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February 5, 1961

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Archbishop Ramsey and his wife: His appointment has important implications [p. 18].

Frederick Putnam

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Volume 142      Established 1878      Number 6

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

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## THINGS TO COME

February

5. Sexagesima
  12. Quinquagesima
  15. Ash Wednesday
  17. Meeting of the General Division of Women's Work, Seabury House, Greenwich, Conn., to 20th
  19. Lent I
  21. National Council meeting, Seabury House, Greenwich, Conn., to 23d
  22. Ember Day
  24. St. Matthias (Ember Day)
  25. Ember Day
  26. Lent II
- March
5. Lent III
  12. Lent IV
  19. Passion Sunday

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. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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February 5, 1961

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## LETTERS

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

### From Bruton Parish

There seems abroad a misconception that Bruton Parish, Williamsburg, Va., invited, sponsored, or otherwise champions the cause espoused by the Episcopal Society for Cultural and Racial Unity. Such is not the case.

The group was not invited to come to this community by the rector, vestry, or congregation of Bruton Parish. It did not conduct its deliberations in the historic church building or parish house. The rector attended none of the discussions and was neither consulted nor apprised of their news releases or final resolutions. Announcement was given from the chancel before, during, and following the sessions, that the unofficial society of individuals which bears the title "Episcopal Society for Cultural and Racial Unity" was not authorized to speak for Bruton Parish, the diocese of Southern Virginia, or for the national Episcopal Church.

The group booked reservations, with public hotels of the community, without consulting me. After their acceptance, the executive secretary, the Rev. John B. Morris, requested of me as rector and was granted permission for clerical members of the society to celebrate the Holy Communion for the group in Bruton Church. Later I was asked and was happy to conduct Evening Prayer, on two occasions, for the group, in Bruton Church. These Prayer Book services were the only activities of the gathering with which Bruton Parish had any connection.

(Rev.) COTESWORTH P. LEWIS  
Rector, Bruton Parish Church  
Williamsburg, Va.

### A Shared Ministry

May I heartily applaud Mr. George Thatcher's article on "A Shared Ministry" in the January 8th LIVING CHURCH. He gives definition and direction to what are too often vague pronouncements on the "ministry of the laity."

In my own life as a layman, I have too often seen the laity relegated to a minor role in the life of the Church. In one parish, most opportunities for service grew out of the bowling league. If a man did not bowl, or if he happened to work on bowling nights, his usefulness to the parish was thus diminished. In another parish, an inquiry about ways to serve the Church drew a blank look from the rector. Far too often, one barrier to further service by laymen seems to be a fear by clergy that their priestly office or prerogatives might be usurped. In answer to this, I can only say that in drawing the laity further into the mission of the Church, the ministry of the priest is not diminished but fulfilled.

Here is one final observation. Involvement of a layman in the Church's ministry is most effective when it takes into consideration his individual spiritual needs and development, and is not just part of an impersonal program or the handing out of "details" in an army manner.

PETER KIDDER

Granville, Ohio

## Church Music

Arthur Rhea's "Needed, A School of Church Music" [L.C., January 8th] deserves a hearty Amen from all members of diocesan music commissions and others who are faced with the problem of finding and recommending musicians for service in the Church. There is an ample supply of would-be Church musicians; there is a real dearth of competently trained ones. As Mr. Rhea points out, men can readily learn to play the organ, and to direct glee clubs, in the many secular music schools. Nowhere can they learn the ethos of the Church, acquire the "feel" of service playing, or saturate themselves with the experience of worshipping Almighty God through their art to the degree which is necessary for their own experience before it can be imparted to their choirs and congregations.

During Easter Week, 1953, Dean Sayre invited 25 leading American Church musicians, who had long been concerned about this problem, to meet at Washington Cathedral for a colloquium on the training of Church musicians. During the days they lived, talked, and prayed together, there gradually emerged plans for a College of Church Musicians, somewhat paralleling the College of Preachers at Washington Cathedral, where graduates of music schools could absorb needed technical and spiritual strength over a period of several years. The cathedral chapter accepted the recommendations of the colloquium, and will establish the College of Church Musicians as soon as the necessary endowment can be raised.

(Rev.) LEONARD ELLINWOOD  
Assistant Minister  
Washington Cathedral

Washington, D. C.

I have read with much interest the excellent article, "Needed, A School of Church Music" by Arthur Rhea [L.C., January 8th], and I am wondering if it would be possible to get about 250 reprints of the article. Being chairman of the diocesan music commission of New Jersey, I have in mind sending this article to every clergyman and organist in the diocese.

(Rev. Canon) GEORGE A. ROBERTSHAW  
Rector, St. George's by the River  
Rumson, N. J.

**Editor's Note:** If enough requests are received, we shall be happy to reprint the article.

## Family of God

We must begin to take seriously our assertion that the Church is the whole baptized people of God. We do not baptize people as Episcopalians, but as Christians. Every other religious body does the same. This is the Sacrament of our initiation into the Family of God on earth. We recognize, without reservation, the validity of every Baptism with water in the Name of the Holy Trinity. But we do not take Baptism seriously as our entrance into the Church — although we certainly assume that the whole Church of Christ in our world is something more than the total number of confirmed Episcopalians!

I suggest that we indicate our willingness to receive people who have been baptized in

Continued on page 6

# Theodore Parker Ferris

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OTHER LENTEN BOOK SELECTIONS:

*Peter Day*

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# THE CITY CHURCH

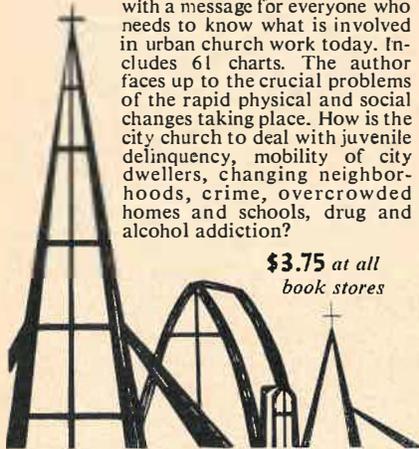
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## LETTERS

Continued from page 4

any Christian fellowship as baptized members of our Church. If a person has been a Methodist, but desires to worship now in an Episcopal Church, I think we should accept a letter of transfer from him as a baptized member of the Church of Christ and so enter him on our rolls. If then we can persuade him to be brought to the bishop for Confirmation, we should do that. But if we maintain that there are baptized Christians in the Church, and confirmed persons who are communicants, then we can quite easily continue to keep two such rolls and not be in the position of denying the validity and meaningfulness of the Christian discipleship of those not baptized in our branch of the Church.

I would make the further suggestion that we should dismiss people who voluntarily ask for such dismissal to other Churches without the pious reservation that we shall continue to record them as confirmed members of our parish churches. If a person wishes to unite with a Presbyterian congregation, let him do so, and indicate the real nature of his new relationship in the records. We shall certainly not confirm him again or baptize him again if he wishes to return, but I can see no reason for continuing to pretend that he is still an Episcopalian. He is a Christian — and although we may not understand why he now finds one of the Protestant Communion more to his liking than the Church of his Confirmation, if we take seriously individual freedom of choice and decision we ought to trust him with this decision as well.

(Rev.) THOMAS C. DAVIS

Associate Rector, St. Stephen's Church  
Wilkes-Barre, Pa.

## Name of the Church

Mr. James Waring McCrady's letter [L.C., December 25, 1960] advocates the continued use of the name "Protestant Episcopal." He says that Protestant "does not constitute doctrinal acceptance of those Protestant bodies with which we disagree."

To the average adult, I believe it does. Among other things, "Protestant" clearly stands for a rejection of the Sacraments of Holy Orders, Holy Absolution, Holy Unction,

and Holy Confirmation, and, what is perhaps worse, it stands for a putting aside, a showing into the background of the only service our Lord ever commanded, the Holy Eucharist, the central act of Christian worship.

The name "Protestant Episcopal" is misleading and deceptive when applied to a Church whose official Book of Common Prayer speaks of priests, absolution, confession, and sacrifice. It should be abandoned and that forthwith.

S. G. BRADY

Lt. Col., U. S. Army, Retired

Asheville, N. C.

## The Big Move

With reference to your article [L.C., January 1st] "South India in California": Just possibly to correct the records, Grace Cathedral sits imposingly on Nob Hill, San Francisco (although as you know it has been facetiously called by some people, Pike's Peak), not Los Angeles, Calif.

I read THE LIVING CHURCH frequently and have always been impressed by your fairness in presentation.

FRANK MERRIMAN

Grace Cathedral

San Francisco, Calif.

**Editor's Note:** Our apologies to Grace Cathedral and to San Francisco for removing the cathedral so summarily.

## Gratifying Results

This is to express our sincere appreciation for the great accomplishments your classified advertising section achieves.

Our recipe book, *Treasured Recipes from the Women of Grace Episcopal Church*, advertised for a six-run session [L.C., November 6, 1960-December 11, 1960] in THE LIVING CHURCH brought gratifying results! It has been a most enjoyable experience, receiving orders and letters from all over the United States. Our joy is not only for the success of



the sale of our recipe books (that continues to snowball), but also for the many new friends we have made all over the country. . . . And, hearing from many of our old friends has been like "old home week."

Thank you so very much for the glorious experience THE LIVING CHURCH provided for us.

Mrs. C. F. VAGLE

Secretary, Grace Church

Huron, S. D.

## ACU CYCLE OF PRAYER

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

### February

- Church of the Redeemer, Superior, Wis.; St. Mary's, Carle Place, N. Y.; Mt. Calvary Retreat House, Santa Barbara, Calif.
- Community of the Holy Spirit, New York, N. Y.; St. Philip's, Gascons, Quebec, Canada
- Cathedral of St. Luke, Portland, Maine
- St. George's, Philadelphia, Pa.; St. Alban's, Philadelphia, Pa.; St. James', Port Daniel Centre, Quebec, Canada
- Church of St. John the Evangelist, Boston, Mass.
- St. James', Hackettstown, N. J.; St. Mark's, South Milwaukee, Wis.; Trinity, Atchison, Kan.
- Holy Cross Monastery, West Park, N. Y.

## Replacement-Cost Insurance

All the stories about burned churches in your January 15th issue make me wonder how many parishes and missions know about replacement-cost insurance. So far as I know, it can be had on the oldest building imaginable. Trouble is, most agents have to be reminded. Otherwise, they seem to automatically write coverage to depreciated values only. And that can be disastrous.

PAUL C. BAKER

Bloomington, Ill.

FOR A MORE  
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The Harper Book for Lent, 1961

# Heart in Pilgrimage

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By **REGINALD CANT**, Chancellor and Canon of York Minister, England

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# BOOK REVIEWS



## Strange Beasts Domesticated

**CHRISTIAN HOLINESS.** By Stephen Neill. Harpers. Pp. 134. \$3.

What is a saint? What is sanctity? What is that holiness which is a mark of the Church? What is the godly, as distinguishable from the good, life? Above all what is meant by the Holy God and, most pertinently, how are His people to be holy "even as He is holy"?

The theme of these questions seems seldom explored in current discussions, at least in a way that brings all of them to notice, or that gathers together the recent results of biblical studies and of diverse theological emphases on holiness as God's work in changing man's status, or as man's continuous abiding in God, or again as moments of decision, crisis, and conflict.

On this quite central theme of the Christian Faith, Bishop Neill puts to good use his easy grace of writing and clarity of expression, for this treatment of the matters will enlighten, inspire, satisfy, and provoke thought and devotion. Were there clearer references to other writers in these eight lectures, originally delivered to theological students in South America, they would be even more valuable to students. As they stand, especially as a result of the bishop's long experience in India and more recently in ecumenical centers of theological discussion, they are singularly rewarding both for the student and for the general reader.

He starts from Rudolph Otto's *Idea of the Holy* and employs it to define the meaning of the Saviour in the New Testament. The Christian ideal is then on the one hand disentangled from the doctrine of elite among Gnostics, monastic theorists, and those who like Wesley hold to the "second blessing," and on the other hand it is distinguished from undistinguished conformity to the goodness of law-abiding Christians who think that to be godly is but to be righteous and sober.

The specifically Christian character of the holy life is described in terms of authentic fellowship of Christians one with another in the Body of Christ, the life of which, like the life of the individual in it, is always marked by the tension between being in the world yet not of the world. The resolution of this conflict with its temptations is paradoxically that mastery of life which is God-given service of God.

It has been remarked that Anglicans,

when they read, mark, learn, and inwardly digest the fresh, challenging sharpness of Continental or even non-Conformist writers, always seem to make those strange beasts familiar and even domesticated. So here with views of Otto, Barth, Bultmann, and Wesley. Yet who among us can regret such sober Anglican judgments which at the same time shake the Anglican image of the Christian life? Even when one might regret that the ideal is reticently not set forth along more heroic and majestic lines, it is unmistakably the image of the godly, righteous, and *joyous* life.

THOMAS J. BIGHAM

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## Genuine Reverence

**THE MINISTRY AND MENTAL HEALTH.**  
Edited by Hans Hoffmann. Association Press, 1960. Pp. xi, 251. \$5.

This book is a symposium and, therefore, difficult to review in a short space. It covers too much diverse, even though related, material. Nevertheless, there is unity, and a unity, moreover, not entirely dependent upon the liberal Protestant theological point of view from which most of the contributors have written.

There are times when one is tempted to wonder just what some of the contributors really mean by religion, and whether or not they are coming dangerously close to the notion that God Himself is only a projection, and not a Reality upon whom human ideas are projected. There is quite a difference.

More careful reading, however, usually reveals that, behind concepts often expressed in psychological rather than theological language, there is in *The Ministry and Mental Health* genuine reverence, a real love of God and man, and a realistic and humble appreciation of the problems involved in the multiple relationships in which man has to live. Moreover, it must be noted that nearly all of the contributors have professedly chosen to write from a Protestant, as opposed to a Catholic (even mildly Anglican), point of view.

Keeping all of this in mind will help to overcome some of the objections that are almost certain to be raised, by some Anglicans, for the book is one that can be read with great profit — perhaps more to the reader himself than to theological

speculation, or to possible counseling or training programs.

While much importance is given to the need for good pastoral counseling by capable and adequately trained counselors, even more importance is given to the fact that pastoral counseling is, after all, pastoral counseling, and not psychotherapy. It is also made quite clear that the pastoral counselor is a minister of religion, and not a psychotherapist.

There is much in this book that it is impossible to consider in a review of this length. Some of it (incidentally, largely by an Anglican contributor) is too technical to be dealt with briefly. But, even if the book does no more than to get across the few, hardly novel facts here described to those people who still, on the one hand, seem highly allergic to psychological concepts, or to those who, on the other hand, seem much too enamored of them, it will have been well worth the writing.

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## To the Last Detail

**THE SACRED CANONS.** A Concise Presentation of the Current Disciplinary Norms of the Church. By John A. Abbo, S.T.L., J.C.D., and Jerome D. Hannan, A.M., LL.B., S.T.D., J.C.D. Volume I (Canons 1-869); Volume II (Canons 870-2414). Second Revised Edition. B. Herder Book Co., 15 & 17 South Broadway, St. Louis 2, Mo. Pp. i-xxii, 1-871; 1-936. \$19 the set.

The present canonical legislation of the Holy Roman Church, to give it its legal title, is embodied in a massive construction, the *Codex Iuris Canonici* — known for short as "the Code." Promulgated in 1917, this consists of 2,414 canons arranged in five books.

Though designated a "concise presentation" of the *Codex Iuris Canonici*, John A. Abbo's and Jerome D. Hannan's *The Sacred Canons* is a substantial two-volume work consisting of some 1,800 pages and making the *Canons of General Conven-*

*Continued on page 23*

# The Living Church

**For 82 Years:**

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

**Sexagesima  
February 5, 1961**

## **TEXAS**

### **Anti-integraters Elected**

One of the largest parishes in the country, the Church of St. John the Divine, Houston, Texas, has reportedly elected a slate of vestrymen and council delegates opposed to integration. The election was held a few days before the meeting of the annual council of the diocese of Texas. [THE LIVING CHURCH expects to report on the council meeting next week].

The elected men were endorsed in a letter circulated among the church's parishioners, according to an Associated Press release. The signers of the letter oppose integration in Church schools and camps, and object to Church membership in the Texas Council of Churches and the National Council of Churches.

## **EPISCOPATE**

### **Nebraska Coadjutor**

The Rev. Russell Theodore Rauscher, rector of All Souls' Church, Oklahoma City, Okla., was elected bishop coadjutor of the diocese of Nebraska on January 25th. He was elected on the first ballot at a special convention held at St. Stephen's Church, Grand Island, Neb. The election was held on the 21st anniversary of the consecration of Bishop Brinker of Nebraska.

With 22 clerical and 73 lay votes necessary to elect, Fr. Rauscher received 30 clerical votes and 89 lay votes. Other nominees were: the Rev. Harold B. Robinson, three clerical and 22 lay votes; the Rev. George H. Peek, three clerical and 18 lay votes; and the Rev. William A. Cross, six clerical and 16 lay votes.

Fr. Rauscher was born in Lockbridge, Iowa, in 1908. He was graduated from Iowa Wesleyan University, and studied at Seabury Western Theological Seminary, from which he holds the degree of Bachelor of Divinity. He was ordained to the priesthood in 1941 by Bishop Longley of Iowa. He was priest-in-charge of St. Luke's Church, Fort Madison, and St. Michael's Church, Mount Pleasant, Iowa, from 1941 until 1945. In 1945 he was priest-in-charge of St. Andrew's Church, Moorar, and St. Barnabas' Church, Montrose, Iowa. He became a chaplain in the U.S. Naval Reserve in 1945, and served on a hospital

ship in the Pacific. From 1946 until 1948 he was vicar of St. Matthew's Church, Iowa Falls, Iowa. He was rector of St. Andrew's Church, Lawton, Okla., from 1948 until 1956, when he became rector of the Oklahoma City church. He served as an army chaplain in Korea in 1950 and 1951.

### **Bishop Aldrich Dies**

The Rt. Rev. Donald Bradshaw Aldrich, Coadjutor of Michigan in 1945 and 1946, died on January 18th in Cape Cod Hospital, Dennis, Mass., at the age of 68.

Bishop Aldrich was born in Fall River, Mass., in 1892. He was graduated from Dartmouth College in 1917, and received the Bachelor of Divinity degree from the Episcopal Theological School in 1922. Dartmouth conferred the degree of Doctor of Divinity on him in 1927, Kenyon awarded him the L.H.D. degree in 1935, and Rutgers University gave him the D.D. degree in 1950. He was ordained to the priesthood in 1921.

He was on the staff of St. Paul's Cathedral, Boston, Mass., from 1920 until 1925. From 1925 until 1945, he was rector of the Church of the Ascension, New York City. He became bishop coadjutor of the diocese of Michigan in 1945, and served in that capacity two years. He was dean of the Princeton University chapel until he retired in 1955.

Bishop Aldrich was known as a theological liberal, and was an early advocate of spiritual healing in the Episcopal Church. He was also an advocate of a policy of open churches, going so far as to persuade his congregation, when he was rector of the Church of the Ascension, to remove the locks from the church doors.

He is survived by his wife, Frances W. Learned Aldrich, a daughter, Mrs. Suzane Verdery, and four grandchildren.

## **ROMAN CATHOLICS**

### **Removing the Taint**

The Most Rev. Albert Cardinal Meyer has told the priests of the Roman Catholic archdiocese of Chicago to accept Negroes freely into their parishes, schools, hospitals, and other institutions.

He told them they must do so because "all men are equal in the sight of God"



Knickerbocker News  
**Church of the Epiphany, Rensselaer, N. Y.  
Damage estimate, \$100,000 [see page 10].**

and because "we are bound to love our fellow man."

His instructions were given in a policy statement at a clergy conference last September. The statement has just been published.

The cardinal asked his priests to "assume the mantle of leadership to insure that all our Catholics of the Negro race are integrated into the complete life of the Church."

"We must remove from the Church on the local scene any possible taint of racial discrimination or racial segregation," he said, "and help provide the moral leadership for eliminating racial discrimination from the whole community.

"We must do it, because the glory of Christ demands it."

"This obviously means," he said, "that every Roman Catholic child of the Negro race, whether his parents be Roman Catholic or not, should have as free access to our schools as any other Roman Catholic child on all the levels of our academic training, elementary and secondary, as well as the higher levels."

Cardinal Meyer commended archdioc-

esan school authorities for their "coöperation with our efforts to establish a pattern of integration which has taught and will teach our young people lasting lessons of justice and charity. . . ."

"We are, of course, not restricting our attention to our schools," he pointed out.

"We are thinking of accepted and wholehearted membership in the entire life of the parish, in our fraternal and parish organizations, in our hospitals, in the life of the community. . . ."

Such membership, he added, should be "without distinctions or restrictions based solely on the accidental facts of race or color, or, for that matter, national backgrounds.

". . . We are confident that our fraternal organizations, our medical staffs, and other administrators will also assume the mantle of leadership, and, in the words of the Supreme Court decision, 'with due and deliberate speed,' effectively apply these principles. . . ." [RNS]

## DISASTERS

### Total Loss

A fire started by a 14-year-old boy totally destroyed the Church of the Epiphany, Rensselaer, N. Y., on January 18th [see cut p. 9].

The boy started the fire in a chapel in the church shortly after 6:00 p.m., and then turned in the alarm. Firemen were unable to prevent damage estimated at \$100,000. Many of the church's vestments were destroyed, but some brass altar furnishings were salvaged. The Communion silver can probably be restored, according to the Rev. Harold King, Jr., rector of the parish.

Fr. King told THE LIVING CHURCH that the Church of the Epiphany was temporarily combining with the Church of the Messiah, another Rensselaer church which he serves. He said that there was no religious motive behind the boy's action, but that the boy, a member of a large family, was trying to attract attention, or "be a hero." The parishioners, he said, "feel as sorry for him as they do for the church."

## ALBANY

### Enthronement

Plans are under way for the enthronement, February 22d, of the Rt. Rev. Allen W. Brown, as fifth Bishop of Albany, at the Cathedral of All Saints, Albany, N. Y. He will succeed the late Bishop Barry, who died last October 5th and under whom Bishop Brown had served as suffragan. His enthronement as diocesan will take place on the second anniversary of his installation as suffragan.

The Presiding Bishop has designated Bishop Donegan of New York, president of the second province, to preside at the enthronement. Bishop Creighton, Coadjutor of Washington, will preach.

## WEST VIRGINIA

### Telegram

From the Bishop of West Virginia to the editor of THE LIVING CHURCH: IN YOUR ISSUE OF JANUARY [29th] YOU STATED THAT I RETRACTED MY CHARGE AGAINST THE EPISCOPAL SOCIETY FOR CULTURAL AND RACIAL UNITY. THIS IS IN ERROR. I DID NOT RETRACT MY CHARGE, I QUALIFIED IT TO EXCLUDE ONLY OFFICERS AND OFFICIAL LEADERS. (signed) BISHOP CAMPBELL, DIOCESE OF WEST VIRGINIA.

## LONG ISLAND

### Death of Frank Gulden

Frank Gulden, 82, treasurer of the General Convention from 1949 to 1958, died on January 24th in Cold Spring Harbor, L. I., N. Y.

Mr. Gulden was born in New York City. From 1898 until 1933 he was head of the New Jersey firm of Charles Gulden, Inc., manufacturers of prepared mustard.

He was senior warden of St. Peter's Church, Bay Shore, L. I., and a member of the vestry committee of the Cathedral of the Incarnation at Garden City, L. I. He was president of the board of South Side Hospital in Bay Shore from 1933 to 1959. He was also a member of the board of St. John's Hospital, Brooklyn.

He was a trustee of the Episcopal Church Charity Foundation in the diocese of Long Island for 25 years. He was a trustee of the Berkeley Divinity School, Hofstra College, and the Seamen's Church Institute.

Mr. Gulden was a deputy to General Convention five times. He is survived by his wife, Augusta Henes Gulden; two sons, Charles Gulden and Frank Gulden, Jr.; two daughters, Mrs. Augusta G. Cochran and Mrs. Eric Ramsay; and 12 grandchildren.

## GEORGIA

### Censure

The clericus of the convocations of Albany, Dublin, and Thomasville, in the diocese of Georgia, has censured Bishop Pike of California for theological opinions expressed in an article in the *Christian Century*.

The clergy of the three convocations, acting unanimously, sent a letter to Bishop Stuart of Georgia, claiming that the California bishop stated disbelief in the Virgin Birth, the Church's doctrine of the Holy Trinity, and the necessity of salvation through Jesus Christ alone. "We also view with alarm his concept of the episcopate," said the clergymen.

"We ask . . . you, our bishop, to bring this matter before the House of Bishops for such action as the bishops, our chief pastors and defenders of the Faith, shall see fitting and just," they said. "It also

appears to us that the statements made by Bishop Pike in the *Christian Century* are in contradiction of the clear and definitive statements of the Pastoral Letter issued by the House of Bishops' meeting in Dallas, 1960.

"We also call your attention to the editorial in *Christianity Today*. . . . With [the magazine's editors] we ask, 'Bishop Pike may belong to the [historic episcopate], but is he not in danger of moving out of the historic Church of Jesus Christ? We ask this with all respect and in Christian charity.'

"Such a theological position as the Bishop of California expresses calls into grave doubt his suitability for exercising jurisdiction as a bishop of this Church."

Copies of the letter were sent to the Most Rev. Arthur Lichtenberger, Presiding Bishop, to Bishop Pike, and to THE LIVING CHURCH.

## SOCIAL RELATIONS

### Sequel

The stand against racial discrimination taken by the Rev. George F. Kempself, Jr., rector of the Church of St. James the Less, Scarsdale, N. Y. [L.C., January 29th], has resulted in a statement that the Scarsdale Golf Club is open to any guests of its members' choosing.

The president and board of governors of the club have sent letters to the 750 member families, stating: "Any member of this club may use the facilities of the club to entertain guests and friends of his choosing."

In the letter of "clarification for future guidance," President Charles S. McAllister said: "Recent events have made it apparent to your officers and governors that there exists considerable confusion with respect to the guest privileges of club members. This has led to different interpretations at different times by different members. . . ." Club officers had refused to comment previously on the situation, which came to public knowledge two weeks earlier.

Fr. Kempself had served notice from the pulpit on January 8th that parishioners who had acquiesced in rejecting a young man of Jewish parentage as escort for a December, 1960, debutante ball would not be welcome at Holy Communion until they had worked out their peace with God.

Fr. Kempself was supported in his action by Bishop Donegan of New York, and by the Most Rev. Arthur Lichtenberger, Presiding Bishop.

### Resolution Followed

A group of 15 clergymen and laymen of the diocese of Pennsylvania, including some attorneys, appealed to the governor of the state and to the State Pardon Board for a stay of execution on behalf



RNS

Greek Orthodox Archbishop Iakovos offers an inaugural prayer for President Kennedy. "O Lord, bless the tenure of his office, that he may be victorious in all his struggles against evil, violence, injustice, and the threat of war. . . ."

of a convicted murderer. The appeal was made in compliance with a resolution, passed at the 1959 diocesan convention, "to speak for the commutation of all death sentences."

About 15 churches in the diocese are open for those wishing to pray and witness to the resolution, according to the diocese's department of Christian social relations. In announcing the move, the department called attention to the intercession in the Prayer Book: "Let the sorrowful sighing of the prisoners come before thee; and according to the greatness of thy power, preserve thou those that are appointed to die."

[Since THE LIVING CHURCH went to press before the scheduled execution of the condemned man, Arthur Schuck, the outcome of these efforts is unknown.]

## OVERSEAS MISSIONS

### Appraisal

The need for Christian laymen to be part-time, unofficial missionaries overseas and the "ecumenical encounters" of the Anglican Church with other Church bodies were featured subjects at an annual meeting of the Overseas Mission Society, held in Philadelphia, Pa., on January 20th and 21st.

Attendance was greatly curtailed by the snow, but more than 100 participated, including, for the first time, General Convention deputies from 40 dioceses, as well as regular members of the voluntary society, which exists for promoting greater missionary information, enthusiasm, and service.

The society announced receipt of grants of \$40,000 for "pioneering in new missionary approaches" and of \$25,000 to campaign for new members. The present

1700 membership has been static for several years, pointed out the Rev. Theodore Eastman, executive secretary.

Bishop Creighton, Coadjutor of Washington, presided and was reelected president. New elections, vice president: Bishop Blanchard of Southern Ohio. Board of managers: Archdeacon David Thornberry, Cincinnati, Ohio; the Rev. John O'Hear, Greenville, Del.; the Rev. F. W. Hayes, Hampden, Va.; the Rev. Charles H. Long, Jr., Glenside, Pa.; Mrs. Stanley King, Alexandria, Va.; Stuart Ullmann, Lake Bluff, Ill.; and Col. Harold D. Kehm, USA, retired, or Arlington, Va., head of the recently formed Laymen International, which is an organization designed to make use of thousands of Christian laymen traveling abroad as unofficial "missionaries."

Bishop Bayne, who a year ago took the new post of Executive Officer of the Anglican Communion to provide the first liaison between its member churches, was the keynote speaker.

Other principal speakers were Bishop Sherrill of Central Brazil; Dr. Joseph Kitagawa, assistant professor of history of religions at the University of Chicago; and the Rev. Charles H. Long, Jr., of St. Peter's Church, Glenside, Pa., who until two months ago had served in ecumenical work in China and in Europe.

After a critical appraisal of past American missionary attitudes and techniques, Bishop Bayne declared: "The time is past when the Eastern world wants merely our 'answers.' We have to germinate ideas. The Christian now has to 'be' something, rather than 'do' something. We have in the past preached brotherhood to primitive people, but given them benefactions. Now they want brotherhood, not benefactions. We can no longer write off any collective bad conscience over white domination or exploitation with missionary munificence. . . ."

The report on Latin America by Bishop Sherrill of Central Brazil, a son of the

former Presiding Bishop, pictured the plight of the Roman Catholic Church as "desperate and unfortunate," the Protestants as making considerable progress, and the Anglican-Episcopal work there as divided, confused, ineffectual, and marginal. . . .

"The Anglican Church can still have a unique mission there and one that as it is strengthened can be conciliatory rather than competitive to Roman Catholics and Protestants alike," he summarized.

From a perspective of 16 years in Episcopal, Anglican, and ecumenical Church work, the Rev. Charles Long told the conference that the picture of Christianity is one of confusing competitiveness and disunity.

"Much of the superstructure of ecumenical organizations is a luxury that cannot indefinitely be maintained. But division too is often a form of persistent self-indulgence, a luxury which overseas at least we may not be able to enjoy much longer."

*The February 19th issue of THE LIVING CHURCH will be devoted largely to overseas mission problems, based on the ideas and discussion of this conference. Texts of major addresses presented at the conference will be published.*

## TENNESSEE

### Coadjutor to Come

Bishop Barth of Tennessee warmly praised Suffragan Bishop Vander Horst during a brief visit to the diocesan convention, which met on January 18th at the Church of the Holy Communion, Memphis.

"It would be impossible for me to express the sense of debt that I have to my suffragan for seeing me through these difficult months," he said. ". . . I pay tribute to Bishop Vander Horst, who has seen to it that everything a bishop needs to do has gotten done, and so graciously." Bishop Barth has twice undergone surgery in recent months. He is reported to be convalescing, but was not well enough to preside over the convention.

The bishop's message, which was read by the dean of St. Mary's Cathedral, the Very Rev. William E. Sanders, requested the election of a coadjutor. Press reports later reported the bishop as proposing a third bishop for the diocese, but bishop Barth made it clear that he had not. He had, however, in the message read by Dean Sanders, said, "I think that ere long we ought to have a third bishop. But first on the agenda would seem to be a bishop coadjutor with proper jurisdiction and, of course, right of succession. . . . I will assign to the [proposed] coadjutor complete jurisdiction over the missions of the diocese with such other divisions as the elected bishop and I shall agree upon. I shall reserve to myself, however, the receiving and sending of all Letters Dimis-

sory for clergy coming to or leaving the diocese." The convention unanimously approved the bishop's request for a coadjutor.

In his message, the bishop also praised the diocese for its missionary efforts. ". . . the boundaries of our concern are not limited to the diocese of Tennessee," he said.

"The diocese of Tennessee has always had a good sense of mission, and I hope this will never diminish. For years we have overpaid our apportionment to the national Church, and I hope too this will never cease. More than our money, of course, must be our concern and prayers, and I am thankful to say that we, particularly through the activities of the women of the Church, have done well in this respect," he said.

The convention:

✓ Admitted to parish status Holy Trinity Church, Nashville. The Rev. James Williams, 37, is rector of the parish, which was the first Negro Episcopal church in Tennessee.

✓ Admitted to parish status the Church of the Good Shepherd, Fountain City. Its rector, the Rev. Sidney Sanders, is a brother of the dean of the Memphis cathedral.

✓ Adopted a budget of \$438,209 for the work of the Church, an administrative budget of \$88,571, and an appropriation of \$21,215 for the University of the South.

**ELECTIONS.** Bishop and Council: clergy, F. W. Gates, Eric Greenwood, Moultrie McIntosh; laity, Arthur Chitty, Charles Rond, Charles Wofford. Trustees of the University of the South: the Rev. William Pollard; Mr. Troy Beatty, Jr., Mr. Alex Guerry, Jr.

## REFUGEES

### Agency for Cubans

Mr. Paul Tate, head of St. Paul's School, Camaguey, Cuba, for 32 years, has been appointed representative for the Church to an inter-Church agency for dealing with the problems of Cuban refugees, especially in the Miami area. He will represent the Presiding Bishop in coöperation with the diocese of South Florida as a member of the civic agency.

Thousands of Cubans, fleeing the Castro regime, have settled in Miami, and the finding of housing, food, and work for them has proved to be a problem. An initial grant of \$2,000 has been made from the Presiding Bishop's Fund for World Relief to help in the undertaking.

### American Abroad

The Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, Washington, D. C., arrived in Jordan on January 17th. Dean Sayre has been touring the Near East as chairman of the U.S. Committee for Refugees.

While in Jordan, Dean Sayre consulted with officials of the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA), as well as officials of the Jordan government, and

the American Ambassador to Jordan. On January 18th he was presented to King Hussein of Jordan, and conferred with Prime Minister Talhouni.

Foreign Minister Musa Nasser gave a luncheon for Dean Sayre on January 20th, and later in the day there was a public reception at the Ambassador Hotel in Jerusalem. Mr. Nasser is a member of the Council of the Evangelical Episcopal Church ("National Council" equivalent for the Arab congregations under Bishop Cuba'in of Jordan, Lebanon, and Syria). The luncheon was attended by Bishop Cuba'in, the Most Rev. Angus C. MacInnes, Archbishop in Jerusalem, and the Rev. John D. Zimmerman, American chaplain on the staff of the archbishop.

After his visit to Jordan the dean proceeded to Israel, to confer with officials there on the problems of Arab refugees remaining in the Gaza Strip and elsewhere.

On his return to Washington, Dean Sayre will present a report to President Kennedy, with whom he had a meeting before starting his tour [L.C., January 8th].

## NEW YORK

### No More Rented Pews

Rental or ownership of pews in Grace Church, New York City, has been abolished, the Rev. Benjamin Minifie, rector of the parish, announced. Pew rental has been a tradition in the parish since its founding in 1808.

Fees for the use of pews "are an anachronism in 1961," Mr. Minifie declared in a letter to parishioners printed in the church bulletin.

"It is my feeling," he said, "that, because this is God's house, any person should be free to enter it and to sit wherever he might choose.



Mr. Anderson: Bringing antagonists together.

"He should never be given the impression that certain pews are closed to him, that he is not welcome in this one or that, and that he might be intruding were he to enter the wrong one."

Mr. Minifie observed that the custom of pew-renting has been dying out in the Episcopal Church, adding, "we feel we are wise to move in this same direction."

The rector pointed out that parishioners preferring to sit in their usual locations may continue the practice by arriving early at the church. [RNS]

## MENTAL HEALTH

### Historic Antagonism

The second annual meeting of the Academy of Religion and Mental Health was held in New York City on January 19th and 20th.

The group is organized specifically for the study and research of all relations between religion and health, especially mental health.

Speakers participating in the program included Harvey J. Tompkins, president of the Academy; Dr. Karl A. Menninger, head of the Menninger Clinic, Topeka, Kan.; Anna M. Kross, Commissioner of the New York City Department of Correction; and Chief Justice John M. Murtagh, of the Court of Special Sessions of the City of New York.

Ten inches of snow and a strike that tied up most rail transportation into the city during the two days of the meeting held attendance to 800. Last year nearly 1,000 turned out for this event.

The Academy is the brainchild of an Episcopal priest, the Rev. George C. Anderson, its present director. He was born in England and was graduated from Oxford. He studied for the priesthood and was ordained in the United States. In 1949 he was assigned as chaplain to St. Luke's (Episcopal) Hospital in Manhattan and worked closely with many doctors.

In a special interview at the annual meeting Mr. Anderson said: "As chaplain I discovered that there was an historic antagonism between psychiatry and religion, based on ignorance, and I acted to bring about study to develop better understanding."

He said he discussed the situation with doctors and clergymen. The result was the incorporation of the Academy in 1954, with 10 members.

Mr. Anderson said the idea caught on quickly among medical men and the clergy. Today the 3,000 members are about equally divided between Protestant, Jewish, and Roman Catholic clergymen, and persons engaged in medicine, psychiatry, psychology, and sociology. The membership includes a psychiatrist behind the "Iron Curtain" in Prague, Czechoslovakia. The membership also includes the Most Rev. Arthur Lichtenberger, Presid-

ing Bishop; the Rt. Rev. Stephen Bayne, Executive Officer of the Anglican Communion; 10 other Episcopal bishops; 280 Episcopal priests; and many Jewish and Roman Catholic clergymen.

Mr. Anderson cited one result the Academy has brought about in the religion-science field. He said: "For years the Roman Catholic Church fought psychiatry. We have been able to bring them together."

Mr. Anderson had two recommendations for improved seminary training. First: "Every clergyman should study in a mental hospital for at least six months prior to ordination. He would be exposed to human emotions with the aid and guidance of medical experts.

Second: "Clergymen should be given seminary training on the problems which cause mental health problems. This would give them more understanding of the problems involved and make them less quick to condemn."

After a priest has this training he still is not a medical expert Mr. Anderson warned. He said: "Clergymen should not attempt to deal with the complicated mental and emotional problems of their people without adequate training." He also cautioned that psychiatrists and others in fields of behavioral study must not try to be ministers by dealing with moral behavior.

## ACU

### Bishop of Accra Visits

The Rt. Rev. Richard Reginald Roseveare, Bishop of Accra, Ghana, has arrived in the U.S. from England for a six-week speaking tour under the auspices of the American Church Union [L.C., December 4, 1960].

The bishop was met at Idlewild Airport by officials of the Embassy of Ghana, Washington, D. C., and by Canon Albert J. du Bois, ACU executive director.

Bishop Roseveare is the first in a series of invited guests who will tour the U.S. under the sponsorship of the ACU Speakers' Bureau and Missions Committee during the next few years, according to Canon du Bois.

Bishop Roseveare, head of the diocese of Accra since 1956, was previously provincial prior of the Society of the Sacred Mission in South Africa. From 1937 to 1952 he served as prior of the S.S.M. House at Sheffield, England, where the fathers and brothers served three churches in a large slum clearance housing area.

Born the son of a Lewisham vicar who founded the Guild of St. Raphael for the recovery of spiritual healing in the Church of England, Bishop Roseveare served for five years in the S.S.M. parish of St. George, Nottingham, and later was tutor, chaplain, and housemaster at Kelham, the training school for the Society of the Sacred Mission. [RNS]

## WASHINGTON

### Supplies for Lambarene

Nearly 1,000 people attended a special service, held in honor of Dr. Albert Schweitzer's 86th birthday, in the National Cathedral, Washington, D. C., on January 15th.

A gift of 86 tons of medicine, food, and clothing — one ton for each year of Dr. Schweitzer's life — was dedicated at the service. The supplies were collected by Religious Heritage of America, Inc., and are destined for the jungle hospital at Lambarene, in French Equatorial Africa. Dr. Schweitzer founded the hospital.

A short sermon by Dr. Schweitzer was read, and, in recognition of the doctor's interest in the works of Johann Sebastian Bach, music by that composer was played for the service. [RNS]

## MISSISSIPPI

### Full-time Chaplain

The council of the diocese of Mississippi, meeting January 17th to 19th in St. James' Church, Greenville, admitted All Saints' Mission, South Jackson, as an organized mission. It also heard a report of the appointment of the first full-time chaplain for Episcopal students at the University of Mississippi. The missionary and departmental budget of \$134,392, passed by the council, represented a 25% increase over the budget for 1960, and the diocesan assessment budget of \$31,272 was 16% more than last year's. The next council will be in St. Paul's Church, Columbus, Miss.

ELECTIONS. Standing Committee: Rev. Robert Allen; Mr. J. W. Barkdale, Jr. Executive Committee: clergy, Cecil Jones, William Fitzhugh, Duncan Gray, Jr., Howard Kishpaugh; laity, Nick Roberts, Tom Bordeaux, S. G. Mounger, Wade Hollowell. Deputies to General Convention: clerical, F. J. Bush, William Gould, Edward Harrison, Duncan Hobart; lay, J. W. Barkdale, Jr., Reynolds Cheney, Frank Englesing, Laurence McDuff. Alternates to General Convention: clerical, Robert Allen, Duncan Gray, Jr., Cecil Jones, Howard Kishpaugh; lay, D. A. Elliott, S. G. Mounger, Hodding Carter, Wallis Schutt.

## NORTHERN MICHIGAN

### Student Center

The diocese of Northern Michigan has purchased property for a student center at the Michigan College of Mining and Technology at Houghton, Mich.

Former members of Trinity Church, Houghton, contributed some \$15,000. Bishop Page of Northern Michigan raised another \$10,000, and \$10,000 was given by the National Council's Division of College Work. The house and land bought with this money is within a block of the college's student union.

The new student center provides a chapel, two rooms for general purposes, a dining room, a kitchen, and a conference room.

## AROUND THE CHURCH

Mrs. Shubael T. Beasley, a member of St. John's Church, Memphis, Tenn., has been elected president of **United Church Women of Memphis and Shelby County.**

Bishop Donegan of New York officially opened a new building for **All Saints' Church, Valley Cottage, N. Y.** The new building, which cost \$83,000, is a few hundred feet from the former church building, which will be used as a parish house.

Bishop Shires, retired Suffragan of California, officiated at the **ground-breaking ceremonies** of a \$350,000, two-story, 10-room educational building and an 80-car parking facility being built in Berkeley, Calif. The Rev. Walter Williams, rector of **St. Mark's Church, Berkeley**, said that the building and parking lot are first-step plans in an eventual program to build larger facilities at the church. Since St. Mark's is located near the University of California, the new facilities will aid in the Church's work on the campus.

Evangelist **Billy Graham** recently preached in **Grace Cathedral, San Francisco.** During a sermon to the Christian Men's Assembly he remarked, "I am not a great preacher. I am not sure what I am." [RNS]

The newly opened **Bishop Smith Center for Episcopal Indians**, in Sioux City, is being publicized by the **diocese of Iowa.** About 50 Indian families in Sioux City either are Churchpeople or are interested in the Episcopal Church.

A tour of **Europe**, including attendance at an **international short course in town and country work** at St. Augustine's College, Canterbury, England, has been announced by the Rural Workers Fellowship of the Church. The tour is scheduled to leave New York June 29th and to return July 30th. July 3d to 15th will be spent at St. Augustine's College. Membership on the tour is open only to those members of the Rural Workers Fellowship who have been members since **December 29, 1960.** Further information about the tour may be had by contacting the Town and Country Division of the National Council, 281 Park Avenue South, New York 10.

**George A. Newton**, treasurer of the diocese of Missouri, was recently elected **president of the Investment Bankers Association of America.** Mr. Newton is an active member of the Church of St. Michael and St. George, St. Louis, Mo.

International news on page 20

The result of the rediscovery of

# Thomas Traherne

has placed him among the "greats"  
of the religious writers of his age

by the Rev. Massey H. Shepherd, Jr., Ph.D.

Professor of Liturgics, Church Divinity School of the Pacific,  
Berkeley, Calif.

Thomas Traherne was "so wonderfully transported with the love of God to mankind," wrote an unknown contemporary friend, "that he dwelt continually amongst these thoughts with great delight and satisfaction, spending most of his time when at home in digesting his notions of these things into writing, and was so full of them when abroad that those who would converse with him were forced to endure some discourse upon these subjects, whether they had any sense of religion or not."

The same witness also tells us, "He was a man of a cheerful and sprightly temper, free from anything of the sourness and formality by which some great pretenders of piety rather disparage and misrepresent true religion than recommend it; and therefore was very affable and pleasant in his conversation, ready to do all good offices to his friends, and charitable to the poor beyond his ability."

This is indeed a lovely recommendation of a priest. Yet we may have surmised as much from the extant remains of his poetry and prose which fortune — or shall we not say, providence — has restored to us almost miraculously. In 1897 a connoisseur of 17th-century verse picked up in a London bookshop for a few pence two manuscripts without identification but recognized by the buyer as possibly providing an interesting addition to his literary hobby. The poems in these manuscripts showed such an affinity with the verse of Henry Vaughan that Alexander Grosart bought them with the intent of including them in his projected edition of Vaughan's works.

On Grosart's death, the as yet unpublished material came into the hands of a bookdealer and critic of parts, Bertram Dobell. He, working from a few slender clues, was able to identify both manuscripts as works of Thomas Traherne, a contemporary of Vaughan, known hither-

to as the competent but undistinguished author of three theological works. Dobell published the poems in 1903, the prose notebook, to which he gave the title, *Centuries of Meditations*, in 1908.

Definitive confirmation of Dobell's literary detective work came in 1910, when Mr. H. I. Bell found in the archives of the British Museum another manuscript of Traherne's verse entitled "Poems of Felicity." The result of these discoveries has placed Traherne among the "greats" of the religious writers of his age, so that one must treat him as a literary figure in comparison with such classic worthies as John Donne, George Herbert, Richard Crashaw, and Jeremy Taylor, no less than with Henry Vaughan. (John Milton, of course, is in a class by himself!)

Traherne's poetry of itself would not give him this first-rank rating, though its merits are sufficient to find a place in the best anthologies. Not least among them is the freedom from the artificial and far-fetched conceits so popular with his contemporaries. And though the poems breathe the love of God with utmost intensity, they are singularly devoid of the fashion for pagan erotic symbolism. It is the poetic music of his prose — the prose of the *Centuries* — that is his chief claim to literary greatness. This work alone will ensure him an enlarging and increasing reputation and recognition. It is therefore a singularly welcome fortune to have in print again, at a reasonable price, this masterpiece — one not only of literature, but even more so of religion.\*

The basic theme of Traherne's meditations, around which he weaves with almost inexhaustible invention his harmonious variations, is the love of God given freely to men to set them free for responsive love and joy not only in God

Himself but in all His wondrous creation, both visible and invisible. Man has only to open his eyes to the wonders all about him and claim them for his inheritance to find the utmost unspeakable happiness. Traherne is not a mystic, except perhaps in the broadest sense of that term. He is certainly no nature-mystic. Yet perhaps no work of Christian devotion is so permeated with song about creation as are the *Centuries*.

For Traherne, to be a creature of God is a consideration of boundless rapture. More than that, to know oneself and one's place in the hierarchy of beings — but a little lower than the angels and the Cherubim and Seraphim — far from exciting feelings of dread, of pitifulness, of nothingness, is rather occasion for expansive exultation at the infinite wisdom and power of God who sustains all things by His goodness. Even the Cross of Christ, the "abyss of wonders," "the only supreme and sovereign spectacle in all worlds," for all its depths of sorrow is finally but the "root of happiness" because it is none other than the "gate of heaven."

One suspects that Traherne would have been enthralled by our scientific age, and especially by the prospects of exploration into outer space. For he did not love a narrow world. Mr. Dobell, in his first edition of the *Centuries*, contrasted Traherne with Thomas à Kempis, whose famous *Imitation* is perhaps alone worthy to be placed alongside the *Centuries*, if only for the purpose of contrast. Where à Kempis leads the soul to withdrawal from the world, Traherne leads it out in expansive affirmation of the world. A Kempis' piety is individualistic; Traherne has a "good news" for any, each, and all who would be as happy as himself. In Traherne, Christian devotion steps full grown into the modern world. Gone is the old medieval dualism and asceticism, the distrust of the material and the nat-

\*Thomas Traherne, *Centuries*. Introduction by John Farrar. Harpers, 1960. Pp. 228. \$3.50.



Fogg Museum of Art, Harvard University  
 "Christ Bearing the Cross" by El Greco  
 The Cross of Christ is finally the "root of happiness."

ural — a viewpoint that survived in Traherne's immediate predecessors such as Donne and Herbert.

Yet Traherne is no materialist. He is not the sweet Christian singer of Hobbes' universe. His formal theological treatises show him to be steeped in the ancient philosophers and Fathers of the Church. Of scholastic thinking he shows little trace. One critic sees evidence of his knowledge of Giordano Bruno and Pico della Mirandola. Gregory Nazianzen and Augustine were his favorite Fathers. Among his contemporaries he seems not to have known Descartes, and Pascal's *Pensées* appeared perhaps too late (1670 to be exact) for him to know them. Traherne's closest parallel, whether in philosophy or theology, is to be found in the Cambridge Platonists. But we do not know whether there was any personal or immediate relationship with them.

There is no dogma in Traherne, but he is thoroughly orthodox. The *Centuries* belong to the generation that broke with the old Calvinism. He does not brood on

original sin and predestination. In fact his notebook of meditations opens with the surprisingly fresh — not naïve — statement: "An empty book is like an Infant's Soul, in which anything may be written. It is capable of all things, but containeth nothing." In the first part of the third "Century," Traherne has traced a kind of "Pilgrim's Progress." (The analogy with Bunyan begins and ends there — except that both Bunyan and Traherne could write with the Bible at their fingertips.)

As a child Traherne must have had a marvelous imagination and curiosity, and a delight in "glad tidings" from far countries (for "in Jury was Jesus killed, and from Jerusalem the Gospel came"). Young manhood brought its errors, vanities, distractions, and disorders. But in the Scriptures he found his Light. "And by that book I found that there was an eternal God, who loved me infinitely, that I was His son, that I was to overcome death and to live for ever, that He created the world for me, that I was to reign in His throne and to inherit all things." Such purity

and childlike faith is indeed disarming. And how wonderfully refreshing!

We know all too little about Traherne's life. Born of a Herefordshire shoemaker, sometime about 1636 or 1637, he was orphaned at an early age, but fortunate in receiving an excellent education through the help of relatives. He took the B.A. at Oxford in 1656, the M.A. in 1661, and the B.D. in 1669. Ordained in 1657, he held only two cures: as rector of Credin Hill in his native countryside from 1657 to 1667, then vicar of Tuddington near Hampton Court until his death in October, 1674. His patron in the latter parish was Sir Orlando Bridgeman, sometime Lord Keeper of the Great Seal.

Though his short career spanned the exciting times of the late Protectorate and the Restoration of the monarchy and the Church establishment, Traherne kept entirely aloof from politics, whether civil or ecclesiastical. One of his contemporary editors said of him that he was "in love with the beautiful order and primitive devotions" of the Church of England. Though he wrote a book against Roman Catholicism, called *Roman Forgeries*, Traherne was no fanatic, no sectarian apologist. For example, he never discusses the Sacraments as such in the *Centuries*; yet was there ever a work so thoroughly permeated with the sense of what we would call today "the sacramental universe"?

It is thought that Traherne wrote the *Centuries* for a Mrs. Hopton, his brother's relative by marriage. She has been described as "a militant Episcopalian and a militant Royalist." He gave the book no title. Each meditation was numbered consecutively, and when he reached a hundred he started a new sequence. Four complete "Centuries" were finished, and 10 pieces of a fifth one. He probably did not intend the work for publication. It was an exercise of personal devotion, but offered as a pastoral gift.

To those who approach the *Centuries* for the first time, perhaps a word of advice as to their use may not be amiss. One should take them in small doses. The work, having never been completed, was not intended to be taken as a whole. It is too rich for that. Nor is there any definite outline or order to the contents. One may dip in anywhere and read the meditations in any order, from front to back or back to front, or skip about at random. The amazing thing is that each is self-contained, yet all are linked by a common theme, though none are exactly alike. The fecundity of creative invention is stupendous, with never a dull passage.

Above all things, one must go to the *Centuries* prepared for joy. It is Traherne's single and inexhaustible gift. This joy in God, in Christ, in nature, and in men, in things lovely and beautiful, in things intricate and mysterious, in things seen and unseen, this unspeakable joy — this is what makes the *Centuries* so marvelously religious and Christian.

views of seven



Ira L. Hill

Dr. Large

# LENTEN BOOKS

for 1961

by the Rev. John E. Large, D.D.

Rector, Church of the Heavenly Rest, New York, N. Y.

**THE NEW LIFE.** By Theodore Parker Ferris. Seabury Press. Pp. ix, 130. \$2.50.

A new book by Dr. Ferris, the oft-quoted rector of Trinity Church, Boston, is always a notable event, both in theology and in homiletics. This latest volume (the Seabury Lenten Book for 1961) is no exception.

Rich as always in figures of speech, the book presents the everlasting Lord as seen in the New Testament. But it is done in such a fresh fashion that many a reader will find Christ speaking to him personally — and perhaps for the first time.

The chapter on casting one's net on the other side of the ship is alone worth the price of the book. Here you see Peter at the end of a bone-weary day of fruitless fishing. When Jesus, seeing the situation, suggests that the net be cast in the opposite direction, we can almost sense the tired irritation felt by the frustrated old fisherman. It's as if he were heard grumbling, "What does a carpenter know about fishing? And what right has an amateur to give orders to an expert?" Then, when Peter does humor his Lord and the net is pulled up, filled to overflowing, we can also sense Peter's shame. "When shall I ever learn to trust Him?" A good question!

We've all been through this business. But seldom has the query been so vividly raised or so definitely answered.

*The New Life* deserves to be read by every complacent (or frustrated) soul in the land — and should be required reading for any man who is ever called upon to mount the steps of a pulpit.

The Living Church

**THE DIVINE DIMENSION.** By Henry Thomas Dolan. Morehouse-Barlow. Pp. 230. \$4.50.

This is a day in which the Church is becoming increasingly aware of St. Paul's phrase, "the priesthood of all believers." The leadership of dedicated laymen is being evaluated and appreciated as never before in this century. *The Divine Dimension* therefore is a most timely book. Written by a Philadelphia lawyer active in the diocese of Pennsylvania, it bespeaks a radiant realism.

Henry Dolan writes with closely-knit logic and well-reasoned arguments. Yet the feeling he leaves with the reader is not one of legal debate but rather of persuasive love. In fact, it is his thesis that the Gospel, although eminently rational, contains elements and dimensions which cannot possibly be encompassed by reason alone.

Some readers may find the section on God's changeless Being rather rough going. But I urge such people to wrestle with it to its illuminating conclusion, for no worthwhile book is merely a substitute for an after-dinner cigar. The way in which the author handles the revelation of Christ as the key piece in the puzzle of life is notably compelling.

In too many areas of the Church there is a lamentable spirit of parochialism. Mr. Dolan devotes a goodly number of pages to the desperate need for a consecrated *esprit de corps* on every level, especially since the Church faces the united front of a dedicated Communism. In this connection, his extended figure of speech concerning the character of an orchestra is a notable one. It constitutes one of the most provocative metaphors it has been my pleasure to encounter anywhere.

This is indeed a book to be recommended highly to the clergy, and more especially to all those members of the laity (and may their name be legion!) who feel the need to reexamine the power of their stewardship.

**IN THE LIGHT OF THE CROSS.** By R. S. Dean. Anglican Book Centre, Toronto. Pp. 95. \$1.

British Columbia's Bishop of Cariboo makes no claim to originality, and none is needed. For, as the author aptly notes, the classic Seven Words from the Cross "hold within themselves the scope of our redemption." But what he does do — and most successfully — is to examine an ancient tapestry of carefully-woven theology from the reverse side. That is, Dr. Dean goes behind the scenes to ascertain what factors determined the events of Good Friday in the first place.

To that end, he analyzes Calvary in the light of what St. Paul and the Gospel narratives themselves have to say about Him who was crucified there. It is his orthodox thesis that the New Testament is indeed concerned with the meaning of the Cross,

but primarily in terms of the *application* of this historic fact to the lives of Christians in all ages.

Therefore, Christian living begins, not with a human effort (doomed of itself to fail), but rather with a divine event. And, as the author points out, Good Friday is not only for the willfully ignorant but also for the unwittingly impenitent, since our deepest sins are the very ones we don't recognize at all.

Each of the Seven Words drives the reader back into the biblical narrative for its ringing commentary. This technique serves to free Calvary from the isolation it has often suffered at the hands of other writers, and weaves it once again into the body of the day-by-day Gospel story.

The whole feeling of this book stems from the mystical point of view of St. John, rather than from the journalistic, shorthand view of St. Mark. It emphasizes the regnant Christ, instead of the lonely Son of Man, and therein shows an insight and a depth of spirit frequently lacking in other volumes on the same subject.

**WE CALL THIS FRIDAY GOOD.** By Howard G. Hageman. Muhlenberg. Pp. 83. \$1.50.

Maybe I had been choosing unworthy volumes on the subject of the Seven Last Words during the late '50s, for it certainly struck me that they were offering not much more than warmed-over gruel, and rather thin gruel at that. This year's crop of similar meditations are virtually all stimulating and provocative — at least as far as the ones reviewed in these columns are concerned. *We Call This Friday Good* (the Muhlenberg Press Lenten Book for 1961) is no exception.

Dr. Hageman, president of the General Synod of the Reformed Church in America, has run new furrows through an old field. And although the acreage is small, the harvest is plenteous. He does not neglect the ancient themes connected almost universally with our Lord's words from the Cross. But even as he grants their time-tested validity, he manages to bring a new (and equally valid) experience to each of them. This is therefore a little book which the reader may start to pick up and thumb casually, but which he will end up by following absorbedly.

**HEART IN PILGRIMAGE.** A Study in Christian Prayer. By Reginald Cant. Harpers. Pp. xii, 147. \$2.50.

This "Harper Book for Lent, 1961" was written by the Canon and Chancellor of York Minster. Like most of the annual Harper Books for Lent, it is not only a spiritual exercise, but a demanding exercise for the intellect as well. And since it demands more than that, it ends up by giving more. Too many of the volumes which pass for Lenten reading these days are an insult to the intelligence, but *Heart In Pilgrimage* will be a source of

joy to the reader who believes that the subject of prayer is worthy of his attention. For example, to read the two chapters on Christian holiness and then to put the book down, is to admit that you don't care to learn about Christian wholeness.

**LIVING WITH THE SEVEN WORDS.** By John Alexander McElroy. Abingdon Press. Pp. 128. \$2.

Though frankly devoid of literary merit, this book of daily devotions for the Lenten season pulses with all of the evangelical fervor one found in old-time Methodist homiletics. Its stirring pleas are obviously meant to be spoken aloud rather than read silently. The author was for 10 years pastor of Philadelphia's Arch Street Church, a busy center of Methodism. Each of his chapters rings with the evidence that it was originally preached as a Good Friday meditation.

This comment is by no means meant as adverse criticism. Many a pedestrian preacher in an Episcopal pulpit would do well to use this book as a springboard next Holy Week. For, though the style is indeed faulty and the grammar less than polished, the heart of the matter is here.

Meanwhile, the text is full of vividly relevant illustrations. The ultra-conservative reader will ignore them to his serious loss. The format itself is stimulating. The author provides meditations on the Seven Words for *each* week in Lent. This technique results in our being given a series of variations upon each of the seven themes.

*Living With the Seven Words* is not a volume to be confused with a tranquilizing pill!

**LENTEN-EASTER SOURCEBOOK.** Charles L. Wallis, Editor. Abingdon Press. Pp. 224. \$2.95.

As its title implies, this sourcebook is an ingathering of every conceivable kind of homelitical and meditative material for Church workers of every type. In verse and in prose, it runs the gamut of quotation from Edgar A. Guest to Bishop Stephen F. Bayne, with brief selections from the works of such people as Phillips Brooks and Soren Kierkegaard in between. Thus it seeks to include every manner of approach to the Lenten theme. It goes from the maudlin to the profound, stopping for a moment at almost every way-station along the route. Like a grab bag, this book has something for everybody.

This marked unevenness is the price one must pay for a compilation which seeks to be all things to all men. But to the reader for whom the edge of the Holy Week story has become blunted through frequent repetition, this sourcebook offers a veritable treasury of usable ideas.

## EDITORIALS

### Canterbury—99 to 100

LONDON, January 20, 1961. Anyone with the slightest acquaintance with English Church history is likely to be wary of the phrase "never before. . ."

Yet surely the week which followed Epiphany 2, 1961, deserves such a ranking. Geoffrey Francis Fisher, 99th Archbishop in the succession of St. Augustine at Canterbury, has been succeeded by Arthur Michael Ramsey, Canterbury 100.

There were all sorts of wiseacres who, rich in hindsight, could tell us they knew all about Dr. Fisher's impending retirement long before it burst into the press. But it remained one of the best guarded secrets, and also provided yet another example of the efficiency of the Church Information Office under its new regime.

Then when we knew that Dr. Fisher was to go, we hardly dared believe that the papers were right in hinting that his successor would be named "in a week or 10 days." Yet it took only three days to learn that Dr. Ramsey was the man. And, piling Pelion on Ossa, to learn that Dr. Coggan of Bradford was to be the new Archbishop of York.

The whole face of the English hierarchy has been lifted suddenly. But let that not imply that it was crestfallen before. Perhaps the Church of England is at the moment more exuberant than it has been for a long time.

#### A Degree of Timing

Very much of the credit goes to Dr. Fisher. It is not to belittle him to say that his resignation was the most brilliant thing he has done. It shows a degree of timing fit only for a master strategist. He has shown the humility to acknowledge that it is time for him to move on. He has shown the complete mastery of the situation which has enabled him to give his successor the best possible chance of a smooth takeover in the right moment for several major events ahead.

But to say that his resignation is brilliant is to leave a double-edged weapon hanging round. We must follow it by acknowledging that the resignation is but the peak of a career which has grown visibly greater as year has succeeded year. Few people imagined when Dr. Fisher went to Lambeth in 1945 that he was going to guarantee himself so coruscant a name in the history books.

At Lambeth he has taken part in major royal events, the funerals of King George VI and Queen Mary, weddings of the Queen and Princess Margaret and, notably, the Coronation of Queen Elizabeth II.

It was perhaps at the Coronation that he first became a number one public figure. The great service in Westminster Abbey, televised for the first time in history, taught many Englishmen their first lesson in the riches of the Anglican liturgy.

Geoffrey Fisher has always been a great pastor to his clergy and many people have found cause to wonder just how he has found time to care so diligently for so many. It is partly due, of course, to his

amazing indefatigability and zest for work. But it owes much, too, to his genuine love for people. It is fascinating to see him enter a room full of workmen and have them all clustering round him in no time. And, strikingly, next time he sees those same men he can carry on the conversation — "Has your wife got over her illness?" — from where he left off.

But Dr. Fisher will be remembered above all as an administrator. He came at a time when the Church of England had just been deprived of a prophet who had been one of its greatest leaders in centuries, Dr. William Temple. He came, too, at a time when ancient machinery was creaking to its final protest against the speed of the 20th century: the canons, for example. That was like tackling an ancient attic where generations of the family had tucked "what might come in handy sometime." The revision is not yet complete, but he has set his mark upon it.

Geoffrey Fisher, too, will be remembered as the leader of one of the greatest of all the Lambeth Conferences, that of 1958. He also led 1948, but that was an occasion for bishops to get to know one another after an 18 year break. The harmony of 1958 and its great fruitfulness are not a little due to Dr. Fisher.

In line with his joy at the world-wide aspect of the Lambeth Conference, there is his world-wide traveling. At least one superlative about the past is permissible. No Archbishop of Canterbury has ever gone to "see for himself" as has Dr. Fisher. The visits have been not only exploratory, but profoundly constructive. The Anglican family remains in his debt for them.

Christendom, too, owes much to his travels — the trip to Jerusalem and Constantinople, and its culmination in Rome at the end of last year. Centuries of Church history wobbled as the Primate of All England and President of the Lambeth Conference and President of the World Council of Churches walked past the Swiss Guards.

#### No Small Attainment

We have only begun to find out the results of that visit, and the Octave of Prayer for Unity, at the beginning of which the resignation was announced, has had a new look in the United Kingdom this year, no small attainment in itself.

Withal, he has chosen to stand down in such a way that everything of value can be calmly handed on to his successor. The whole Church salutes Dr. Fisher. The Queen has conferred upon him a barony for life, so he can continue to sit in the House of Lords.

While saluting Dr. Fisher the Church wonders just how Dr. Arthur Michael Ramsey, at the age of 56 and Archbishop of York since 1956, is going to do. Unlike Dr. Fisher, Dr. Ramsey has had some parish experience, but he, too, spent most of his life in academic circles. His father was a noted Free Churchman and president of a Cambridge College. Dr. Ramsey, as a child, went more frequently to his father's Free Church than to his mother's Anglican Church. But his choice as an Anglican was made at an early age and he was ordained in 1928. After two years as curate of Liverpool's famous St. Nicholas' Church, he returned to academic life and was a university teacher, culminating as Regius Professor of Divinity at Cambridge,

until his consecration as Bishop of Durham in 1952. He went to York in 1956.

One of the first things he did as Archbishop was to lead a delegation to the Orthodox Church in Moscow. He also undertook an important tour in Africa last year.

He is known, however, primarily as a pure theologian and a profound and lucid thinker. He is a master of the spiritual life and is perhaps at his best in conducting retreats. But he is also an outstanding preacher and can hold congregations of all sorts. Last Lent he conducted a mission to Oxford University, following in the footsteps of William Temple, who did the same exactly 30 years before. He is a moderate high Churchman and is married, but has no children.

#### The Great Objectives Are the Same

Interviewed immediately after the announcement of his new appointment, Dr. Ramsey said he felt "very bewildered." Asked how closely he expected his work to follow Dr. Fisher's, he replied: "My great objectives are the same as his, but no two men are alike. God has used his wonderful gifts and competences. I hope and pray God may use me and my inadequacies in the same great causes." Dr. Ramsey said the first necessity was to bring the Christian message home to all the people of this country confidently and plainly, by preaching, teaching, writing, using radio and TV and personal contacts, and the impact of Christian congregations that are true Christian fellowships.

Asked if he had feelings about Church unity similar to Dr. Fisher's, he replied, "I've always been passionately concerned about Christian unity. The first book I wrote dealt with it. I've already had journeys abroad in the cause of unity and I haven't the slightest doubt I shall be making many more journeys and pilgrimages with that in view through the years." He was not prepared to say at the moment where the first of such journeys in the future would be.

Asked what he thought about relations between Church and State, he said, "The Church must live its own life and it must have some authority over the ordering of its own affairs, particularly of its worship. We shall presently be asking the State for a greater degree of autonomy to manage our own affairs. I have no doubt that we shall get that and use it wisely."

Dr. Ramsey, with his scholarly stoop, might look older than his years. He is gentle and diffident, though at first acquaintance few people might think so, not least because of a mannerism of glowering from beneath bushy eyebrows even when he is in the midst of close friends.

Linked with that of Dr. Coggan, Dr. Ramsey's appointment has important implications. His reputation as a scholar might indicate that the ecumenical encounter has now passed from phase one, the making of friends, into phase two, the theological exploration of the differences between Christians.

There is also another significant link of opposites. While Dr. Ramsey has a reputation as a moderate high Churchman, Dr. Coggan is known as an evangelical. Between them they make a team ideally representative of the comprehensive streams of the Church of England.

Born in London in 1909, Frederick Donald Coggan has held only one curacy — at the famous London evangelical parish of St. Mary, Islington. Until his consecration as Bishop of Bradford in 1956, most of his ministry was spent in teaching in the theological colleges. He was a professor at Wycliffe College, Toronto, Canada, from 1937 to 1944, and principal of the London College of Divinity from 1944 to his consecration. Before his ordination, he was assistant lecturer in Semitic languages at Manchester, England.

Dr. Coggan is married and has two daughters, 22 year old Ann, who is a school teacher, and 20 year old Ruth, who is a medical student.

Although known as an evangelical, there has been no sort of evidence of partisanship in any way whatsoever during his time at Bradford. On the contrary, Dr. Coggan has shown himself a man of wide vision and robust approach to the affairs of the Church and to life in general.

Dr. Coggan has recently been chairman of the Church of England Commissions concerned with the revision of the Liturgy, the Psalter, and the Catechism — the last of which attracted wide comment during convocations' debates this week because of its omission of "the Devil and all his works" from the suggested new Catechism [see p. 20].

He has also been prominently connected with the *New English Bible*, soon to be published.

Dr. Geoffrey Fisher has made a major contribution to English Christian life, and the selection of Dr. Ramsey and Dr. Coggan is an assurance that the present healthy trends will continue.

Dr. Ramsey will be the ninth Archbishop of York to be translated to Canterbury and the fourth in the last 200 years.

(Rev.) DEWI MORGAN

## Lenten Book Number

**T**he reading of a good religious book is an obvious and natural part of a Lenten rule.

For many, such reading will be of a more or less devotional character. For this purpose such a work as Thomas Traherne's *Centuries*, taken "in small doses," as the Rev. Massey H. Shepherd, Jr., in his article in this issue [p. 14] suggests, will meet the need.

Others will be more attracted to this year's crop of designated Lenten books as they are reviewed in an article by the Rev. John E. Large [p. 16].

But Lenten reading need not be exclusively devotional. In the signed reviews and shorter notices in this Lenten Book Number will be found a wide selection from which choice may be made.

Proof of the freedom of speech traditionally accorded by THE LIVING CHURCH to its book reviewers is Robert Glauber's slashing condemnation of a book by our good friend and former LIVING CHURCH literary editor, Carroll E. Simcox. We suggest that readers buy a copy of *An Approach to the Episcopal Church* in order to decide for themselves whether the book is as bad as THE LIVING CHURCH says it is.

# INTERNATIONAL

## CENTRAL AMERICA

### Local Concerns First

In *Workers Together*, newsletter of the missionary district of Central America, Bishop Richards has written to his clergy:

"We will have little diocesan or headquarters staff. My concern is to place workers in the field with responsibilities localized and clearly defined. Each one of you can and must serve the larger diocesan program where possible, but bear in mind that no man can advance the work as a whole by neglecting local duties to serve national or international ones. Your first and best contribution must be in your mission or missions. . . . I hesitate to say anything that would diminish anyone's enthusiasm or interest in becoming involved in work beyond the parish, but I do want it clearly understood that local responsibilities must come first. We must grow in our diocesan concepts, but not at the expense of efficiency and effectiveness in local areas."

## ENGLAND

### Appreciation

William Cardinal Godfrey, [Roman Catholic] Archbishop of Westminster, has paid tribute to the retiring Archbishop of Canterbury. Said he:

"The approaching retirement of the Archbishop of Canterbury after long years of leadership of the Established Church and the Anglican Communion will remind many of his devoted services to our nation, of his patriotism, and of his sincere desire to promote and foster the union of Christendom. This desire is shared by many who are not of his Faith and, not least, by [Roman] Catholics everywhere. The recent visit of his Grace to Pope John was a gesture which we all greatly appreciate. We hope and pray with the Archbishop that it may bear fruit, that any misunderstandings may be removed, and that no element of bitterness may disturb concord among those who seek to follow Christ. We pray that his Grace may have health and happiness in the years of retirement. May they be many and greatly blessed."

### Neighborliness

Queen Elizabeth II is scheduled to visit the Jesuit Fathers and boys of Beaumont College on May 15th. The visit will mark the centenary of the college, which was founded in 1861, and will take place just before the Queen goes to Rome, where she will be received by Pope John XXIII.

Beaumont College is at Old Windsor, and the boys play rugby on the meadows of Runnymede, where King John signed

the Magna Carta in 1215. The Jesuit Fathers are therefore close neighbors of the royal family in Windsor Castle.

Relations between the Jesuit College and the castle have always been cordial, but the college has never before had a visit from a reigning sovereign. Queen Victoria on three occasions stopped her carriage at the college gates, and one of the Fathers brought out the boys to give three loyal cheers, but she never went inside the gates. [RNS]

### Devil His Due

A draft Catechism, submitted to the convocation of Canterbury by the Archbishop's Commission to Revise the Catechism, brought complaints because of the omission of any reference to the Devil.

The Rt. Rev. Frederick Donald Coggan, Bishop of Bradford, who has been named Archbishop of York, served as chairman of the revision committee.



Archbishop-designate Coggan  
He chaired the revision committee.

Said the Rev. Canon F. C. Tindall of Salisbury: "I don't know how the Devil got left out. I personally would have liked some reference to him here, although not necessarily by himself. Perhaps 'the Devil and all the powers of evil' [could be used] so as to avoid any possibility of a dualistic conception there."

In the answer to the question about the promises of godparents in the name of the child, the proposed Catechism says a promise was made that the child would ". . . renounce all that is wrong and fight against evil. . . ." The traditional wording is ". . . renounce the devil and all his works. . . ."

In a preface to the draft revision, the Commission says that it has been felt

right to "modernize the language considerably," to "add considerably to the teaching given," and to "give attention to the changed social conditions of the day."

The Rt. Rev. C. K. N. Bardsley, Bishop of Coventry, said in introducing the revision that it was no exaggeration to say that the character of the people of the nation had been influenced by the teaching and, in a sense, by the phraseology of the teaching expressed in the Catechism, which many of them had been made to learn by heart.

The convocation gave general approval to the proposed Catechism. It will go before the convocation again in May, and, if it is approved then, at the October meeting.

Some of the questions and answers in the proposed Catechism are:

*What did your godparents do for you at your Baptism?*

At my Baptism my godparents made three promises to God for me: first, that I would renounce all that is wrong and fight against evil; secondly, that I would believe and hold fast the Christian Faith and put my whole trust in Christ as Lord and Saviour; thirdly, that I would obediently keep God's Commandments and serve Him faithfully all the days of my life.

*What do you mean by God's grace?*

By God's grace I mean the action of God Himself, forgiving, inspiring, and strengthening me by His Holy Spirit.

*What do you mean by a Sacrament?*

By a Sacrament I mean the use of material things as signs and pledges of God's grace, and as a means by which we receive His gifts.

*How many Sacraments has Christ, in the Gospel, appointed for His Church?*

Christ in the Gospel has appointed two Sacraments for His Church, as needed by all for fullness of life in Him, Baptism and Holy Communion.

*What other ministries of grace are provided in the Church?*

Other ministries of grace are Confirmation, Holy Order, Holy Matrimony, the ministry of absolution, and the ministry of healing.

*What is the hope in which a Christian lives?*

A Christian lives in the certain hope of the Advent of Christ, the Last Judgment, and the resurrection to life everlasting.

*What are we to understand by the resurrection?*

We are to understand that God, who has overcome death by the Resurrection of Christ, will raise from death in a body of glory all who are Christ's, that they may live with him in the fellowship of the saints.

*What, then, is our assurance as Christians?*

Our assurance as Christians is that neither death, nor life, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Thus, daily increasing in God's Holy Spirit, and following the example of our Saviour Christ, we shall at the last be made like unto Him, for we shall see Him as He is.

Therefore I pray:

May the God of all grace, who has called us unto His eternal glory by Christ Jesus, after that we have suffered awhile, make us perfect, stablish, strengthen, settle us.

To Him be glory and dominion for ever and ever. Amen.

## Loyalty and Reverence

Archbishop Gough of Sydney, Primate of Australia, has joined Protestant and Roman Catholic Church leaders in issuing a statement urging Australian youth to "cultivate a spirit of reverence" and adults to set and maintain high standards of behavior.

Besides Archbishop Gough, signers of the statement included Roman Catholic Archbishop Gilroy of Sydney and Dr. Eric H. Watson, president of the New South Wales Council of Churches.

The statement expressed pride in Australian young people and their "magnificent capacity for meeting the challenges of the times and overcoming them," but also indicated distress over the "numerous and increasing social forces which, for reasons of cupidity, perversity, or neglect are conspiring to subvert the loyalty of Australian youth to God and country."

Against the offerings of the Church, the statement said, are the offerings of "a variety of substitute gods to worship." For boys, it said, were "the images of wealth, power, prestige, and pleasure"; for girls, the "transient glamour of beauty and fashion, social position, and the display and enjoyment of luxury."

The statement urged young people to observe the virtues of loyalty and reverence.

It said that first came "loyalty to God and His Commandments as manifested by union with Him in prayer, by knowledge of Him through His message to us in the Scriptures, and by love of Him in the practice of self control."

Second, it said, was "loyalty to the Queen and country as expressed, not in a narrow and exclusive nationalism, but in a wholesome respect [for] lawfully instituted authority without which society itself must inevitably degenerate into chaos."

Exterior (right) and interior (bottom) views of the new St. Michael's Church, Sapporo, Japan.

The statement appealed to young people for "reverence for God as expressed in genuine worship, reverence for their fellow man as expressed in a sincere respect for his person, his rights, and his property, reverence for self as expressed in healthy attitudes and behavior." [RNS]

## Opposed to Aid

The synod of the diocese of Sydney, Australia, has put itself on record as being opposed to "any and every system" of state aid to denominational schools.

Bishop Coadjutor Marcus Loane of Sydney, chairman of the synod's committee on state aid for denominational schools, said that in schools supported by public money the government had "the obligation to appoint and dismiss teachers and to specify text books and curricula."

He pointed out that in New South Wales "more than 50,000 Roman Catholic children attend public schools and receive regular instruction in their own faith with the approval of their bishops."

The state educational system, he added,

recognized "the necessity of providing a religious basis for education" and "the right of Christian ministers to instruct children of their own Churches within state schools."

Asserting that public schools "promote friendship and understanding," he warned that "to encourage segregation by religion would in the end do great harm to both the Churches and the state schools."

Bishop Ian Shevill of North Queensland had previously made a statement favoring state aid to denominational schools, saying that the government "should not discriminate financially" against them.

[RNS]

## JAPAN

### Shoji Above the Altar

Bishop Ueda of Hokkaido, Japan, recently consecrated the new St. Michael's Church, Sapporo. All the active clergy of the diocese took part in the service, which started with an outdoor procession.

The church was designed by Antonin Raymond, who donated the plans. A construction company did the work on a cost basis, because of the artistry of design. Exposed, natural beams and irregular walls contribute to the Japanese style of the structure, and the window over the altar is patterned for a shoji effect.

St. Michael's now has, besides the new church, a parish hall and kindergarten, a young men's hostel, classrooms, a residence for a woman teacher, and a rectory. The Rev. Beverley D. Tucker, an American missionary, is rector of the parish.

## NEW ZEALAND

### Bedside See

An injured back and a consequent hospital stay did not prevent Bishop A. K. Warren of Christchurch, New Zealand, from administering the affairs of his diocese.

An old back injury was aggravated when Bishop Warren fell last October, and he was forced to remain in the hospital some months, according to the *New Zealand Church and People*. A telephone was installed at the bishop's bedside, however, which connected him with his diocesan office. He was able to take care of most of the daily business of the diocese in that way.

Confirmations and ordinations, however, had to be done for him by other bishops.

### United Family

The Rt. Rev. Eric A. Gowing, recently consecrated Bishop of Auckland [L.C., November 27, 1960], has called for unity between Maori and white Churchmen in his diocese.

"In the eyes of the world," said the bishop at his enthronement, "we are

Photo by Suiyo Sato



Maori and *pakeha* [i.e., white, or foreign]. In the eyes of one another we must first of all be Christians, constantly mindful of a basic truth of the Gospel that there is 'neither Jew nor Greek (there is neither Maori nor *pakeha*) . . . for ye are all one in Christ Jesus.'

"In a day when racial tensions and conflict are widespread, the course we have to follow is undeniably that of racial unity. This does not mean absorption of one race by another, but the living together of a united family, each bringing into the common treasury things new and old."

## T.V. in N.Z.

For the first time, television is available in the area of the city of Auckland, New Zealand. Some 5,000 set owners in the area heard a Christmas message by Her Majesty Queen Elizabeth II, and an address given for the National Council of Churches by a Presbyterian minister. On New Year's Eve, the Rt. Rev. Eric Austin Gowing, Lord Bishop of Auckland, presented a New Year's message by way of the new medium.

## SCOTLAND

by the Rev. THOMAS VEITCH

### Great Pleasure

Recently from Dallas, Texas, the Scottish College of Bishops received a letter of greeting from their American colleagues on the occasion of the 176th anniversary of the consecration of Bishop Samuel Seabury.

Replying for the college, the Most Rev. Thomas Hannay, Bishop of Argyll and the Isles, wrote, "Please convey our great pleasure in receiving this message and our brotherly greetings to the House of Bishops. Bishop Seabury constitutes a link between us which cannot be severed or forgotten, and it is good to have him remembered between us on the anniversary of that memorable and significant consecration."

### King Charles in the Chapel

The North Transept Chapel of St. Mary's Cathedral, Edinburgh, has been renamed the King Charles Chapel. Bishop Warner of Edinburgh recently dedicated new furnishings provided for the chapel in accordance with the wishes of the late Miss M. E. M. Donaldson. The furnishings consist of an oak Holy Table, an oak tester, altar ornaments, a richly embroidered frontal depicting the arms of King Charles I, and riddel posts surmounted by torch-bearing angels, with hangings after the Sarum use. Miss Donaldson was a fervent defender of the Scottish Episcopal Church, and was the author of the book, *Scotland's Suppressed History*.

## Diary of a Vestryman

### Good versus Bad

(fiction)

by Bill Andrews

February 1, 1961. I happened to pass by the diocesan office after a late luncheon this afternoon, and on an impulse, I stopped in and asked to see Fr. Arthur — the only diocesan official I know beside the bishop.

He saw me at once and was cordial, recalling some incidents in our meeting in Oakburg which I thought he would have forgotten. He congratulated me on my election as junior warden of St. Martha's and asked what he could do for me.

I told him of our building plans, and of the controversy over traditional *versus* contemporary architecture.

He heard me through, then shrugged. "I'm not an architectural expert," he said. "Hire an architect and tell him what you want, and then trust his judgment — within reason."

I shook my head. "I didn't come looking for architectural advice. It's a human problem — a problem in reconciling two viewpoints that seem absolutely in conflict with each other."

Fr. Arthur snorted: "Tell them to build two churches and please both camps. I can't decide this problem for you."

"No, I guess you can't," I replied, a little irked by what seemed a flippant



brushoff. But before I got to the door, Fr. Arthur asked, "Have you talked to either Lloyd Burr or Fr. Johnson?" I said I hadn't. "Tell you what," Fr. Arthur said, "you talk to Lloyd and have your rector talk to Fr. Johnson. They are the only two men on the diocesan architectural commission who know beans about what a church ought to be."

Lloyd Burr turned out to be a retired industrial designer who lived on a country place only 10 miles from Oakburg. When I phoned him and stated St. Martha's problem, he invited me to visit him this evening.

In his handsomely paneled den, lined with books that looked as if they were read, he said many things about church architecture — so many and such profound things that I commented he ought to write a book. With a wry smile, he pulled down a handsomely bound volume from a shelf. "Such is fame," he said with mock sadness. "I've written the book, but nobody ever reads it. It is out

of print now — but not because of any mass sale."

"But," he went on, "this book isn't the answer to your immediate problem. You have people who have chosen up sides behind two party labels — Gothic and contemporary. Neither party really knows much about architecture. They think they know what they like — but they really don't even know that. The Gothic party is thinking of something right handsome — a sort of cross between the Washington National Cathedral and that miserable old St. Swithum's-by-the-Beach, which was badly built in the 1890's and had just achieved a phony patina of age in time to impress them when they were of confirmation age.

"The contemporary party, on the other hand, dreams of a fine, glorious expansion of the ideas of Frank Lloyd Wright with a dash of *Better Homes and Gardens* to make it more — spare the mark — 'homey.'

"Neither group has faced the problem frankly — looking at their needs, their location, their resources. Neither has asked mundane questions about heating bills and a century of janitor work and the parking problem. My hunch is that whichever way you make the decision, it will be a dismal disappointment. One party will say: "We told you so; it cost too much; it isn't convenient; it isn't pretty; why should I pay up my pledge to build such a monstrosity? The other party will be even more frustrated — because they have gotten what they thought they wanted, and haven't liked it.

"Look, my friend, here is an old man's best advice. Get your vestry to slow down on coming to a decision. Demand time to go and look over some of the new churches. I'll give you a list of 'em, good, bad, and indifferent. Don't just go and look at 'em. Go on a Sunday morning in Lent and see the plants in operation — check on the soundproofing and heating, the light and the ventilation; check the traffic flow in the education sections. Listen to the brags and the gripes of the laymen and the clergy.

"When you've involved a dozen men of your parish in such investigations for a few weeks, you'll find them talking, not about Gothic *versus* contemporary, but about good design and bad design. And that, my friend, is the beginning of wisdom."

## 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.

### February

5. Assam, India
6. Athabasca, Canada
7. Atlanta, U.S.A.
8. Auckland, New Zealand
9. Ballarat, Australia
10. Bangor, Wales
11. Barbados, West Indies

## BOOKS

Continued from page 8

tion of the Protestant Episcopal Church in the United States of America — despite the mouthful of a title — appear puny by comparison.

The difference, of course, reflects a difference of basic viewpoint. Anglicans prefer to reduce legislation to a workable minimum, leaving the solution of a number of matters (perhaps the majority) to common sense. Rome believes in legislating down to the last detail. Hence "the day begins when the clock strikes the first stroke of twelve and ends at the first stroke of twelve the following night" (Canon 32); "the jurisdiction of the Roman Pontiff would cease if he should become insane" (Canon 221) — an eventuality which we are assured has never occurred; and "a church built of wood or of iron or of some other metal may be blessed but not consecrated" (Canon 1164).

But not quite down to the *very* last detail. Thus, in discussing the Eucharistic fast, the authors state that "a raw egg is probably liquid" (Canon 858, vol. I, p. 860, footnote 47), and there appears to be some uncertainty whether St. Lawrence's Outside the Walls (in Rome) is a major basilica (Canon 1161, vol. II, p. 435).

These two volumes will probably serve the ordinary Episcopalian who wishes to know what the current Roman legislation is on a particular point.

FRANCIS C. LIGHTBOURN  
Literary Editor,  
THE LIVING CHURCH

### No Mere Signs

**JESUS OF NAZARETH.** By **Günther Bornkamm**, Professor of New Testament, University of Heidelberg. Translated by **Irene and Fraser McLuskey**, with **James M. Robinson**. Harpers, 1960. Pp. 239. \$4.

Günther Bornkamm's *Jesus of Nazareth* is not a "life of Christ" in either the orthodox or liberal sense, yet it differs significantly from Bultmann's *Jesus and the Word* (E.T. 1934). For Bornkamm does not confine himself to Jesus' eschatological message, His demand for radical obedience to God's will, and His teaching on the nearness of God. Chapters are also included on the disciples (VI) and Jesus' journey to Jerusalem, His suffering and death (VII). The treatment of the teachings is prefaced by a moving portrait of Jesus' human personality as it impresses itself in the (almost certainly) authentic sayings and memories of His acts.

This impression survives even in those traditions which are the creations of the later Church and direct expressions of the post-Easter faith. Bornkamm evalu-

ates the present element in Jesus more positively than Bultmann. In His words and works we are confronted with the direct, unmediated presence of God, not merely with signs of the coming Kingdom. The Resurrection vindicates Jesus' message and actions, and leads to an explicit Christological confession which was implicit in His words and works.

This long-awaited translation (German edition, 1956) should rapidly become the standard textbook on Jesus in all seminaries. A rigorous elimination, however, of its Germanisms would make it much easier reading.

REGINALD H. FULLER  
Professor, New Testament Literature and Languages, Seabury-Western Theological Seminary  
Evanston, Ill.

### In As Many Fields

**AN APPROACH TO THE EPISCOPAL CHURCH.** By **Carroll E. Simcox**, Ph.D., rector, St. Mary's Church, Tampa, Fla. Morehouse-Barlow. Pp. 184. Paper, \$3.

Every year dozens of books are published which attempt to explain the Church to nonbelievers. They are usually "apologies" for Christianity as the author sees it and aimed at opening the eyes of others. Occasionally such a book will come off — but rarely. When it does, it is of genuine use to the cause of the Church. When it does not, it becomes a positive menace.

One of the latest and most heralded in the field is by the Rev. Carroll E. Simcox. Surely, it is also one of the poorest, and so potentially one of the most dangerous. Classified as *an approach* to the Church, it is certainly that, but it is not likely to be an approach that will help any sincere inquirer find his way into the ranks of informed Christians. I'm afraid that anyone with half an eye will be able to poke great holes in Dr. Simcox's logic and demolish his rather odd view of history.

When he says about original sin, "I don't know how to make it convincing to anyone who is not already convinced," or about the operation of grace in and/or out of the Church, that it is "a pure chicken-or-egg question," the thoughtful doubter is liable to add: "Well then, why bother to write your book? These are exactly the questions I do need to be convinced about, that I do wish to have precisely answered. You have taken a cheap way to duck your responsibility as an author."

It is easy to understand the temptation in a book of this nature to claim credit for Christianity in as many fields as possible. But the claims must be valid. If they are not, the doubting reader is liable, when the author says, for example, "Science as we know it . . . was born of the Christian conviction that we live in

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an ordered universe," to wonder how sound are the statements the author makes about theology. Anyone who takes the trouble to investigate will quickly find out that much of "science as we know it" was founded before Christianity (astronomy, medicine) and much else of it (mathematics, biology) survived despite Christian opposition, not because of its help.

By the same token a sensitive reader is liable to object to a view of history which maintains that if we feel the activities of the Inquisition were cruel, "we lack historical imagination, without which we cannot understand anything in the past." Apparently Dr. Simcox believes that if a man commits a frightful act for what he feels to be a good reason, everything is okay. We must try to understand his motive and not condemn him. From this point of view, there is not and never was anything wrong in the child-burning worship of Moloch. Dr. Simcox may believe



this, but most thinking people today (with or without a historical imagination) would disagree with him. The Church does, too, on the principle that you cannot change the complexion of evil by thinking that it is good.

The treatment given the high Church vs. low Church debate in Anglicanism would be faintly amusing were it not so seriously misleading. (Remember — this is a book designed to guide interested inquirers!) The difference as Dr. Simcox reports it is purely one of vestments and incense as opposed to no-vestments, and no-incense. Surely this is one of the outward manifestations of the disagreement between the Catholic approach to the Church as opposed to the Protestant, but it is certainly not the pivotal one. A parish can be Protestant *with* vestments and Catholic *without* incense. The real differences between the two (and they are considerable) rest in their divergent approaches to matters of conduct — both religious and social — and to the questions involving the watering-down of the ancient Faith.

One could dismiss a volume like this lightly were it not for its potential dangers. The author's stated purpose is to help "sell" the Episcopal Church to the "unconvinced and uncommitted." As I see it, the book is more likely to confuse and alienate them. It is slipshod, unsound, and superficial.

ROBERT H. GLAUBER  
Member of the Church  
of the Ascension

Chicago, Ill.

## No Mistiness

**WITHIN THE CHURCH.** By **Ancilla.**  
Longmans, 1960. Pp. x, 150. \$3.50.

*Within the Church* is the second volume of spiritual memoirs which began in the haunting pages of *The Following Feet*. Both books are marked by a freshness of style, an awesome honesty of mind, and a rare talent for making religious concerns real and relevant. The first book has won the author many friends; the second will extend her reputation among mature and thoughtful readers.

The first six chapters are personal and autobiographical, beginning with the Church life of the writer, but of value for all Churchpeople. The chapter on making a confession is among the best things that I have read, but so is the following chapter, on prayer in public worship, and so is the next chapter, on the Holy Communion. Each of these essays is religion at its best, at once thorough and altogether human.

The last chapter deals with mysticism. Those who have read Ancilla will remember the questions which probed and provoked her into the Church and the mystical experience which came in answer to them. Here is no mistiness, no pride or pretensions, but a very fine reticence. Many of the terms are explained and illustrated, the slow steps of the mystical life are described, and the privileges of such experiences are recorded with becoming simplicity. All of it is done within 25 pages of luminous and beautiful writing. It seems worth many volumes.

What can be said about a book so excellent in all its parts, except that every Churchman should have it near at hand not only for himself but also to loan to friends who ask him what he does within the Church?

JAMES DYAR MOFFETT  
Chaplain to Episcopal  
Students, University of  
Wisconsin in Milwaukee

Milwaukee, Wis.

## Lean Meat — Not Sugar Candy

**THE PATH TO GLORY.** Studies in the  
Gospel According to St. Luke. By **John  
R. H. Moorman**, Bishop of Ripon.  
S.P.C.K. and Seabury Press, 1960. Pp.  
ix, 300. \$4.75.

For centuries the richest food for Christian growth has been Holy Scripture. The eminent English historian, J. R. H. Moorman (now Bishop of Ripon), therefore serves us well in a devotional study of the Gospel according to St. Luke, *The Path to Glory*. It is not a technical commentary but a clearly-written guide to understanding the Gospel and its significance for the Christian in his everyday

struggles. Its simplicity and clarity make it valuable for the layman, who will rejoice at the absence of ecclesiastical jargon.

There is a healthy sting to many of the author's comments, a welcome contrast to the saccharine quality of some devotional books. The thoughts are often incisive, and there is an uncomfortable exposure of the complacency and self-deceiving compromise which so easily smother the flame of the Spirit. There is here a love for people which cannot stop short of demanding honesty with oneself. It is clear that this is not just a characteristic of the author, but, vastly more important, it is shown that this is a quality of Jesus. The words of Jesus have a cutting edge, which the author helps us feel. There is a wholesome sternness in Jesus' cleansing of the Temple, but the same is true of His teaching in the Sermon on the Mount and in many parables, too. There is lean meat here, not just spun-sugar candy.

Since so much is attempted in one book, there inevitably are passages where the comments are too brief or occasionally commonplace. Also, the Sadducees are incorrectly described as men who "abandoned any belief in life after death" (p. 244), whereas these arch-conservatives never grew to this truth. These are, however, unimportant faults alongside the many values of the book. Here there are simplicity of language, depth of insight, warmth of devotion, and a healthy realism. The average man who wants to be a better Christian is given encouragement, deeper understanding, and a more clear-eyed view of what he is and what God is calling him to become.

DONALD J. PARSONS  
Professor of New Testament,  
Nashotah House

Nashotah, Wis.

## Affinity for Anglicanism

**ST. FRANCIS DE SALES.** Selected Letters. Translated with an Introduction by **Elisabeth Stopp.** Harpers, 1960. Pp. 318. \$5.

**FRANCOIS DE SALES.** By **Michael de la Bedoyere.** Harpers, 1960. Pp. 254. \$4.

In these two books about Francis de Sales, the publishers have attempted a stereophonic presentation of the saintly Bishop of Geneva. In Mr. de la Bedoyere's biographical writing, we gain an excellent report on the life of de Sales which is beautifully balanced by the selected letters, well translated, in which the saint speaks for himself.

Probably, among all Roman spiritual writers, St. Francis de Sales possessed the greatest affinity for Anglicanism. He frequently speaks in Prayer Book language. He was a reformer within the Roman Communion. We do not know how much he really knew of the reformed Catholicism of England, but his biographer points out both his unfulfilled desire to

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visit England and also the high regard which King James I had for the saint. The attraction of the Bishop of Geneva for the Anglican world is easily understood.

In de la Bedoyere's description of de Sales, we are able to see a man far ahead of his own times and even likely beyond our era.

Both the biographer and the editor of the letters indicate the human and natural qualities of St. Francis de Sales. The relationship between the bishop and the Baronne de Chantal bore many of the aspects of a spiritual Romeo and Juliet. This superb example of real Christian love carries in itself many valuable lessons. De la Bedoyere writes: "To the ordinary person that relationship can only be a mystery, for it went unbelievably deep in the natural as well as in the supernatural order. It was love, even human love, free and full, in which there was no taint, no suspicion."

The zeal, the conquest for God, the deprivations, the failures, the kindly, good humor, and the wondrous simplicity of Francis de Sales shine through the pages of these books. Any defects in these writings are trivial. They are lucid, well organized, and contain a wealth of reference. The two books can be highly commended to every bishop, and to every priest who desires the office of a bishop. The laity can greatly profit from the studies of this bishop who learned and taught so much about the love of God.

JOSEPH WITTKOFSKI

Rector, St. Mary's Church  
Charleroi, Pa.

## A Worthy Monument

TRANSLATING THE BIBLE. By Frederick C. Grant. Seabury Press. Pp. 183. \$4.25.

This year, 1961, is the 350th anniversary of the Authorized Version of the Bible, better known in America as the King James Version, which saw the light of day in 1611. To celebrate the event Seabury Press has just published *Translating the Bible*, by Frederick C. Grant, a priest of the Church and veteran New Testament scholar.

In this, his 31st book, Dr. Grant surveys the history of Bible translation from its beginnings within the period covered by Holy Scripture itself (e.g., the making of the Septuagint or Greek version of the Old Testament) to "The New English Bible" now being produced by a group of British scholars and literary men, of which the New Testament portion is scheduled for publication March 14th.

The story told by Dr. Grant (who incidentally was a member of the RSV committee) is a familiar one, told many times before. He deals mainly with translation, with what are technically known as "versions" rather than with "manuscripts," to which latter he makes only incidental and passing reference. He of course brings the

story up to date and mentions a number of interesting matters which are either new or which this reviewer had forgotten. For instance, he tells us that the term "the Bible" (*hē biblos*), meaning a collection of books, was used for the first time in the so-called *Letter of Aristeas* (ca. 100 B.C.), which is the oldest account of the origin of the Septuagint.

Some very minor matters might be questioned — like the statement that Jerome "declined to revise the Apocrypha" (p. 38), which needs some qualification, since he did do a hasty revision of the books of Judith and Tobit. But on the whole *Translating the Bible* does so well just what it sets out to do, that is, to tell the story of Bible translation simply, directly, and interestingly, that it can stand as a worthy monument of an important anniversary.

FRANCIS C. LIGHTBOURN

## Books Received

LIFE AFTER DEATH. By Maurice Bequé, C. SS. R. and Louis Bequé, C. SS. R. Translated from the French by P. J. Hepburne-Scott, Hawthorn Books, 1960. Pp. 125. \$2.95. (Volume 28, Twentieth Century Encyclopedia of [Roman] Catholicism.)

CHRISTIAN BEGINNINGS. By Jacques Zeiller. Translated by P. J. Hepburne-Scott. Hawthorn Books, 1960. Pp. 184. \$2.95. (Volume 74, Twentieth Century Encyclopedia of [Roman] Catholicism.)

MEDICINE AND MORALS. By Dr. John Marshall. Hawthorn Books, 1960. Pp. 140. \$2.95. (Volume 129, Twentieth Century Encyclopedia of [Roman] Catholicism.)

NEWMAN THE THEOLOGIAN. The Nature of Belief and Doctrine as Exemplified in His Life and Works. By J.-H. Walgrave, O.P. Translated by A. V. Littledale. Sheed & Ward, 1960. Pp. xi, 378. \$8.50.

THE FOUR GOSPELS. An Historical Introduction. By Mgr. L. Cerfaux, Professor in the University of Louvain. Translated by Patrick Hepburne-Scott. With an Introduction by the Rev. Leonard Johnston, L.S.S. Newman Press, 1960. Pp. xvii, 145. \$3.

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# PEOPLE and places

## Ordinations

### Priests

**Chicago** — On December 21, the Rev. Robert A. James. The Bishop of Maine acted for the Bishop of Chicago.

**Colorado** — On December 21, the Rev. Anson D. Cole, serving churches at Granby and Kremmling; the Rev. Robert H. Fletcher, Chapel of Intercession, Thornton; the Rev. Ray K. Grieb, St. Andrew's, Cripple Creek; the Rev. Lawrence R. Kern, churches at Breckenridge, Buena Vista, and Minturn; and the Rev. Richard F. Wilder, St. Gabriel the Archangel, Denver.

**Massachusetts** — On January 8, the Rev. Roger C. Moulton, curate, St. Paul's, Rochester, N. Y. The Bishop of Rochester acted for the Bishop of Massachusetts.

**Michigan** — On December 29, the Rev. Robert H. Richardson, assistant, St. Paul's, Lansing.

**Minnesota** — On December 22, the Rev. Lemuel T. Bowen, assistant missionary in the Boonville field of the diocese of Central New York, ordained by Bishop Higley of Central New York acting for the Bishop of Minnesota.

**Nevada** — On December 21, the Rev. H. Hunt Parsons, vicar, St. Thomas', Las Vegas.

**North Carolina** — On December 31, the Rev. Messrs. Robert M. Cooper, James O. Walker, Jr., and Herbert S. Wentz; on January 7, the Rev. Leland S. Jamieson.

**Northern Michigan** — On December 20, the Rev. Kenneth F. Innis, in charge of churches at Gladstone and Wilson.

**Northwest Texas** — On January 4, the Rev. Charles C. Carman, vicar of churches at Clarendon and Shamrock, Texas. He was ordained by his father, Bishop Carman of Oregon, who was acting for Bishop Quarterman of Northwest Texas. The ordinand wore the vestments his father and grandfather wore when they were ordained.

**South Dakota** — On December 28, the Rev. Daryl W. Stahl, vicar of the Gregory County Mission, with address at Dallas, S. D. On January 9, the Rev. Ronald V. Perrin, vicar of Christ Church, Gettysburg, S. D., and missionary priest of the Cheyenne River Mission.

**South Florida** — On December 28, the Rev. James E. Rasnick, curate, St. John's, Homestead; December 29, the Rev. James Daughtry, curate, St. Philip's, Coral Gables; December 30, the Rev. Charles G. Warden, curate, Christ Church, Bradenton; January 6, the Rev. Richard B. Bass, curate, St. John's, Hollywood, Fla.; January 7, the Rev. August D. Wiesner, curate, Grace Church, Ocala; January 10, the Rev. William T. Fitzgerald, curate, Church of Redeemer, Sarasota; and January 14, the Rev. Norman B. Feaster, curate, St. Martin's, Pompano Beach.

**Southern Ohio** — On December 20, the Rev. James W. Francis and the Rev. William Buttrick; December 21, the Rev. Lyman G. Kauffman.

**Western Michigan** — On December 21, the Rev. Charles G. Bennett, curate, Trinity Parish, Niles; the Rev. Harold J. Hamilton, vicar, St. Mary's Mission, Cadillac; and the Rev. Verne C. Hohl, rector, All Saints', Saugatuck.

### Deacons

**Colorado** — On December 28, Francis Wolle, to the perpetual diaconate; to be assistant at St. Aidan's Church, Boulder.

**Long Island** — On December 21, Winston F. Jensen, to work at the diocesan house; and Ernest F. Kamp, to be pastor of St. Andrew's, South Ozone Park, N. Y.

**Milwaukee** — On January 1, Robert E. Gard, assistant, Grace Church, Madison, Wis., perpetual deacon.

**Olympia** — On December 21, John A. Dirks, Jr., curate, St. John's, Seattle, Wash.

**Oregon** — On December 10, LeRoy E. Cox, to teach at Oregon State College until the end of the school year.

**Sacramento** — On December 28, Arnold B. Carlson, in charge, St. Nicholas' Mission, Tahoe City, Calif., and the unorganized Holy Cross Mission, South Tahoe, Calif.

**Southern Ohio** — On December 19, Donald D. Dunn; on December 22, the Rev. Donald Lee Karshner, a former Methodist minister, who has been serving the Church of the Resurrection, Fernbank, Cincinnati, and St. Andrew's, Addyston, as a lay minister for many months.

## Depositions

**William Francis Scholl**, presbyter, was deposed on December 19 by Bishop Donegan of New York, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

## Changes of Address

The Rev. Melsin Abson, retired priest of the diocese of Central New York, has moved in Geneva, N. Y., from Maxwell Ave. to 24 Garden St.

The Rev. Frederick T. Hawes, perpetual deacon of the diocese of Connecticut, formerly addressed

The Rev. Charles C. Carman (center) was ordained to the priesthood at Clarendon, Texas, by his father, Bishop Carman of Oregon (second from left). Also officiating were the Rev. Evans Moreland of Amarillo, Texas (left), Bishop Quarterman of Northwest Texas (with crozier), and the Rev. Dan Gerrard, Dalhart, Texas (right).



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Continued from previous page

## COLLEGES



**Chaplain Kennickell**  
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in Madison, Conn., where he was vicar of the new St. Andrew's Church, may now be addressed at 360 Edwards St., New Haven 11, Conn. He is awaiting a new assignment.

### Armed Forces

Chaplain **Herman M. Kennickell, Jr.**, has been promoted to the rank of Major in the U. S. Air Force. He transferred to the Air Force last year after a 20-year Naval career. (In 1953 he was ordained priest and became a chaplain.) He is presently assigned to the Air Proving Ground Center at Elgin Air Force Base in northwest Florida. Mailing address: 12-A Boatner Dr., Elgin AFB, Fla.

### Resignations

The Rev. Dr. **Eric M. Robinson**, vicar of St. Ann's Church, Wauchula, Fla., has retired. Address: Box 791, Olds Hall, 340 S. Ridgewood, Daytona Beach, Fla.

The Rev. **Oral V. Jackson**, rector of Christ Church, Rolla, Mo., will retire on February 15. Address: Hotel Gatesworth, 245 Union Blvd., St. Louis 8, Mo.

The Rev. **Charles Fred Parks**, rector of historic Christ Church, Sidney, Neb., has retired because of failing eyesight. Address: 706 South St., Rapid City, S. D.

### Marriages

Miss **Nancy Elizabeth Tyner**, daughter of Dr. and Mrs. James D. Tyner, of Newark, N. Y., and the Rev. **Roger S. Derby**, curate of Christ Church, Pittsford, N. Y., were married on January 7.

### Births

The Rev. **Frank D. Baker** and Mrs. Baker, of St. Michael's on-the-Heights, Worcester, Mass., announced the birth of their fifth child, Elizabeth Lane, on January 6.

### Corrections

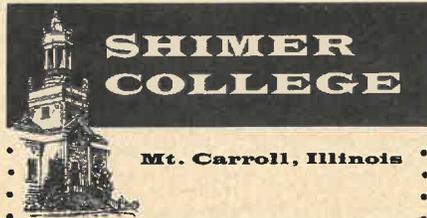
The Rev. **John F. Putney** will continue his work as vicar of St. Andrew's Church, St. Louis County, Mo., until July 1, 1961. At that time he will become rector of St. Timothy's Church, Bishop, Calif. Our issue of January 15 erroneously reported the change as effective July 1, 1960.

### Living Church Correspondents

The Rev. **John D. Zimmerman** is now correspondent for Jerusalem. Address: St. George's Close, Box 18, Jerusalem, Jordan.

The Rev. **Herbert S. Wentz** is now correspondent for North Carolina. Address: St. Christopher's Church, Box 44, Garner, N. C.

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## DEATHS

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

The Rev. Joseph Ross Colquhoun, retired priest of the diocese of Minnesota, died on December 9, 1960.

Fr. Colquhoun was born in Glasgow, Scotland, in 1877. He received the Master of Arts degree from the University of Glasgow, and studied at the Theological College of the diocese of Montreal, Canada. He was ordained to the priesthood in 1912. He served the Church in Canada in 1912 and 1913, and served the Church in Scotland from 1913 until 1924, when he was received into the American Church. From 1925 until 1927 he was priest-in-charge of Grace Church, Pine Island, Minn., and of St. Matthew's Church, Chatfield. He was priest-in-charge of the Chatfield church again from 1934 until 1941, during which time he was also in charge of Trinity Church, St. Charles, and Emmanuel Church, Rushford, Minn. He served St. John's Church, Mankato, the Church of the Nativity, Wells, and the Church of All Angels, Lake Crystal, Minn., from 1941 until his retirement in 1946. After his retirement, he assisted at St. Mark's Church, Van Nuys, Calif.

He is survived by his wife, Ruth Smith Colquhoun, and by three sons, two daughters, and 11 grandchildren.

The Rev. James Latimer McLane, rector of St. Matthias' Church, Los Angeles, Calif., since 1945, died on December 12, 1960, at the age of 62.

Fr. McLane was born in Baltimore, Md. He was graduated from Harvard University in 1922, and taught English there. He was ordained to the priesthood in 1936. He was rector of St. Andrew's Church, Manitou Springs, Colo., from 1936 until 1939, and was rector of the Church of the Ascension, Denver, Colo., from 1939 until he went to the Los Angeles church in 1945.

Fr. McLane was a director of the Los Angeles Music Guild and the Los Angeles County Museum Associates, and was a former president of the Los Angeles Symphony.

He is survived by his wife, Mary Day McLane, and by a daughter and a son.

The Rev. Ralph Leon Smith, who was ordained to the priesthood on December 21, 1960, at Seabury-Western Theological Seminary, died in Chicago on January 3d.

Fr. Smith was born in 1928. He was graduated from Knox College, Galesburg, Ill., and studied at General Theological Seminary. He served as curate of St. David's Church, Glenview, Ill., after his ordination to the diaconate in June, 1960.

He is survived by his wife, two sons, a daughter, and his mother and father.

The Rev. Arthur Gillender Walter, retired priest of the diocese of New York, died in Cape Elizabeth, Maine, on December 28, 1960, at the age of 92.

Mr. Walter was, in a sense, ordained as a retired priest. He was ordained to the diaconate in 1922, and was priested in 1938 when, at the age of 70, he retired from teaching, because he "wanted to do something useful."

Mr. Walter was born in New Haven, Conn., in 1868. He was graduated from Yale University in 1896. He received the M.A. degree from Yale in 1899. Until he retired in 1938, he was a teacher of mathematics at Betts School, Stamford, Conn., and Trinity School, New York City. From 1922 until 1939 he assisted at All Angels' Church, New York City, and from 1939 until 1946 he assisted at St. John's Church, Stamford, Conn. He was assistant at St. Alban's Church, South Portland, Maine, from 1948 until 1952. Until about five years ago, Mr. Walter tutored in mathematics, Latin, and Greek.

He is survived by two daughters, Mrs. E. Sylvester Cushman and Mrs. Jack A. Hillier; a brother, James Walter; three grandchildren; and two great-grandchildren.

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The Living Church

# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

## LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. Near Civic Center  
Rev. James T. Golder, r  
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)  
7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

## 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

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. James R. Daughtry, c;  
Rev. Ralph A. Harris, choirmaster  
Sun: 7, 8, 9:15, 11; Daily; C Sat 5

## FORT LAUDERDALE, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday  
8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

## ORLANDO, FLA.

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

## ATLANTA, GA.

**OUR SAYIOUR** 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 & 9:30 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; Wkdays:  
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
9:30; C Sat 4:30-5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also  
Fri (Requiem) 7:30; also Sat 10; MP 8:30, EP  
5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;  
C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr  
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7  
ex Sat 8:30; EP 5:45, C Sat 5 & 8, Sun 8:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W 13th St.  
Very Rev. D. R. Woodward, dean; Rev. R. S.  
Hayden, canon; Rev. R. E. Thrumston, canon  
Sun 8, 9:30, 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, 15, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett; Rev. H. Finkstaedt, Jr.  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (Sung); Daily 7, ex  
Thurs 10; C Sat 4:30-5:30 & 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;  
Wkdays: MP & HC 7:15 (& 10 Wed); EP 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,  
& EP (Spec. Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
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**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
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Chelsea Square, 9th Ave., & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)  
7:30; Wed 8:30; C Sat 4-5

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

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30  
ex Sat; Wed & Sat 10; C Sat 5-6

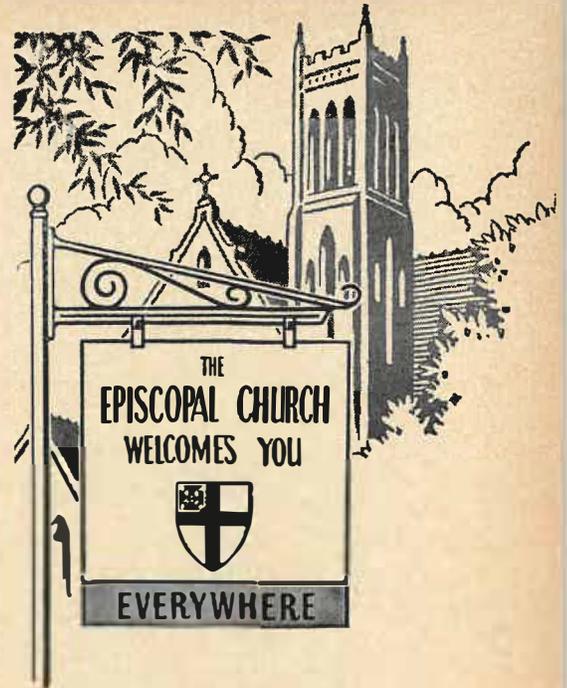
**ST. THOMAS** 5th Avenue & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (15) MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;  
Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &  
Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

**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; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
appt; Organ Recital Wednesday 12:30



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

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15  
minutes before HC, Int 12 noon, EP 8 ex Wed  
6:15, Sat 5

**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. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11:30 Sol High Mass  
and Ser; Daily: HC 7:30 ex Thurs 9:30, 6:30; Sat  
9:30, EP 5; C Sat 4-5, 6:30-7:30 & by appt

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;  
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP  
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;  
C Sat 4-5, 6:30-7:30 & by appt

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs  
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,  
Sat 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 & Devotions 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## PARIS, FRANCE

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Samuel E. Purdy, Rev. Frederick McDonald, canons  
Sun 8:30, 10:45; Thurs 10:30

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 15, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

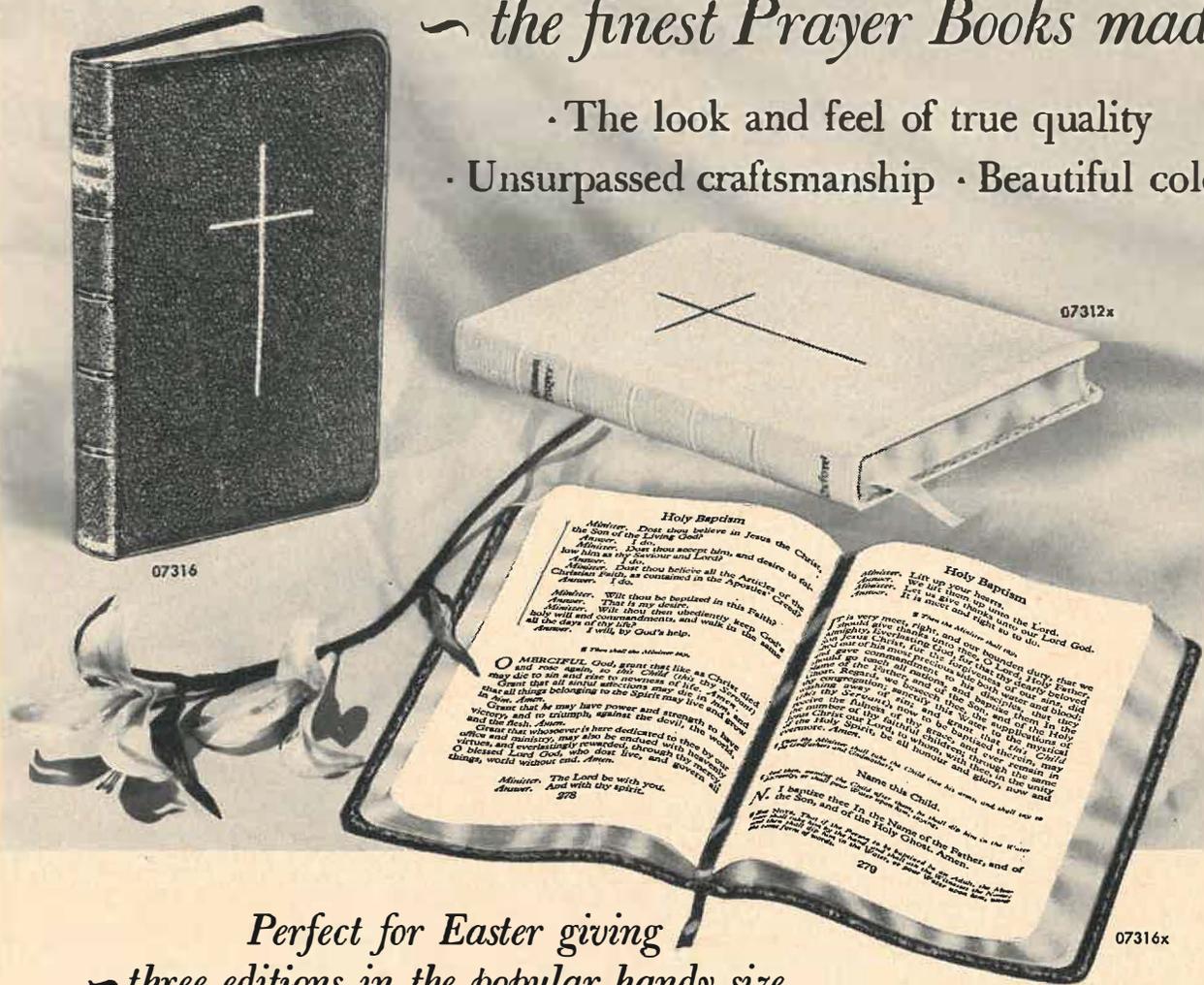
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