won the Distinguished Service Medal and the Silver Star.

Promoted to brigadier general during World War II, he became commanding general of the Mediterranean Theater in 1946, and retired for disability in 1947.

After retirement, he moved to York, Pa., and became the lay head of the Brotherhood of St. Andrew. His first wife, Sarah, died in 1939, and he later married Eve B. Ellis, who died in 1953. Surviving is a son, John C. H. Lee, Jr.

YOUNG CHURCHMEN

"Send Me"

by DAVID GLADFELTER

Stimulated by the prophet Isaiah's full-hearted commitment, "Here am I; send me," the 719 delegates and advisers to the triennial convention of Episcopal Young Churchmen met in Oberlin, Ohio, for an eight day period of examination, rededication, and fellowship.

There at the conference, explaining Isaiah's encounter with God, was another prophet, a modern-day one, dressed sometimes in a clerical collar, sometimes in short sleeves, always ready to talk about Christian commitment and service with one person or a roomful. This was the Rev. Canon Bryan Green, Bible study leader, whose refreshing reemphasis on evangelism in the life of faith shook many of the devout from their staid complacency, or what he termed "rut-u-alism."

Before the conference was over, every delegate had been told of his sinfulness, his need to search for and to welcome Christ into "every aspect of 24-hour-a-day living;" and the love of God for every human being regardless of his condition. Quoting Isaiah, Canon Green said, "What to me is the multitude of your sacrifices? says the Lord; . . . Bring no more vain offerings; incense is an abomination to me." Empty prayers, or prayers said

without care, mean nothing to God, he continued. The Rev. Christopher Allison, conference theologian, had expressed this thought in his opening address when he claimed that faith is not the act of saying "uh-huh" to a list of principles, but the act of opening one's heart, of being willing to be hurt, of taking the "courage to care."

The conference provided the delegates with a full devotional life, under the chaplaincy of Bishop Lewis of Nevada; the Rev. Philip Zabriskie, college adviser; the Rev. Richard Harbour, high school adviser; and many other clergy and lay advisers. Holy Communion and Evening Prayer were held daily in Oberlin College's large, non-denominational Finney Chapel, for which Miss Margaret Kennedy, a member of the local parish, had designed and built an eleven-foot altar flanked by eight-foot candlesticks and placed under a suspended Celtic cross. A high point in worship at the conference was a spontaneously arranged hour of silence for the entire group.

In order to make the meaning of the "courage to care" more specific, the conference attempted, under the leadership of seven study commissions, to examine current aspects of Christian social concern. Such topics as race relations, ecumenical participation, Christianity and

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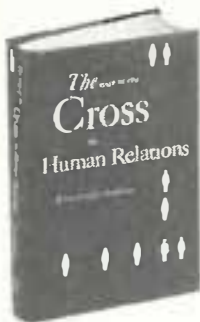
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contemporary culture, and the ministry of the laity were among the chief areas discussed. The feeling of the delegates on these issues became embodied in a number of resolutions passed by the group in plenary session; these resolutions are to be read before General Convention in October. One of the most significant resolutions, and one which avoided the common pitfall of speaking in generalities, urged Episcopalians to shoulder their share of the Christian missionary education program.

Another important resolution passed calls for an expanded Canterbury program to include not only students, but faculty, administration, and all connected with the Church on campuses, since, as Mr. Zabriskie explained, the church must witness to the entire academic community and not to students only. He added that campus life is a divisive situation, and that the Church therefore must act to unify the situation.

[The convention also criticized the Church's "small allocation of money and men" to missions; "strongly recommended" that local units survey prejudice in their area, particularly where it involves violence and curtailment of freedom; and supported abolition of capital punishment.]

The hardworking, hard-praying delegates had plenty of opportunities to relieve the pressures of a tight conference schedule under the recreational leadership of the hard-playing Rev. Rue Moore. Activities varied from frisbee and hoop-spinning to the more traditional singing and square dancing. In a more serious vein, he closed the final evening's program with a modern version of the parable of the Good Samaritan, a racial interpretation that struck one delegate so close to home that he defiantly lit a firecracker in the church.

In order to carry the theme, "Here am I; send me" to a fitting conclusion, a number of persons held talk-it-over ses-

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sions for small groups on Christian vocations. Artist Allan Rohan Crite demonstrated beyond the power of words what a Christian vocation means to him. A man with a quiet and unassuming personality, he communicates the love of God for man in pictures showing Christ walking the streets of an American city, bearing his cross in uncomplaining suffering.

[The Young Churchmen also absorbed the wisdom of such distinguished Churchmen as the Rev. Dr. Albert T. Mollegen of Virginia Theological Seminary, the Rev. Christopher F. Allison of the University of the South, the Rev. Malcolm Boyd, author of *Crisis in Communication*, Dr. Thomas P. Govan, National Council's executive secretary for Faculty Work, and the Rev. C. Kilmer Myers, pioneer urban Church worker.]



Young Churchmen: The Church must witness to the whole academic community.

Andrew Stofan

The Living Church

sorts and conditions

WHENEVER the word "poetry" is applied to the presentation of truth in the Bible, I get suspicious. The latest use of this expression is in the encyclical letter of the Lambeth Conference, from which we published an excerpt last week.

ON THINKING the matter over, however, I believe I understand what is meant by poetical truth and must agree that it is not only a possible but a necessary kind of truth in dealing with the area of religion.

LIGHT on this subject comes from an unexpected source — Newman's four-volume *World of Mathematics*, which has been responsible for quite a bit of the obfuscation contained in this column from time to time in the past year or so. The general trend of this great anthology of mathematical writings is anti-religious, but the explanation of that is that you can't be an expert on everything. Many mathematical writers are not experts on religion.

TO GET BACK to the question of poetical truth: The discovery of principles and universals is usually a process of abstraction. From two apples, two men, two sunsets, a truth-seeking mind abstracts the principle of twoness, and the general truth that one plus one equals two.

A GENIUS named Peano has shown that the general truth that $1 + 1 = 2$ is logically derived from a set of axioms including the idea of "0" "number," and "successor," and that all arithmetic is based on these and a few other axioms and processes unrecognized by the ordinary student of arithmetic. He says that $1 + 1 = 2$ is not self-evident at all, but has to be proved. If you are following the argument so far, you will see that the supposed "self-evidence" of $1 + 1 = 2$ is its poetical truth. We teach our children about numbers with fingers, toes, apples, etc., because this imaginative approach gets across better than Peano's complex proof.

NOW, a system of general truths does not necessarily apply uniquely to the model, as the mathematicians call it, which led to its development. In geometry, we study the behavior of points, lines, planes, etc., and think of a geometric theorem as an explanation of a particular figure — triangle, quadrilateral, circle, and so on.

BUT if the theorem is sound and the axioms are mutually consistent, the identical argument could apply to *anything at all*. The system of three "lines" we call a triangle would not necessarily be composed of actual lines

or have the shape of a triangle, or any other shape for that matter.

THE LONG study of drawings of points, lines, and geometrical figures in which our children engage during their high school years is a study of the poetical truth of a rigorous system of axioms as clothed in the beautiful semi-abstract figures of the textbook. To Edna St. Vincent Millay's "Euclid alone has looked on beauty bare," the mathematician would say, "well, not quite bare."

NOW for the definition of poetical truth: Poetical truth is the representation of a general truth in a specific form or "model" which reveals the truth without completely analyzing it. It is a statement of the particular in such a way as to imply the general.

AND the truth, of the general principle is not necessarily dependent on the factual truth of the particular model. "Underneath are the everlasting arms," does not imply either that God has arms or that they are down below us somewhere.

WHEN we assert that Jesus really walked on this earth, died, and rose from the dead, however, we have to be careful about calling such a statement poetry, because it brings up the subject of existence — our own, as well as His. The general truth that God cares for us is one of the likely general explanations of these particular historical assertions, but the question of "poetry" (or "model-making") appears here in a different guise. The question is, whether God Himself is the poet who made this model of His relationship to His people, or whether the story is the product of some fertile human mind.

HISTORY is the poem that God Himself has written. This, at least, is the view of the biblical writers. It is the "model" of which we are a part. Its truths are the truths of our own existence.

IT ISN'T particularly hard to deny the general truth of Christianity along with its historical facts. But to say that Christianity's factual core is factually untrue and yet true in principle sets up a basic contradiction within Christianity's principles. One way out of it would be to say that all facts are untrue, and we ourselves are mere figures of speech. But most of us would prefer to insist that history is real and that the Resurrection is part of the same factual universe in which we live and move and have our being.

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Communications
 Continued from page 15

licly, his mother another. A wife becomes active with one group, her husband with another. Over and over the statements are made: "We simply do not discuss this at home." "It is not mentioned in the office." And, let it be confessed, this breakdown has extended to the Church as well. Some church members are refraining from church attendance and auxiliary meetings, not only because of what has been said in the past but for fear of what may be said in the future. Several clergymen have found it necessary to announce in advance their sermon topics in order to allay any fears that integration was going to be discussed from the pulpit that Sunday. And, of course, in any large social function no one dares to introduce the subject of integration, for he cannot be sure of the others. It is better to say nothing and do nothing. By such attitudes the lines of communication have been destroyed in polite society, and it will take months before they can be restored to their former state of easy understanding.

However, there are several groups of people who do not fear discussion—in fact they welcome it. The C.C.C., the League of Central High School Mothers, and the NAACP are quite vocal. As organizations, they are neither large in number nor representative of Little Rock as a whole; but they are organized. Moderate citizens have not yet learned how to deal with these organizations. Being unorganized themselves, they cannot create a plan capable of combatting agitator tactics. Without doubt no little fear exists among individual moderates lest their names also be vilified in C.C.C. printed advertisements, or on radio or television. So again, there is silence. As far as is known, the general feeling is that it is impossible to maintain or restore communications between the aggressive citizens of Little Rock and the moderate ones.

The NAACP is more subtle. It has to be, in the South. It makes few appeals to the public. No advertisements are purchased in the local press, and rarely do its official pronouncements reach the man in the street. There appears to be pressure from its attorneys upon leaders in the controversy with the result that locally there has been an unwillingness to discuss any aspect of the question but the legal one.

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BOOKS

Continued from page 21

(to be used by sick persons for themselves), Prayers of Thanks for Health Restored, Prayers for the Ministry of Healing, and Special Prayers (e.g., "For the Blind" —but none for the deaf!), with an Index of Contributors.

Like most such collections, *Prayers For Christian Healing* contains material of unequal value, as well as material in the estimating of which subjective factors, personal preference, etc., must inevitably enter. There is much good stuff here that will find ready use, especially among hospital chaplains and others thrown into contact with various kinds of illnesses.

In the broad field under consideration one of this reviewer's pet peeves is prayers that begin "Dear God"; another is "please" addressed to the Almighty — surely the one Being to whom you *don't* say "please," except perhaps in the intimacy of the heart.

Prayers For Christian Healing is marred by a few such blemishes; but I am agreeably surprised, for in a collection of this sort I would have expected many more.

FRANCIS C. LIGHTBOURN

Ego Weakness

HOW THE CHURCH CAN HELP WHERE DELINQUENCY BEGINS. By Guy L. Roberts. John Knox Press. Pp. 157. \$3.

Juvenile delinquency is both pressing and perplexing. Objective discussion is complicated by the absence of agreed definitions and by the prevalence of popular myths concerning its origin and scope. The Rev. Guy L. Roberts begins his little volume by distinguishing between "delinquent" and "neurotic" behavior. These terms are not, however, further defined, so that the lay person remains confused.

Our author has interviewed a good many adolescents in correctional institutions. He concludes that these youngsters are basically religious, with a desire to conform to the demands of a religious society. From this it is inferred that the difficulties encountered by delinquents may be traced to weaknesses in their home life — the failure of the family to surround the adolescents with love and to give them a sense of acceptance and adequate religious values and practices.

This thesis is at variance with the findings of many sociologists and social workers. An insecure home life may, indeed, contribute to the alienation of adolescents from adults and their world. Surely, however, a good deal of delinquent behavior may also be attributed to the dissatisfaction of teen-agers with the prevailing value system; to their inability to attain immediate goals which confer status; to their fear of a world which lives under the shadow of violence and destruction; and finally to the natural ambivalence of

adolescents to all forms of authority which has been always characteristic of young people, but is exacerbated by the temptations of a mobile society.

These factors have influenced adolescents regardless of their religious background. It would appear from a variety of studies that delinquent behavior finds its immediate causation in ego weakness and consequent inability to adjust to the social and emotional environment.

Certainly, the Church as the redemptive fellowship ought to provide support and acceptance to such youngsters in trouble. The difficulty is that so often the Church appears as the Preserve of the Righteous, rather than as a Company of Sinners, and only deepens the feelings of rejection experienced by delinquents. This image tends to obstruct the helping role of the minister as counselor, even if he possesses all the qualities and training Mr. Roberts claims for him.

However, the book is not without value. It is good to be reminded that delinquent behavior is not confined to the socially and economically deprived groups in our society. It is important to remember that the Church corporately and Christians individually are responsible for community welfare and must through joint social action (based on objective knowledge derived from study) promote the provision of adequate services for the delinquent. Beyond that there is the prophetic task of seeking to affect the social climate of our age which is so largely responsible for overt conflict between adolescents and adults.

How The Church Can Help Where Delinquency Begins is recommended as a starting point for parish groups concerned with Christian social relations.

R. B. GUTMANN

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THE STORY OF MOSES. By Pelagie Doane. Lippincott. Pp. 119. \$2.95.

Stories of the heroes of the Bible are always of particular interest to children of any age, yes, and of any race. In this story of the birth, growth and life of Moses to his death, we have an expertly told tale of one of the greatest leaders of the people chosen by God to be His people.

As in all her books for young people, Pelagie Doane has made Moses come alive, not only in words but in her well-drawn pictures as well. *The Story of Moses* will be a steadying influence for young people who read it, especially if they have recently been overawed by the spectacular movie based on the life of the main character of this book.

There is a warmth to this story that should certainly capture the intense interest of youngsters and that should help them in words they can understand to know something about this man of the Bible upon whom greatness was thrust

almost against his will. It will be a valuable aid for teachers of young people in the just-before-teenage groups.

RICHARD H. L. VANAMAN

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The Rev. Dr. Vine V. Deloria, formerly assistant secretary in the Home Department of the National Council, in charge of Indian work, is now vicar of St. Paul's Church, Durant, Iowa.

The Rev. Charles L. Draper, who formerly served churches at White Sulphur Springs, Union, Oakhurst, and Salt Sulphur Springs, W. Va., is now serving churches at Oak Hill, Summersville, and Ansted, W. Va.

The Rev. David S. Duncombe, formerly rector of Holy Trinity Church, Hicksville, N. Y., is now chaplain and teacher in the Abbie Loveland Tuller School in Tucson, Ariz. Address: 4870 E. Fairmount Ave.

The Rev. Arthur W. Fippinger, formerly on the staff of St. John's Church, Memphis, will become rector of St. George's Church, Nashville, Tenn., about September 15.

The Rev. Willis H. Henton, formerly curate at St. Luke's Chapel of Trinity Parish, New York, is now rector of Christ Memorial Church, Mansfield, La.

The Rev. Tally H. Jarrett, formerly U. S. Air Force chaplain stationed at Lowry AFB, Colo., and the Air Force Academy, is now city missionary of Las Vegas, Nev. Address: 1012 Vernon Ave.

The Rev. Thomas Wesley Park, formerly in the diocese of Qu'Appelle, Province of Rupert's Land, Anglican Church of Canada, is now serving St. Matthias' Church, Grafton, W. Va., and St. Paul's, Philippi.

The Rev. Robert M. Powell, formerly assistant at Holy Trinity Church, Baltimore, Md., is now assistant at St. James' Church, Arlington and Lafayette Aves., Baltimore 17, Md. Home: 3314 Elgin Ave., Baltimore 16.

The Rev. Charles E. Roberts, who formerly served churches at Harpers Ferry and Rippon, W. Va., is now serving St. Paul's Church, Sistersville, W. Va.

The Rev. John M. Wilcox, formerly vicar of St. John's Church, Tulare, Calif., in charge of the Church of the Epiphany, Corcoran, is now assistant rector at St. Andrew's Church, Fullerton, Calif. Address: 528 N. Yale.

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The Rev. John R. Caton, formerly addressed in Free China, may now be addressed c/o Mr. Arthur C. Murray, Wadena, Minn.

The Rev. Samuel W. Cook, of St. Mary's Church, St. Paul, Minn., will spend 10 months at St. Augustine's College, Canterbury, England.

The Rev. Dr. E. R. Hardy, professor at Berkeley Divinity School, formerly addressed at 46 Mansfield St., may now be addressed: Office, 140 Prospect St., New Haven 11, Conn.; home, Three Elms Rd., Stony Creek, Conn.

Ordinations

Priests

Philippines — By Bishop Ogilby: The Rev. Virgilio Balanza, on June 24; assistant, Epiphany Mission, La Trinidad. The Rev. Manuel C. Lumpias, on July 13; assistant, Mission of St. Michael and All Angels, Tadian, Kayan, Mountain Province.

Western Massachusetts — By Bishop Hatch: The Rev. Ivan T. Kaufman, on June 20; assistant, Grace Church, Amherst.

Deacons

Philippines — By Bishop Ogilby: On July 13, Narciso Ticobay, assistant, Holy Nativity Mission, Lon-oy, San Gabriel, La Union, and George Tamking, assistant, St. Mary the Virgin, Sagada,

Mountain Province. On July 25, Gabriel Bacagan, assistant chaplain of St. Luke's Hospital, working for bachelor of science degree at the University of the Philippines; address, St. Andrew's Theological Seminary, Box 3167, Manila.

Western Massachusetts — By Bishop Lawrence, retired: On May 31, Henry P. Auffrey, for work in diocese of Iowa; Carl E. Bergstrom, graduate work; Douglas G. Burgoyne, work in district of Eastern Oregon. On June 1, Charles L. Bennett. By Bishop Hatch: On June 11, Thomas F. Airey, curate, Christ Church Cathedral, Springfield, Mass.; Frank S. Cerveney, work in diocese of South Florida; Bruce S. Chamberlain, in charge, Christ Church, Rochdale, Mass.; Donald E. Boyer, diocese of Vermont; Robert W. Golledge, assistant, Church of the Atonement, Westfield, Mass.; Robert T. Hodgen, in charge, St. John's, Millville, Mass. On June 15, Magar Bedrosian, work in diocese of Connecticut.

Laymen

Miss Adelaide L. Hill, formerly director of Christian education at St. Luke's Church, Forest Hills, N. Y., is now teaching in the Middle School, Averill Park, N. Y. She is a Windham House graduate.

Mr. Lawrence C. Lobaugh, formerly superintendent of schools, Lindenhurst, N. Y., is now headmaster of St. Mary's Episcopal School, Memphis, Tenn.

Degrees Conferred

The Rev. Dr. David R. Hunter, director of the Department of Christian Education of the National Council, recently received the honorary degree of doctor of divinity from St. Paul's University, Tokyo. He was one of a group of 10 foreign Christian leaders given honorary doctorates. The ceremony took place in the presence of many of the delegates attending the 14th World Convention on Christian Education.

Deaths

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

The Rev. Robert Edward Britton Hall, rector of St. Barnabas' Church, Newark, N. J., died August 30 in Winn, Maine, where he had been vacationing.

Fr. Hall was born in Buffalo, N. Y., in 1908, and priested in 1942. He served as missionary at Port Leyden, N. Y., as curate of St. Paul's, Brooklyn, N. Y., and for 12 years as rector of St. Andrew's, Brooklyn, before coming to St. Barnabas' in 1956.

Surviving are his wife, the former Pauline Mary Raimo; a son, Edward, and a daughter, Paula.

Earl Vincent Harper, father of the Rev. Howard V. Harper, executive director of the Presiding Bishop's Committee on Laymen's Work, National Council, died in St. Augustine, Fla., on August 28.

Mr. Harper was born in Cleveland, Ohio, and was a retired supervisor of the New York Central Railroad. A veteran of the Spanish-American War, he was also a member of the Latham Masonic Lodge in Kenton, Ohio. Mrs. E. G. Myers, a sister, also survives.

H. Adelaide Lewis, active member of St. Luke's Church, Ypsilanti, Mich., died August 12 at the age of 89.

She was born in Farmington, Mich., in 1868, moved to Ypsilanti in 1887, and married Horatio B. Lewis, whose father and uncle were both clergymen. Mrs. Lewis was a member of St. Luke's Guild, and for 40 years took charge of memorial flowers for the altar. Surviving are two sons, Albert C., and Cyril B.; three daughters, Evangeline, Hortense, and Mrs. M. H. Willaert, and six grandchildren.

CHURCH DIRECTORY

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean; Rev. W. Egbert, c
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45; EP 6; C Sat 5-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

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

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 S HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

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

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

EVANSTON, ILL.

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

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6;
Daily: MP 7:10, Mass 7:30; also Thurs 9:30; Fri
& HD 12; C Sat 12-1, 5-6, Sun 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun 7:30 Low Mass, 9 Sung Mass, 11 Mat, Low
Mass, Ser; Daily 7 Low Mass (ex Sat 9); HD 10;
EP 5:30 Sat only; C Sat 5 & 8 & by appt

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. Canon
J. C. Soutar
Sun 8, 11, and Daily

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10; Daily 7, Thurs 10; C Sat 4:30-
5:30

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed & Fri 12:10; EP Daily 6. Church open daily
for prayer.

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

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

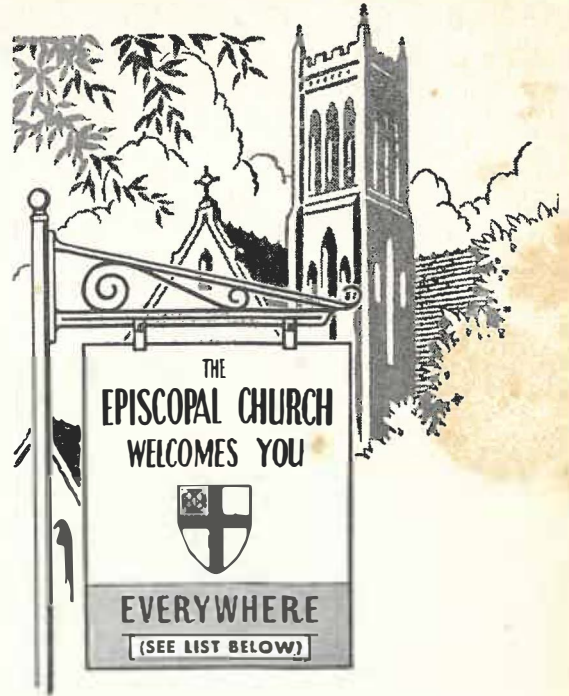
RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8 & 10 (Sung); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Thurs 11

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,
12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt



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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, Ep 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC & Ser, 10 HC & Ser (1st & 3rd), MP &
Ser (2nd & 4th)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11, EP 5:30; Daily ex Sat 7:45, 5:30;
Fri 12:10; Sat 9:30, C 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Sun 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankenship, bishop; Very Rev.
E. P. Wroth, dean; Ven R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; d. r. e., director of religious educa-
tion; EP, Evening Prayer; Eu, Eucharist; Ev,
Evensong; ex, except; 1S, first Sunday; HC,
Holy Communion; HD, Holy Days; HH, Holy
Hour; Instr, Instructions; Int, Intercessions; Lit,
Liturgy; Mat, Matins; MF, Morning Prayer;
r, rector; r-em, rector-emeritus; Ser, Sermon;
Sol, Solemn; Sta, Stations; v, vicar;
YPF, Young People's Fellowship.

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