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[see page 18].

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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.)

Fertile Field

Thank you so much for the Rev. H. Boone Porter's article, "The Growing Edge," in the April 23d issue.

This article — and your editorial in the same issue — emphasize the fact that it is not merely desirable, but mandatory, that the Church take steps to strengthen the work in the small towns and rural areas. This means that the several dioceses will have to accept the small town mission church as an integral part of the diocesan program that they are not a dead loss to the diocese. These small congregations send most of their young people to the urban centers for their college education and work. If the "church back home" has done its job well, these young people seek out a church home in their new location, and become active members in their new surroundings. If the "church back home" has been limited through a lack of funds or clerical leadership, then these young people will not seek out a new church home. And, of course, there is no telling just how many small-town young people move to the urban center and receive Confirmation there because the Episcopal Church in their community back home influenced them. They are unable to change their Church affiliation at home because the family "has always gone to First Church for all these generations," so they wait until they move to the city.

There is a stronger reason for the Church to develop its work in the small town and rural area. The small town and rural person, for many reasons, is a very religious person. We sophisticated Episcopalians may not always agree with the way that they answer some of the questions, but they do have an abiding faith in God. If the Episcopal Church is a branch of the Holy Catholic Church, then she has a responsibility for these people no less binding on her than the responsibility to the urban communicant. If the Episcopal Church is Catholic, then she must be Evangelical, and there is no field more fertile than in this area. Certainly, there are fields equally fertile, but none more fertile.

(Rev.) JOHN M. FLANIGEN, JR.
Priest-in-charge, St. Alban's Church
Kingstree, S. C.

Something to Offer

In reply to those who advocate merging the Episcopal Church with other Churches, I wish to say that it is my opinion that the Episcopal Church has something to offer the people in its own right, and that those persons who stress merging with other Churches weaken the Episcopal Church by this kind of talk. Whether it be a merger with Presbyterians . . . or whether it be with Methodists, as might seem more likely in view of whence Methodism originated, or whether it be "reunion" with Rome, as the leaders of the Church of England have spoken of,

"in our time," such talk all has one result, and that is to weaken our present Episcopal Church in the United States.

The greatest contribution the Episcopal Church in the United States can make in the future is being itself! It has a reformed Catholic Church to offer the people. This should be offered humbly to the people, and it is my belief the people would go "all out" for it. The services are in English, which is helpful. The music the Church has at its command is classic. The things it can require of its members are tremendous. Yet, after considering all this, the total membership in the United States of Episcopalians is less than five million persons — not even as many people as live in New York City. Something is the matter either with what the Episcopal Church has to offer, or with the way in which the Church is run and operated. Instead of talking about merging or reuniting, the clergy and lay leaders might better talk about how to strengthen the existing Episcopal Church in its own right.
KENNARD LEWIS
East Stroudsburg, Pa.

Seminaries

In reference to the article, "Central U.S. Theological College" [L.C., April 23d], we find another plea for bigness and efficiency. This seems to be the nature of our modern society. Let us hope that our seminaries do not become large and impersonalized.

The semi-cloistered life of our seminaries, in which there are close relationships between students and between students and faculty, contributes as much to the growth of priests-to-be as the merely academic subjects involved. A student is not a number, but a person.

Also, many of our seminaries are closely associated with large universities or important colleges (e.g. Berkeley and Yale) where seminary libraries are greatly augmented by the facilities of the universities.

There certainly is no disagreement that our seminaries need support in some manner from the General Convention as well as more contributions from parishes, but regardless of the savings in cost for a regional seminary, the well-rounded training of a man for the priesthood is much better in the more personal surroundings of a small seminary community.
(Rev.) CURTISS E. ROSS
Vicar, St. Michael's Church
Noblesville, Md.

Communism

Concerning the dispute over how pink the NCC might be, it might be well for us to ask ourselves just what it is in communism that we as Christians are committed to fight against. I am not at all sure that we are committed to fight communism as a system of economics. Nor am I sure that the obviously anti-Christian philosophy of history and religion brought in to support the economic theory is an inseparable part of the economic theory. The economics will stand or fall on whether it works to the satisfaction of the people under it, not on any theory of history or religion.

My point is that communism as an economic system is *not* by a long shot the major enemy Christians face. It is and will always be our *own* unwillingness to let the truth have free play to work itself out. It is this

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which creates the interminable conflict with the bit of truth which the enemy always has on his side. A man is not anti-Christ because he is left or right, not in Moscow nor in Texas. It is to our shame that we did not more vigorously take up Mr. Khrushchev's challenge to meet the West on an economic basis when he was in the United States, and offer to let the best man win. In the long run that is what will happen in any case, and nothing we can do short of mutual annihilation can prevent it. If rather than to seek out and nourish the good in the other side we prefer to damn the enemy because we cannot face our own personal inadequacies, then we can expect to be destroyed. If we cannot in the freedom of Christ range up and down all the possible solutions to the world's economic and political problems without bitterness, then our life in Christ is a fake and destruction has already set in.

I do not pretend to know what sort of system is ideal or even permanently workable. I am not an economist. But I am sure that if we do not seek the Kingdom of God and His righteousness, none of these things will be added after. When we make a genuine love of God and of other people, like our neighbor Mr. Khrushchev, the basis for our economic quest, the right system, if there is such a thing, will have a chance to work itself out, but not until then.

U.S. News and World Report, March 27th, p. 76, relates that the Chinese Communists are giving up the commune system. Let us thank God for that and pray that the West will with even greater freedom abandon its unfruitful or once fruitful ways.

(Rev.) EARLE FOX
Student, Oxford University
Oxford, England

"Protestant"

In regard to the name of our Church, I would like to say that it is high time that we remove the word "Protestant" and call ourselves something else. Not only is the word "Protestant" misleading, but a liability rather than an asset. It is the fault of the Episcopal Church and her members if the word "Catholic" means Roman to most people. We try to tell the world we are not Roman; we forget to remind them that we are true Catholics because we believe in the seven Sacraments, two Creeds, and the Apostolic Succession.

Since it is the accepted opinion of both the Roman and Protestant world that one who is a Protestant rejects the apostolic ministry, the Catholic Sacraments, liturgy and sometimes the Creeds, we should drop the word Protestant from our name which has caused so much unhappiness and misunderstanding about Episcopalians.

We should not be afraid of the word Catholic (capital C) and take our rightful position in the Anglican Communion as part of the ONE HOLY CATHOLIC AND APOSTOLIC CHURCH.
HARVEY BYERS WANG
Berkeley, Calif.

It seems very obvious unto all persons who attend a General Convention of the Protestant Episcopal Church in the United States of America (followed by what appears to be a fig leaf on the title page of the Book of Common Prayer, "Together with the Psalter or Psalms of David") that

there are both confusion and deep seated convictions, and perhaps prejudice, as to the catholicity and "protestantism" of this Church, and therefore, if a change is in any way seriously contemplated about the name of our Church, it might be wise to think in terms of all the "schools" of thought which will be under the same roof in the state of Michigan.

If a proposal is made at our next General Convention, it might be wise (for the sake of making a change) to make a proposal which could have the approval of both houses; to suggest a new title for this Church. It might read as follows:

THE PROTESTANT, CATHOLIC, EVANGELICAL, BROAD, NARROW, HIGH, LOW, EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

With such a title, we can hardly expect too much of a debate on the floor. But, then again, somebody might throw the "monkey wrench" into the whole scheme by resolving that such adjectives as "One," "Holy," and "Apostolic" be included somewhere in the proposed title. (Rev.) FRANK R. ALVAREZ
Church of St. Aidan

Miami, Fla.

Store-Front Churches

The idea of the store-front churches [L.C., March 19th] interests me very much.

The issue of April 9th brings Mr. Spurrier's letter. Of course he is right about the importance of the task, and we would surely not like to think that the clergy could feel too good for this ministry. I look at it differently. The store-front church is an attempt to reach people where they live and work geographically. Is it not also intended to meet them where they think and act? Would not lay people who earn their way in the same kinds of work as those we hope may drop in be best able to tell what Christ and the Church means to them: ranch hand to ranch hand, shoe salesman to shoe salesman, housewife to housewife, factory worker to factory worker? And if they did it with real Christian concern, not because the Church needs a store-front church here and I-am-the-first-to-volunteer, they will humbly know when specialists should be asked to help.

It seems to me that Mr. Spurrier's letter revealed a weakness in the Church even greater than the one he is pointing out: a failure to perceive that many major areas of concern are challenges to clergy and laymen, alike.

ERNESTE G. COTTRELL
(Mrs. C. L.)
Ithaca, N. Y.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion 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.

May

14. St. James', Jamaica, N. Y.; Good Shepherd, New York, N. Y.
15. Rev. Alfred M. Smith, Jenkintown, Pa.
16. _____
17. St. Paul's Cathedral, Springfield, Ill.
18. Church of St. James the Less, Philadelphia, Pa.; St. Matthew's, Detroit, Mich.
19. Sisters of the Holy Nativity, Providence, R. I.; St. Paul's, Shigawake, Quebec, Canada
20. Trinity, Haverhill, Mass.; Trinity, New Castle, Pa.

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and the Thought of the Episcopal Church.

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THINGS TO COME

May

14. Sunday after Ascension
Religious Life Sunday
15. North Dakota convocation, Devils Lake, to 17th
16. Connecticut convention, Hartford
Harrisburg convention, Harrisburg, Pa., to 17th
Minnesota convention, St. Paul, to 17th
Rhode Island convention, Providence
Southwestern Virginia council, Abingdon, to 18th
17. Maine convention, Portland
18. Olympia convention, Seattle, Wash., to 20th
19. Northern Michigan convention, Menominee, to 20th
Western Massachusetts convention, Springfield, to 20th
21. Whitsunday
22. Whit Monday
23. Whit Tuesday
24. Ember Day
26. Ember Day
27. Ember Day
28. Ember 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.

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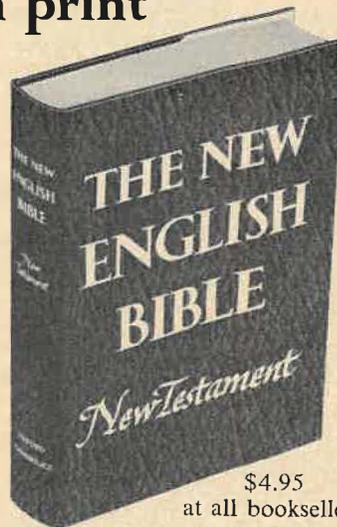
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BOOK REVIEWS:

Not to Be Forgotten

THE CATECHISM TODAY. Primary Principles of the Faith. By the Rt. Rev. G. Ashton Oldham, D.D., retired Bishop of Albany. Seabury Press. Pp. 143. \$1.75.

The clergy are constantly asking for "a good manual to use in Confirmation instruction." Bishop Oldham's little work on the essential facts of our Faith is excellent for this purpose, but it may be used even more widely than that — as Bishop Scaife suggests in the Preface to the new edition. It is useful for Bible classes, for Lenten reading, and for week-day religious education. It is suitable for the instruction of both young people and adults. If its contents were thoroughly understood and believed and acted upon we would no longer be an illiterate Church.

The Catechism Today shows how the Church's teaching falls naturally into five categories — Christian Covenant, Christian Creed, Christian Duty, Prayer, and Sacraments, and how these divisions have a logical connection. It affirms that we need a *living faith*, one that will lead to action and continually affect our conduct. As the themes unfold, we see man finding real prayer "possible only to those who experience a sense of need," but even fervent prayer is not enough for the embattled Christian; he is given spiritual food and sustenance in the Sacraments.

The entire book is excellent, but atten-

tion is drawn particularly to some of the more forceful and vivid presentations: the plea for more serious attitudes in godparents; the sound theology in the chapter called "Confirmation," when fallacies such as "joining the Church," and "renewing one's baptismal vows" are swept away. "Confirmation is not what man does but what God does. It is not a human activity but a divine gift." This much-needed emphasis shows Confirmation as "not something done but something received." There is a very important chapter on the sacramental principle, a truth so tragically glossed over and taken for granted in preparation to receive the Holy Communion, and yet essential to participation in the sacramental life.

The book should not be handed out and forgotten. It needs to be read, marked, learned, discussed, digested, and *lived*. It should, moreover, be given to the confirmands for future use, and would thus be an excellent basis for post-Confirmation instruction, and the popular "Inquirers' Classes." From the firm foundation of its teaching, mature Christian belief and practice may be built. It is to be recommended for both clergy and laity.

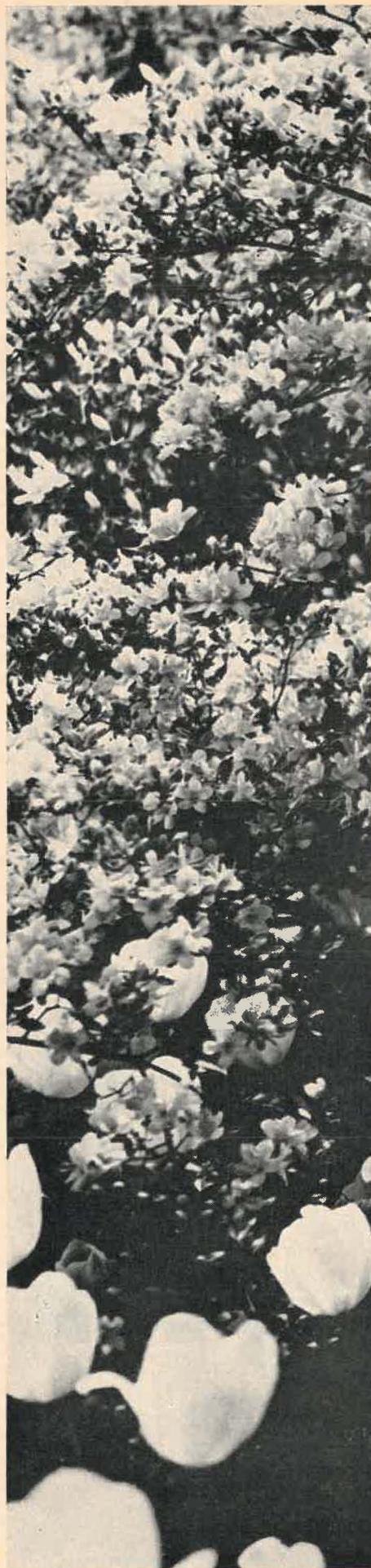
DORA P. CHAPLIN

A Substantial Contribution

THE SPIRIT OF PROTESTANTISM. By Robert McAfee Brown. Oxford University Press. Pp. xx, 264. \$4.50.

The Spirit of Protestantism, by Robert McAfee Brown, is a compendium of information about Church history, doctrine, and polity. It is a pleasure to read a book which employs non-technical language but which, at the same time, gives evidence of thorough and sound theological training. The style is

RNS



vigorous and ratiocinative. The Foreword explains that this book originated in a set of lectures delivered in a parish. One wonders if the people of the parish realized that the instruction that they were receiving was to be the nucleus of a book such as this. How lucky they were to enter into the thoughts of their spiritual leader in such a profound way. Clergymen who feel themselves isolated in their intellectual lives might well attempt to share their thoughts with their people as this man has done so successfully.

The difficulties of writing a book like this are quite obvious. The author quite often speaks of "Protestantism" when really he should say, "liberal Protestantism." Frequently when he speaks of the Reformation, what he has to say would apply more aptly only to the left wing of the Reformation. It is not the author's fault that Protestantism is so hard to define, but in this book he does not sufficiently admit the difficulty. His attitude toward Anglicanism is ambivalent. At one point he seems to describe it along with Roman Catholicism, but at another point he speaks of Anglicanism as being "established at the time of the Reformation."

The main point of the book is that Protestantism has a unique and positive approach to the Gospel and that it is not negative as many people suppose. In other words, the essence of Protestantism is in proclamation rather than protest. However, each time the author notes the strong "affirmations" of Protestantism, he is usually talking about a doctrine which has been strongly affirmed throughout the Catholic tradition. Perhaps the author's real point is that when Protestantism is true to its own deepest insights, it becomes a strong protagonist of Catholic truth. Certainly, no one would really want to claim that Protestantism is a new religion.

The weakest point of the book is in the section on the Sacraments. Here, the author represents a sophisticated and informed point of view, but one which is definitely "left wing" Protestant. The effect of the Eucharist is presented as largely psychological. When the author says, "Salvation is a gift conferred by God and not by Sacraments," he seems to miss the point that the conservative Churches have always affirmed, i.e., that Sacraments are a means of grace. The author is also concerned lest the Sacraments be thought of as limiting God's action. Again, the historic teaching about the Sacraments is that God Himself works through Sacraments in the way in which He has chosen to work.

The author thinks that Catholic teaching concerning Sacraments denies the "surprise of grace." He would deny, instead, the miracle of grace as God has chosen to bestow it through the Sacraments. Yes, God limits Himself in the Sacraments as I limit myself to keep a

promise. God limited Himself when He became man. Difficulty with Sacraments usually comes from difficulty with the Incarnation. Behind this seems to be the "left wing" Protestant idea that grace to be grace at all has to be unmediated and separated, quite illogically, from the "means" of grace.

The final chapters outline what the author calls "on-going Protestant concerns." Most of what he says would apply to all of Christendom. In short, this book is a substantial contribution to the understanding of tensions, theological and organizational, within and between the Christian Churches. Though it fails in demonstrating either the uniqueness or the positive character of Protestantism, it accomplishes by its very failure a more important task, i.e., it points to the role of well-informed, theologically trained, left-wing Protestant thought in the ecumenical conversation.

WILLIAM H. BAAR

New Gateway

THE WAY OF THE ASCETICS. By Tito Colliander. Translated by Katharine Ferre. Harpers. Pp. 124. \$2.50.

Someone has called *The Way of the Ascetics* "The Church Fathers at the Coffee Hour." Nothing just like it has appeared before in English — this application of Eastern ascetic thought to life in our own way. The author recommends acceptance of ascetic principles as a way of life, but in a moderation which he tempers with humor, while evincing a profound comprehension for the average Christian in his daily warfare.

How simply practical these brief chapters are is evident from a sampling of the titles: "On the Sins of Others and One's Own"; "On Guarding Against the Re-entry of Vanquished Evil"; "On Times of Darkness." The true ascetic life, says the author, is action, rather than passivity: "Faith comes, not through pondering, but through action." "To rest is to retreat." And with an insight most Christians will appreciate: "Take care not to bar the front entrance to evil, and leave the back door ajar."

The small book covers most of the daily experience of a life devoted to Christ, and its recipes for action and self-discipline are accompanied by the assurance derived from the Eastern Fathers — "The only evil that can befall a Christian is sin."

The author of the book, born in Russia, is so steeped in the spiritual guidance of the Fathers of the early Church that he is constantly quoting them, almost unconsciously, and applying them to our times and mores. This is a new gateway into the garden of Eastern Church spirituality. The understanding introduction and notes by a prominent Anglican specialist in matters

Orthodox brings the book easily into the thinking of any Western Christian. The list of "simply and easily-obtained books in English" will be most helpful to anyone wishing further acquaintance with the spiritual treasures of the Orthodox Church.

DONALD A. LOWRIE

Mass Art

MOVIES, MORALS, AND ART. By Frank Getlein and Harold C. Gardiner, S.J. Sheed & Ward. Pp. vii, 179. \$3.50.

Hollywood is no more interested in movie art than Detroit is in efficient transportation," says Frank Getlein, in *Movies, Morals, and Art*.

Yet he sees the film as an art medium, in fact, "a mass art for the mechanized age." I like his description of this:

"Dependent on machinery and equally dependent, for financial reasons, on maximum audiences, the film became an expressive and powerful art form, combining the rhythmic qualities of music, poetry, and the dance with the character and action interests of fiction. Furthermore, the film came to combine both kinds of artistic virtue with the visual composition that makes the art of painting, except that now visual composition took place in motion."

Mr. Getlein warns against a legalistically puritanical judgment upon the movies, asking instead for an intelligent and compassionate awareness of the film as an art form. He is disarmingly frank, as well as refreshingly bright, in his comments on the famous portrayals of Roman Catholic clergymen and nuns in Hollywood motion pictures.

The Rev. Harold C. Gardiner, an admirable Church spokesman about culture, looks searchingly into the subject of immorality and brings to the reader's attention "another kind of immorality," that of presenting a mass public with the values of an utterly materialistic view of life. He draws the distinction wisely between "human acts" and "the acts of humans" and, with fine candor, observes that in the presentation of subject matter in films "the prime consideration is *how* almost any given subject matter is treated."

The Jesuit critic of films makes a demand, precisely that "sin be seen at least in some minimal sense as a distortion of the right order of things, and not as being 'normal.'" In his opinion, Tennessee Williams' movie *Suddenly, Last Summer* "is immeasurably more moral in impact" than Alfred Hitchcock's thriller *North by Northwest*. Fr. Gardiner's reason is that the former takes moral deviation seriously, if not precisely in theological terms, whereas Mr. Hitchcock's film remains most casual about any moral implications.

Fr. Gardiner specifies, under five headings, the charge by a French priest to the effect that the mass motion picture indus-

Continued on page 20



ell out, my soul, the greatness of the Lord,
rejoice, rejoice, my spirit, in God my saviour;
so tenderly has he looked upon his servant,
humble as she is.

For, from this day forth,
all generations will count me blessed,
so wonderfully has he dealt with me,
the Lord, the Mighty One.

His name is Holy;
his mercy sure from generation to generation
toward those who fear him;
the deeds his own right arm has done
disclose his might:
the arrogant of heart and mind he has put to rout,
he has torn imperial powers from their thrones,
but the humble have been lifted high.
The hungry he has satisfied with good things,
the rich sent empty away.

He has ranged himself at the side of Israel his servant;
firm in his promise to our forefathers,
he has not forgotten to show mercy to Abraham
and his children's children, for ever.

*The Magnificat (Luke 1:46ff, New English
Bible; see p. 16 of this issue)*

The Living Church

Sunday after Ascension
May 14, 1961

For 82 Years:

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

EPISCOPATE

Death of Bishop Shires

The Rt. Rev. Henry H. Shires, retired Suffragan Bishop of California, suffered a fatal heart attack at his Berkeley, Calif., home on April 29th, ending 50 years in the sacred ministry. He would have been 75 years old in June, and he and his wife would have celebrated their golden wedding anniversary in November.

Bishop Shires had been in apparent good health until the end, and had been scheduled to officiate at a service of Confirmation on April 30th.

Bishop Pike and Suffragan Bishop Millard of California officiated at a requiem Eucharist on May 2d, after which Bishop Shires' body was cremated. When Grace Cathedral, San Francisco, is completed, the ashes will be inurned therein.

Bishop Shires was born in Troy, N. Y., in 1886. He studied at Cornell University and at the General Theological Seminary, and was ordained to the diaconate in 1911 and to the priesthood in 1912. He received the STD degree from the General Seminary in 1941, the DD degree from the Pacific School of Religion in 1935, and the DD degree from the Church Divinity School of the Pacific in 1951.

He was vicar of St. John's Church,

Bernardsville, N. J., from 1911 until 1913. From 1913 until 1915 he was rector of Christ Church, Jerome, Ariz.; from 1915 until 1918 he was rector of St. Luke's Church, Prescott, Ariz., and from 1918 until 1935 he was rector of Christ Church, Alameda, Calif. He was dean of the Church Divinity School of the Pacific from 1935 until 1950, when he was consecrated Suffragan Bishop of California. He retired from his episcopal post in 1958.

He was a deputy to General Convention four times before his consecration, and was co-author of the exposition of the book of Deuteronomy in the *Interpreter's Bible*. He was a joint editor of *Christianity and the Contemporary Scene*.

Two weeks after Bishop Shires retired, in 1958, Bishop Block of California died, and Bishop Shires returned to work to assist Bishop Pike, who became the diocesan. He continued to assist, as an archdeacon, until Bishop Millard became the suffragan, after which he continued to serve as a director of postulants and candidates for Holy Orders in the diocese, and confirmed and preached in various churches.

Speaking of Bishop Shires' work in the diocese, Bishop Pike said:

"... Bishop Shires made so rich a contribution that words are inadequate to assess it. He was my dear companion and wise counsellor from the day I entered the episcopate here, and though 'retired' he never retired, serving to the end — he... 'died with his boots on.'

"He admirably combined the gifts of scholarship, personal sanctity, practical wisdom, and great warmth and love of people. The diocese, immeasurably richer for his service here, is much the poorer for his passing.

"May his soul rest in peace."

CUBA

Back Home

Bishop Blankingship of Cuba, along with his wife, has left Cuba and arrived in the United States. The two do not expect to return.

Bishop Blankingship was consecrated Bishop of Cuba in 1939, after having served 12 years as dean of the cathedral in Havana. The 66-year-old bishop had announced his intention to retire on December 31st [L.C., March 5th].

At the February convocation of the missionary district of Cuba, at which Bishop Blankingship announced his retirement, a resolution was passed thanking the American Church for its contribution to the life of the Cuban Church, both in money and in the leadership of devout American missionaries "who were instrumental in the planting and developing of the Church in the island."

A spokesman for the Overseas Department of the National Council said he assumed the affairs of the missionary district are being overseen by the Very Rev. Romualdo Gonzalez-Agueros, dean of the Havana cathedral and senior priest in the district, who has temporarily moved into Bishop Blankingship's house. At press time, there was only one US citizen working in the Church in Cuba: Miss Eleanor Clancy, who has been principal of the Sarah Ashhurst School at Guantanamo. In view of the fact that the Cuban government has announced its intention to take over all Church schools in the country, Miss Clancy is expected to return to the United States.

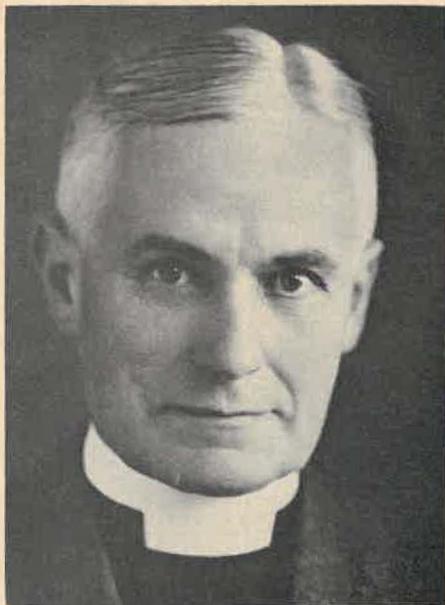
The clergy of the missionary district of Cuba number 20 parochial and 11 non-parochial clergymen. The 44 parishes and missions include a dozen which have both Spanish- and English-speaking congregations, and one, the cathedral, which also has a West Indian-speaking congregation.

PUBLIC AFFAIRS

A Texas Bill

At a hearing before the House State Affairs Committee of the Texas State legislature, the Rev. Das Kelley Barnett, professor of Christian social ethics at the Episcopal Seminary of the Southwest, Austin, Texas, appeared to speak against a bill which is pending before the legislature. The bill would provide a fine of \$100 to \$500 for any person who refuses to leave the premises of a business when he is ordered to leave by the proprietor and when it becomes "unequivocally" clear the business is being hurt.

"If you are interested in stopping the sit-ins," Dr. Barnett told the committee, "this isn't the way to do it." He said that merchants in Austin and other Texas cities "have skillfully handled the matter and avoided the demonstration" by quiet negotiations. Although the intentions of



Bishop Shires: Combination of gifts.

the bill are good, he said, it leads "into an area which is a no man's land where the law is concerned."

After this statement, according to a report of the hearing in the April 15th issue of the *Texas Observer*, Dr. Barnett was questioned in the following manner:

Q. You stated you were a minister of the Gospel. What denomination?

A. Episcopalian.

Q. Have you always been an Episcopalian?

A. What do these questions have to do with the bill we're discussing? [Dr. Barnett, a former Southern Baptist, became an Episcopalian nearly 10 years ago.]

Q. Do you refuse to answer the question?

A. I submit that the history of my ministry isn't pertinent here.

When he was asked if he thought it should be lawful for a group to come into a store, take it over, and force an owner to close, Dr. Barnett said:

"The Christian is committed to obeying the law when he believes the law is based on the word of God." He added, "To the Christian, civil disobedience is often obedience to God. Sometimes when rights cannot be secured by legislation, we've long recognized the rights of non-violent protest."

Dr. Barnett was asked: "Are you now or have you ever belonged to the Communist Party?" He replied: "I say this question has no pertinence." When asked the question later, he said, "I consider that an insult. This committee is turning itself into an investigating committee. I am a man whose record is known. I assume you are a patriotic, loyal American, and I think you should assume I am also."

One of the legislators, referring to Dr. Barnett's description of the sit-ins as an international movement, asked him if he was a member of any such international movement. Dr. Barnett replied: "Yes, I'm a member of one great international movement — the Church of Jesus Christ."

After acknowledging that he was once a member of an organization called the Southern Conference for Human Welfare, but that he had "got out when I learned what they were doing," Dr. Barnett said, "I have fought Communism for years. I've written articles about the nature of it. I'll be glad to let you see them for the record."

One of the legislators claimed the bill was not a segregation measure. "I'd hesitate to carry a segregation measure," he said, claiming that the bill would prevent discrimination on the basis of race, creed, or color. "You or I or John F. Kennedy could be asked to leave a place of business without discrimination under the bill," he said. The bill was later amended to exempt blind people with seeing eye dogs from its effects.

Another legislator, toward the close of the hearing, said:

"This is strictly just a racial bill. I don't think anybody in this state is interested in



From left: Under Secretary of State Chester Bowles, Dean Sayre, and Bishop Reeves
The statement urged abandonment or drastic revision.

RNS

getting white people out of stores. I know I've never been told to leave a store. . . .

"If you report this bill to the House floor it'll pass for sure, and it'll create more tension and more racial trouble. You've been quizzing all these people about Communism, but you're the ones who are bringing on Communism in passing bills like these. . . .

"Courage is not too much in evidence in these halls. . . . If this bill gets to the floor it'll pass the whole House, because people will be thinking about the next election. Think of the next generation and not the next election. . . .

"Everybody ought to be treated as human beings. There are rights that belong to every man just because he's a human being — a person."

The bill was referred to a subcommittee, received a favorable report, and at press time was on the legislative calendar.

Acquittal

University of California senior Robert J. Meisenbach has been acquitted of assault charges lodged against him in connection with the demonstrations against the House Committee on Un-American Activities hearings in San Francisco last spring [L.C., May 29, 1960].

Mr. Meisenbach was accused of attacking San Francisco patrolman Ralph E. Schaumleffel with his nightstick. The incident was described in the sound track of the film, "Operation Abolition," in words which are consonant with J. Edgar Hoover's report, "Communist Target — Youth":

"One of the demonstrators provided the spark that touched off the flame of violence. Leaping a barricade that had been erected, he grabbed an officer's night stick and began beating the officer over the head. The mob surged forward as if to storm the doors, and a police inspector ordered the fire hose turned on. The water forced the crowd to the head of the balustrade, and the cold

water had a sobering effect on the emotions of the demonstrators."

Patrolman Schaumleffel agreed during cross-examination at the Meisenbach trial that the fire hoses were turned on before the alleged attack on his person. This was brought out after the officer was shown news photographs which showed Mr. Meisenbach well toward the rear of the crowd before, during, and after the hosing.

Quotas Questioned

"We are critical and ashamed of the present basis of our quota system," was part of the wording of a statement adopted by participants in a recent Consultation on Immigration Policy in the U.S.

The consultation, which was sponsored by Church World Service and the Department of International Affairs of the National Council of Churches, was held in Washington, D. C., on April 13th and 14th. The statement was referred to the Churches for study.

The statement said, "While recognizing the limitations imposed by our economy and related factors to absorb an unlimited number of immigrants, nevertheless we feel that the thrust of our basic law neither adequately reflects

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The Living Church

Christian concern nor furthers our national interest responsibly." The present basis of the quota system, the statement pointed out, rests "upon the national origin of our white population as per the census of 1920."

"In particular," the statement said, "we . . . strongly urge the abandonment of the current system or a drastic revision of it in a direction which will exclude any racial or regional discrimination among those who seek to enter our land. In addition, we believe that the same standard of justice which is applied to native born Americans should also be applied to naturalized Americans."

Among the participants or speakers at the conference were Chester Bowles, Under Secretary of State; Senator Kenneth B. Keating of New York; Dr. Roswell P. Barnes, U.S. secretary of the World Council of Churches; Dr. Paul C. Empie, of the National Lutheran Council; and Mrs. Muriel Webb, of the Department of Christian Social Relations of the Episcopal Church's National Council. The Rt. Rev. R. Ambrose Reeves, former Bishop of Johannesburg, attended. Bishop Reeves is currently on a speaking tour in this country.

RACE RELATIONS

No Indictment

A grand jury refused to indict a white ex-convict who was accused of striking a Negro Episcopal priest during a racial demonstration in Chattanooga, Tenn. [L.C., April 2d].

The Rev. Robert B. Hunter, priest-in-charge of the Church of St. Mary the Virgin, Chattanooga, was struck by Harry Light, 34, while watching a group of young Negroes attempt to purchase tickets to a "white" motion-picture theater.

Mr. Light was cleared by the Hamilton County (Tenn.) Grand Jury of state assault and battery charges. A city judge had fined Mr. Light \$50 on a similar city charge.

WCC

Application from Russia

The Russian Orthodox Church has applied for membership in the World Council of Churches.

The application, which was made by the Holy Synod of the Church, was sent to the WCC by His Holiness Alexei, Patriarch of Moscow and of all Russia. The application stated that the Russian Church has 30,000 priests, 73 bishoprics, 20,000 parishes, 40 monasteries, and eight theological schools. The membership figures for the Church were not given, but estimates range from 30 to 90 million.

The WCC will consider the Russian Church's application at the World Assembly to be held next November in New

Delhi, India. At the same time applications will be considered from the Moravian Church in the Western Cape Province, South Africa; the United Church of Central Africa, Northern Rhodesia; and the Pentecostal Church of Chile, as well as others.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America and chairman of the WCC's Central Committee, said that receiving the Russian Church "would involve fewer open questions and hazards in 1961 than would have been gladly accepted in 1948 [when the WCC was formed]."

He said that "the World Council is an entity with already established characteristics and methods of procedure. There are abundant precedents out of the formative years. We are sure that every study and activity will be based on Biblical theology, not political casuistry." He said the Russian Church's application, having undergone thorough investigation, "gives us the right to act on the assumption that the future course [of the WCC] is to be an extension of principles of the past."

In his Church's application, Patriarch Alexei said that "the Russian Orthodox Church has always attached the utmost importance to the problems of mutual rapprochement between all Christians, the deepening of mutual understanding among divided Christians and the strengthening of universal brotherhood, love, and peace among the nations on the basis of the Gospel."

The Most Rev. Henry Knox Sherrill, former Presiding Bishop of the Episcopal

Church and a WCC president, said he had "high hopes" that the Russian Church's application would be accepted at the New Delhi assembly. He said, however, that if the Russian Church does join the WCC "we don't have to assume we have to accept all their plans, including those for world peace."

Membership of the Russian Orthodox Church would, according to Religious News Service, bring to 12 the total number of Orthodox bodies in the WCC.

MISSIONS

Departmental Response

The charge that the overhead of an operation is too small is almost unique in Church and civic affairs. But this in substance was the question raised by the Gray Report in its evaluation of the internal administration of the Overseas Department of the National Council.

Though the \$3,000,000 budget of the Overseas Department is larger than that of any other National Council Department, its executive staff through a good part of the 1950s consisted of only a director and two assistant secretaries. The Home Department, spending about \$1,000,000 less per year, had 12 officers. Christian Education had 31 executives and associates, Social Relations had eight, and Promotion had six, although the budgets of all three of these Departments together amounted to less than half the Overseas budget.

The Response of the Overseas Department to the Report of the Committee of Conference on Overseas Missions (the Gray Report), which was made public at the April National Council meeting [L.C., May 7th] deals in some detail with the Committee's recommendations for expanded Department functions.

On improvement of "recruitment and personnel logistics," called for by the Committee, the Department agreed that every effort should be made for improvement in recruitment and training of missionaries and in sending them overseas and supporting them in the field. Neither document spelled out specifics in this area.

On strengthening its program of Pan-Anglican relations, the Department replied that it makes "an earnest effort to maintain creative Pan-Anglican relations" through correspondence between the director and Anglican bishops overseas and with other Anglican missionary societies, and between the director and the executive officer of the Advisory Council on Missionary Strategy (Bishop Bayne). The inference is that the Department thinks this is enough, while the Committee thinks it is not.

The Department rejected the Report's recommendation that regional assistants or secretaries be appointed for overseas fields, specifically one for Latin America, saying that "under present conditions and

God Cares for Everyone

114 **They Blaze a Pathway to the Moon**

VICTORIA SAFFELLE JOHNSON

♩ = 1 beat, Bold.

© 1961 by Victoria Saffelle Johnson

A "spacemen's hymn" appears in a new songbook for children, *Sing for Joy*, soon to be published by Seabury Press. The words of "They Blaze a Pathway to the Moon," by Victoria Saffelle Johnson, are set to the tune, "Elacombe." A letter to THE LIVING CHURCH suggested a stanza for hymn 513 (*The Hymnal 1940*) to invoke God's blessing on those engaged in the newest form of travel [L.C., March 26th].

our Episcopal polity, regional secretaries are not necessary."

During the current triennium, the Department staff has increased from three to five — a director, an associate director, an associate secretary, and two assistant secretaries. Various recommendations of the Gray Report for assignment of officers to particular functions may have been met by anticipation, while others may still remain to be carried out or rejected. Following through on these will undoubtedly be a part of the agenda of the new Committee on Evaluation and Strategy of the Mission of the Church, set up by the National Council at its December and February meetings.

The Report called for the assignment of officers:

✓ *To direct the education of prospective missionaries.* Response: An officer is assigned to supervise training of missionary personnel, and conferences have been set up for further training.

✓ *To supervise in-service training of missionaries already appointed.* Response: Director and associate director supervise granting of extended furloughs and financial support for graduate study.

✓ *To maintain liaison with and advise overseas schools that prepare nationals of other countries for ordination.* Response: The office of the director does this, and has arranged for seminary professors to visit overseas seminaries from time to time for conference and counsel.

✓ *To maintain liaison between the several mission fields and various departments and agencies at home, "so that necessary services may be provided."* Response: The Department recognizes the need; to meet it, Christian Education has appointed an officer from the overseas field to give full time to Christian Education liaison. Officers from other Departments and General Divisions — Social Relations, Promotion, Laymen's and Women's Work, Research and Field Study, and Finance (through its traveling auditor) "have visited the overseas fields from time to time and have given great help and encouragement to our people on the field. Without doubt such cooperation should be continued and extended."

✓ *To deal with relationships with other Communions and inter-Church agencies.* Response: Officers are now members of 31 or more inter-Church committees in which they "strive to achieve a closer working relationship with other Communions involved in the Christian missionary enterprise overseas."

Speaking generally on the question of appointing additional officers for these functions, the Response says: "The Department calls attention to its extremely limited resources of men and money, to which the Committee of Conference rightly referred in its report, and is of the opinion that many desirable additions to the staff at headquarters must rightly wait until the Church has greatly in-

creased its strength and support in its fields overseas."

Finally, the Gray Report called for "expanding the functions of the officer now in charge of the education of clergy and people at home in the Church's missionary task," commenting that the published material on the several mission fields needed radical revision and updating.

The Response, recognizing that "the Church has not been aroused to a full sense of its missionary obligation," reports forward steps that have been taken "in recent months." The full text of this section follows:

"Admittedly the Church has not been aroused to a full sense of its missionary obligation. The education of the clergy and the people of the Church in this regard cannot be the responsibility of the Overseas Department alone, nor even of the National Council. It is a responsibility shared by several Departments and General Divisions of the Council and by all dioceses and parishes. The Overseas Department recognizes its responsibility, within this task, for an interpretation of the Church's overseas mission and has a full-time officer assigned to this task. He works closely with the Departments of Promotion and Christian Education.

"The work of this officer has been greatly strengthened by the formation, in recent months, of the Directors' Committee on Missionary Education, through which the directors of all Departments and General Divisions give leadership to a united program for education on the Church's missionary task. The first thrust of this committee has been the preparation of a Unified Parish Program for Missionary Education, which will provide a framework within which the widest possible use may be made of all missionary education resources, including those produced by the National Council of Churches' Commission on Missionary Education. It will also evaluate and keep under review the materials and resources for mis-

sionary education within the Episcopal Church.

"Upon the Department of Promotion has been laid the heavy responsibility for publishing materials on the several overseas fields. An additional officer, experienced in missionary education, has recently been added to the Publications Division in the Department of Promotion, one of whose major responsibilities is to provide for review, updating and the creation of new materials on the Church's mission fields. The secretary for interpretation in the Overseas Department is working closely with this officer."

The Response is signed by the Rt. Rev. Thomas H. Wright, chairman, the Rt. Rev. Stephen F. Bayne, Jr., the Rt. Rev. Oliver L. Loring, the Rt. Rev. William F. Creighton, the Rev. Gardiner M. Day, Mr. Harrison Garrett, Miss Leila Anderson, Mrs. Richard T. Loring.

THE ARTS

Folk Music in the Chapel

The folk-music Mass by the Rev. Ian Mitchell, vicar of St. Anne's Church, Chicago, was used twice on April 23d in the chapel at Seabury-Western Theological Seminary, Evanston, Ill.

The Eucharist was celebrated by the Rev. Scott Jones, Episcopal chaplain at Northwestern University, before a congregation composed largely of Northwestern students. The chapel was filled for both the 9:30 and the 11:00 a.m. services. The Canterbury choir of the university supplied the music.

Fr. Mitchell recently gave a program as a part of a regular concert series at Shimer College, Mt. Carroll, Ill. where he had a "marvelous reception" [L.C., April 23d]. It is Fr. Mitchell's contention that "any good contemporary music is worthy of being offered to God."

In addition to being engaged in a campaign to rebuild the burned-out St. Anne's Church [L.C., January 15th], Fr. Mitchell, with others, is currently working on a musical dramatic production scheduled for presentation this summer.

ANGLICAN COMMUNION

Uganda and Ruanda-Urundi Province Inaugurated

The Province of Uganda and Ruanda-Urundi was inaugurated by Archbishop Fisher of Canterbury on April 16th when, in spite of torrential rains, thousands of people packed the Namirembe Cathedral at Kampala, Uganda, for the ceremonies.

At the same time, the Archbishop installed the Most Rev. Leslie Brown, former Bishop of Namirembe, as Archbishop of the new Province.

Dr. Fisher was accompanied in the procession by Archbishop de Blank of Capetown, Archbishop Hughes of Central Africa, and Archbishop Beecher of East



RNS
Fr. Mitchell (with guitar) instructs choristers
Worthy to be offered to God.

Africa. The Archbishop of West Africa, unable to attend, sent a representative. The services, which were attended by representatives of the new Province's eight dioceses, was conducted throughout in Luganda and English, the two languages being employed simultaneously in the hymns, psalms, and prayers.

Civic as well as ecclesiastical dignitaries attended the services, among them being the Kabaka and Nabagereka (King and Queen) of Uganda and the Umwami (King) of Ruanda.

Dr. Fisher is quoted in the Uganda *Argus* as saying in his sermon that all Africa is in a "ferment of change."

"One country after another in Africa has gained or is gaining its independence," he said, adding:

"Others are still in the travails of re-birth. Uganda has its own internal conflicts of interest not yet solved; but, as I believe, ready for a happy solution if all will let goodwill silence their fears.

"Kenya and Central Africa [are] in uneasy conflict, but with no barriers that patience, restraint, and regard for others cannot solve; . . . the Congo [is] snatching at an independence it [does] not know how to use and [is] falling into the dreadful horrors of civil disorder and violence; South Africa [has] a political system [which is] sincerely defended by Christians of one Church but utterly condemned by others as un-Christian.

"Why is it that all over Africa political and social evolution should breed so much bitterness and hostility? Why should there be this always wasteful, sometimes terrifying, sometimes diabolical, spirit of strife, and this not only in Africa but in so many other countries as well?"

The Archbishop told the congregation to go out and start the life of the new Province, not letting the Devil tempt them to doubts, hesitations, fears, and quarrels.

The inauguration came during Dr. Fisher's last Africa trip as Archbishop of Canterbury. Dr. Fisher, who is retiring May 31st, has inaugurated a total of four Provinces: West Africa (1951), Central Africa (1955), East Africa (1960), and now Uganda and Ruanda-Urundi.

During his African visit the Archbishop of Canterbury laid the marble foundation stone of St. Andrew's Cathedral of the diocese of Mbale, using a hammer modeled on those used locally for making barkcloth.

At Gulu, the site of the cathedral of Northern Uganda, Dr. Fisher planted three trees in soil made muddy by rains. "I declare this tree well and truly planted!" he said after ministering to one small tree with a heavy hoe, and, mud oozing around his shoes, he proceeded to plant the other two. Later he preached, while a young African held an umbrella over him to protect him from heavy rains.

Dr. Fisher paid a surprise visit to St. Joseph's Roman Catholic Cathedral in Gulu. He was guided around the cathedral by the Rev. Charles Kutone, secretary-general for education in the North-

ern Province of the Roman Catholic Church.

The Provincial Assembly of the Church of the Province of Uganda and Ruanda-Urundi held its first meeting on the day after the Province's inauguration. The Assembly decided to send representatives to the New Delhi meeting of the World Council of Churches later in the year, and to apply for membership in the WCC.

SEMINARIES

How to Spend a Summer

For the second year in a row, Nashotah House, the Episcopal seminary in Nashotah, Wis., will offer a graduate summer school for clergy. The school will be held from July 31st until September 2d.

Four courses will be offered, both for graduate students seeking credit toward an advanced degree, and for clergymen who wish to enrich their ministry through continued education. The courses for 1961 will be "The Intertestamental Literature," "Studies in the History of the American Episcopal Church," "The Christian Person," and "Priest, Parish, and Community."

Editor's Note: We regret that erroneous information about these courses was published in the April 23d issue of THE LIVING CHURCH.

LAYMEN

Pulitzer Prize in Texas

Two Churchmen were in part responsible for the receipt by the Amarillo, Texas, *Globe-Times* of the Pulitzer prize for "disinterested and meritorious public service rendered by a US newspaper."

Thomas H. Thompson, editor of the paper and a columnist, is a member of St. Andrew's Church, Amarillo.

Churchman John S. Masterman, also a member of St. Andrew's Church, was the reporter who covered incidents related to exposure of "breakdown in law enforcement" and subsequent improvements.

The award is reported to be the first Pulitzer prize for public service given to a Texas newspaper.

NEVADA

A Test

"Offer to become a Communist with the reservation that you will give 1% of your income and none of your time for the spread of Communistic tenets," suggested Bishop Wright of Nevada to the district's convocation, pointing out the need of a better sense of mission for the Christian Church. As an alternate test, he suggested offering "to become a member of Islam with the reservation that you will pray only once a week." The bishop

asked, "Is there any immediacy in the fact that both Communism and Islam this year will win more converts than Christianity? This is being done, my brethren, by methods we have despised — by working, praying and giving."

The convocation of the missionary district of Nevada, meeting at St. Peter's Church, Carson City, Nev., on April 8th and 9th, solved the problem of adopting a budget by sending the proposed budget back to the committee on finance for further study. The committee will report to the executive council, and the final budget will be fixed and the costs apportioned by that body.

ELECTIONS. Standing committee: Rev. A. P. Daughters, Warren Hall, R. T. Ross. Deputies to General Convention: Rev. W. B. Williamson, J. P. Thatcher. Alternates to General Convention: Rev. T. H. Jarrett, W. R. Orr. Delegates to provincial synod: clerical, A. P. Daughters, J. T. Ledger, D. K. Wilson; lay, W. R. Orr, J. M. Wallace, Weld Arnold. Alternates to provincial synod: clerical, T. H. Jarrett, J. R. Nicholas, H. H. Parsons; lay, Francis Brown, Lee Tilman, Oliver Ferrari. Executive council: clerical, W. B. Williamson, T. H. Kerstetter, T. H. Jarrett; lay, G. J. Adams, Dale Miller, J. P. Thatcher.

ENGLAND

Asked to Continue

The Most Rev. Geoffrey Francis Fisher, retiring Archbishop of Canterbury, submitted his resignation from the presidency of the British Council of Churches, a position he has held since 1945.

The executive committee, however, has asked Dr. Fisher to continue in office until the Council holds its fall meeting.

The executive committee said that it would propose at a Council meeting that a representative committee be set up to consider filling the presidency. [RNS]

Revision

The 1961 edition of the book, *Getting Married*, which is published by the British Medical Association, includes an article by Bishop Mortimer of Exeter condemning pre-marital sex relations.

The 1959 edition of the book was withdrawn after Church leaders had denounced an article in it which bore the title, "Is Chastity Outmoded?," written by Dr. Eustace Chesser, who resigned from the medical association when the book was withdrawn. Dr. Winifred de Kok, who edited the 1959 book, also resigned.

In his article, Bishop Mortimer says that "there is a certain plausibility in the suggestion that sexual experience before marriage would be a good thing, but this advice is profoundly untrue."

He goes on to say, "If the sexual act is used to express trivial and passing emotion, or appears uninhibited and sophisticated, it becomes less effective as an expression of love. Chastity is an old-fashioned word, but it is not an old-fashioned idea." [RNS]

A Success Story



Phelps

Fr. Foland looks out over part of Hill-speak
The idea was financially impractical.

In some ways, the Episcopal Book Club is unique: It is the only book club in the world which serves, specifically, Churches of the Anglican Communion; its staff, according to the world's standards, is underpaid and overworked; it operates out of a barn on top of a mountain in the Arkansas Ozarks; and it was started on misappropriated funds.

Aware of the need and desire of laymen to know more about the Church, the Rev. H. L. Foland, then rector of All Saints' Parish, Nevada, Mo., proposed in 1946 the formation of such a club. He was told that the idea was financially impractical. The idea persisted and the need of a Church book club became more and more apparent. To get rid of the idea, or make it work, Fr. Foland took about \$250 of his own money accumulated from Christmas and birthday

**The flourishing business
on Grindstone Mountain
stands as proof that
Churchpeople want to know
more about the Church**

by Pennington Lane

gifts — all designated for clothes — solicited memberships from 80 people on the mailing list of the parish bulletin (then going to about 900 addresses), and got the Episcopal Book Club going. That was in 1953.

Today the EBC has 9,000 members and has distributed a total of 183,355 books. Despite the fact that its business is not to make money (in the sense of providing a profit for stockholders*), at the end of its fiscal year last August, the EBC had assets of \$75,000; its only liability was in the form of a thousand paid-in-advance accounts. Last year the EBC grossed \$100,000, and it is expected to increase that amount by \$25,000 during the current fiscal year.

Because the EBC was outgrowing its original quarters (a converted garage) and because it wanted to expand its service to the Church, a new location was needed. Since it appeared that nothing was available in or near Nevada and that the EBC would have to look elsewhere, it was decided to search for a site that was geographically, climatically, and financially suitable, if not desirable, and equipped with buildings which could easily be adapted to the club's current and future needs.

Such a spot was found in the Ozark Mountains, four miles south of the once-

famous spa, Eureka Springs, Ark. A ranch, formerly the plaything and summer residence of millionaires, consists of 1124½ acres of mountains, valleys, and pastures, two houses, an enormous and well-built barn (now converted to house the EBC offices), and other barns and buildings. The club named the place "Hill-speak" and took possession of it St. Mark's day, 1960. (The EBC has recently arranged to acquire 519 adjoining acres and so have all of Grindstone Mountain, the third highest mountain in the area.) It has been estimated that various owners have spent a total of \$225,000 improving the place; but during the last ten years the property somewhat deteriorated, and for five years it was occupied only by a caretaker.

Grindstone Mountain commands a mile-upon-mile view in all directions, and someday on the very top of it will be built a modest chapel and tower from the top of which tourists will be able to view the surrounding area from one of the highest points in all the Ozarks.

The book club paid \$50,000 for Hill-speak: \$22,500 in cash and the balance by a loan of \$27,500. The debt has been reduced by the \$4,000 sale of walnut timber, and it appears that the remainder of the debt, including the cost of the 519 acres, will be paid off in three years rather than the five as planned.

Although Eureka Springs has a population of only 1,500, various cultural, historic, and scenic attractions bring about 300,000 tourists and vacationers to the town annually. It has been estimated that three-fourths of the people now living in Eureka Springs have moved there because of the climate and other retirement advantages.

Most of the staff accompanied the EBC in its move to Eureka Springs, and what began as more or less a one-man operation now has a permanent staff of eight full-time employees and two volunteers.

Salaries for the past fiscal year amounted to only \$10,000, and ranged, on a monthly basis, from \$50 to \$200. Many staff members are at work by 8 a.m.,

*The EBC is incorporated in the state of Arkansas as a non-profit organization.

The author of this article is an employee of the Episcopal Book Club.

stay until 5:30 p.m. and later, and often return at night. Six of them live at Hillspeak. One of the volunteers came out from Pennsylvania to live in Eureka Springs and work for the EBC. Plans call for others to retire to Hillspeak and give their services to the EBC and related enterprises.

While the EBC's only purpose is to serve the Church, it does have to make money, not for the profit of individuals but to handle the club's ever-increasing business (larger purchases, more help, bad accounts, etc.), finish paying for Hillspeak, and sponsor other operations for the good of the Church. Because of its increasing membership and quantity buying, the EBC has been able to lower the general retail price of some books and to offer its selection to members at still lower prices. Books chosen by the EBC still average about \$2.50, the figure first advertised almost eight years ago.

"Books-of-the-season" are selected from manuscripts and galley proofs submitted by publishers in the U.S.A., Canada, and England. Although the EBC neither publishes nor manufactures books (most of those it sponsors being made in the east and shipped to Hillspeak by truck), it occasionally lends a hand in the various phases of a book's preparation.

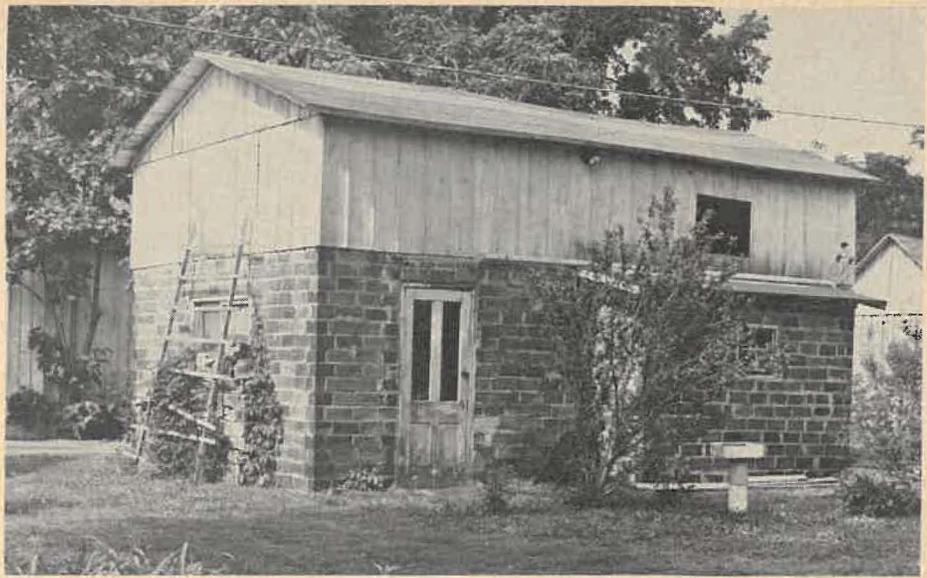
Books are selected because of their literary and doctrinal merits: "entirely interesting and positively sound . . . in strict accord with the faith and practice of the historic Church as set forth in the Book of Common Prayer." There is no permanent selection committee, but varying groups of qualified laymen and priests are periodically consulted before a "book-of-the-season" is chosen.

Selections are wrapped at Hillspeak and mailed from Eureka Springs on "the Ember Days at the Four Seasons." (Postage on a year's shipment amounts to more than \$6,000.) Members may return any selection for any reason within ten days, and about 1% of the club's membership avail themselves of the opportunity to do so. Bonus and dividend books are not offered because the profit is used to serve the Church.

To encourage the writing of new and better books for the Church, the EBC and Morehouse-Barlow sponsor a bi-annual non-fiction contest for the Anglican Writers Award of \$1,000, and, with Farrar, Straus and Cudahy, the EBC sponsors a fiction contest for a similar prize.

In 1958 the EBC published the first pocket directory of Episcopal churches in the U.S.A., and in 1960, with the collaboration of the Overseas Missionary Society, put out a guide to churches overseas. The EBC also publishes *The Anglican Digest*, a quarterly magazine which now goes without charge to about 80,000 addresses.

The book club began and continues its



The EBC began operation in a Nevada, Mo., rectory, but the building above soon was taken over for wrapping books. Later it was remodeled and used for the EBC offices. Below: In Nevada, Mo., "Books-of-the-Seasons" are wrapped for shipment. The operation is the same at Hillspeak.



work without the aid of grants or subsidies of any kind. It has paid its own way from the very beginning. During its almost eight years of operation, gifts to the club have amounted to less than \$1,500, including one gift of \$500. Its success may be attributed to many things: the co-operation of parish priests who have recommended the EBC to their people; devoted Churchmen who are willing to work long hours for little more than expenses; the careful management of expenses (practically all office equipment is second-hand); the consistently high quality of its selections; loyalty to the Church's formularies — all of these are important factors, but most of all is success attributable to the existence of laymen who want to know more about the Church.

In acquiring Hillspeak, the EBC was concerned not so much with current needs, but with the desire and determination to be of real and extensive service to the Church. When funds and personnel permit, the EBC plans to organize a society commonly to be known as SPEAK — the Society for Promoting and Encouraging

the Arts and Knowledge [of the Church], and through it, as the parent organization, to pursue at Hillspeak the various projects which together have become known as "Operation Unlimited."

There are included in this operation a "college of writers" for the promotion of good writing for the Church; an Anglican book depot for the distribution of second-hand books; a "college of priests" to provide refresher courses in matters pertaining to the liturgical life, and to the function and practice of the priesthood; living and working accommodations for expectant unwed mothers and the possible adoption of their children by Churchpeople; the revival, writing, and production of religious drama; a museum of ecclesiastical arts and crafts and a summer colony of artists and craftsmen interested in the creation of non-liturgical religious objects; a superb and carefully managed retreat center; accommodations for the retired and the use of their time and talents — all projects of genuine service to the Church, all speaking to the opportunity of the times, and all unlimited.

RSV, NEB, Or Both?

Using the Revised Standard Version as a measuring stick,

the author assesses the new Bible translation

by the Rev. Francis C. Lightbourn, S.T.M.

What about the New English Bible? The New Testament installment of this great undertaking has been on the market for exactly two months [L.C., March 26th]. It has been listed among the best sellers (non-fiction), though how far it has been read is another matter. What can be said of this new version? How does it rate, both for smooth and intelligible reading in English and as a faithful rendering of the original Greek?

Of all versions in the English language, the King James and the Revised Standard are the obvious ones to use in any comparison with the New English Bible. The King James Version needs no defence. Its most ardent admirers, however, would admit the need of more modern versions for study purposes at least. This leaves the Revised Standard Version as the obvious measuring stick.

As to literary quality, I am convinced that the makers of the NEB have done a superb job. (Be it remembered, however, that they had at their disposal, and availed themselves of the services of, a panel of literary advisers — a resource with which the producers of the RSV were not provided.)

Any number of examples could be given of the smoothly flowing style of the NEB, its direct and forceful English, as it recaptures the idiom of today, in the unadorned dignity of the diction of this version.

As an illustration of the NEB's simple directness, I give, in successive order, Revelation 13:18 in the KJV, the RSV, and the NEB:

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."¹

"This calls for wisdom: let him who has understanding reckon the number of the beast, for it is a human number, its number is six hundred and sixty-six."

"(Here is the key; and anyone who has intelligence may work out the number of the beast. The number represents a man's name, and the numerical value of its letters is six hundred and sixty six.)"

Neither "name," nor "value," nor "letters" has any equivalent in the Greek of this passage; nor does "key" really translate *sophia*, which is rather "wisdom," as KJV and RSV have it. But I submit that the NEB rendering speaks to the man or woman of today (an age which delights in crossword puzzles, etc.) in a way that the others do not.

Along with its simplicity and directness, I found in the NEB passages of unexpected charm and beauty. There is a haunting quality about its version of the Magnificat [see p. 6 of this issue], although I shall go on using the Prayer Book version (which differs a little from the KJV) in my reading of Daily Evening Prayer. The Prologue of St. John's Gospel in this new version is another example of unaffected grandeur.

Here is a passage (Ephesians 4:7ff) which is surely more intelligible, at least, in this version than in either the KJV or RSV:

"But each of us has been given his gift, his due portion of Christ's bounty. Therefore Scripture says:

'He ascended into the heights
With captives in his train;
He gave gifts to men.'

"Now, the word 'ascended' implies that he also descended to the lowest level, down to the very earth.² He who descended is no other than he who ascended far above all heavens, so that he might fill the universe. And these were his gifts: some to be apos-

ties, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, to the building up of the body of Christ. So shall we all at last attain to the unity inherent in our faith and our knowledge of the Son of God — to mature manhood, measured by nothing less than the full stature of Christ. We are no longer to be children, tossed by the waves and whirled about by every fresh gust of teaching, dupes of crafty rogues and their deceitful schemes. . . ."

Of the many single verses, sentences, and phrases that might be cited to give something of the flavor of this new version, here are some that struck me:

"'Are not sparrows two a penny?'" (Matthew 10:29); "'You are Peter, the Rock; and on this rock I will build my church'" (Matthew 16:18); "'You strain off a midge, yet gulp down a camel!'" (Matthew 23:24); "'the devil departed, biding his time'" (Luke 4:13); "'Sir, I want my sight back'" (Luke 18:41); "'This is more than we can stomach'" (John 6:60); "'We must not tear this; let us toss for it'" (John 19:24); "'Shoot the net to starboard, and you will make a catch'" (John 21:6); "'Look,' he [Stephen] said, 'there is a rift in the sky'" (Acts 7:56); "'they got wind of it'" (Acts 14:6); "'Down with him! A scoundrel like that is better dead!'" (Acts 22:22); "'How gladly you bear with fools, being yourselves so wise!'" (II Corinthians 11:19); "'shook hands upon it'" (Galatians 2:9); "'Greetings to you from our dear friend Luke, the doctor'" (Colossians 4:14); "'the books, above all my notebooks'" (II Timothy 4:13); "'the ABC of God's oracles'" (Hebrews 5:12).

Some passages have a very modern ring indeed. Thus, in the synagogue at Nazareth, Jesus "stood up to read the lesson" (Luke 4:16); regarding the "boldness of Peter and John," the Jewish authorities "noted that they were untrained laymen" (Acts 4:13); KJV's "that way" (Acts 19:23, where RSV has "the Way") becomes in the NEB "the Christian movement," and Demetrius the silversmith reminds his fellow workers that "'our high standard of living depends on this industry'" (Acts 19:25).

In the matter of money, weights, measures, and the like, this version goes all out — or nearly so — in the direction of current idiom. Thus it is "very early on the Sunday morning" that the women come to Jesus' tomb (Mark 16:2); the darkness at the Crucifixion "lasted until three in the afternoon" (Luke 23:44); "each [water-jar] held from twenty to

¹Usual interpretation: Neron Caesar (so spelled in Greek), when transliterated into Hebrew, adds up to 666.

²The margin of the new version gives the alternative rendering: "descended to the regions beneath the earth."

thirty gallons" (John 2:6); "Twenty pounds [British currency] would not buy enough bread" (John 6:7); and Paul will "remain at Ephesus until Whitsuntide" (I Corinthians 16:8).

Granted that the NEB reads smoothly and intelligibly, how does it rate as a faithful and accurate rendition of the underlying Greek? This is a question that can be answered definitively only after the combined evaluations of scholars have had a chance, as it were, to percolate. In the meantime, however, I would like to make the following points:

(1) The producers of this version represent the cream of British New Testament scholarship. This does not mean that they are infallible — they would be the last to make such a claim — but it does mean that they are familiar with the issues involved; they know the various proposed interpretations of this or that passage, many of these being still debatable points among top-ranking exegetes.

(2) We may safely assume that on the whole the NEB represents a more accurate translation than the KJV.

(3) I would hazard the guess, also, that it is at least as accurate, on the whole, as the RSV, and very probably more so. (It must be remembered, however, that the NEB is a brand new translation, whereas the makers of the RSV, in accordance with the terms of their commission, worked largely from the KJV.)

I did note, as I read the NEB, many passages which seemed to represent a real attempt — and I would say a successful one — to bring out in English the force of the Greek tenses, particularly the aorist in contrast with present and imperfect. (In Greek the aorist denotes "punctiliar" action, "pin-pointing" the verb, whether in the present or past; while the present and imperfect tenses denote "linear" — i.e., continuous or repeated — action, in present and past time, respectively.)

Without claiming to have noted every instance (a prodigious undertaking), I would say that in tense discrimination the makers of the NEB have done a superb, and, at times, a brilliant job. Some examples.

"The dogs used to come and lick his sores" (Luke 16:21; imperfect); "they fell silent" (Luke 20:26; aorist); "His days were given to teaching in the temple; and then he would leave the city and spend the night on the hill called Olivet" (Luke 21:37; imperfects); "The father noted that this was the exact time when Jesus had said to him, 'Your son will live,' and he and all his household became believers" (John 4:53, where "noted" cleverly brings out the aorist of *ginosko*, "know," and "became believers" brings out the aorist of *pisteuo*, "believe"); "If you forgive any man's sins, they stand forgiven; if you pronounce them unforgiven, unforgiven they remain" (John 20:23, where "stand forgiven" and "unforgiven they remain" render perfect tenses in the Greek).

It will be obvious by now, if it has not

been so all along, that the NEB represents a definitely free translation. The revisers insert words not in the Greek, omit words in the Greek, and transpose the order of words, phrases, etc. But, as Dr. Dodd, chairman of the New Testament section, is reported to have said (though I cannot now place the reference), a free translation may well be the most faithful translation. I believe that this is so. If there is a particular "pin-point" force in the aorist tense in Greek, then "became believers" (as in John 4:53 cited above) is the only way to bring this out in English — even though it involves two words where the Greek uses only one.

An example, in another direction, of the freedom (in large measure justifiable, I think) of which the translators have availed themselves is their treatment of the word *parthenos*, "virgin." In Matthew 1:23 this



remains "virgin," as also in I Corinthians 7:28 and II Corinthians 11:2. It becomes "girls" in Matthew 25:1,7 (Parable of the Ten "Virgins"), and in Luke 1:27, where Mary is described as "a girl betrothed to a man named Joseph." In Acts 21:9 the word is rendered "unmarried" ("four unmarried daughters"). In I Corinthians 7:25 the literal "concerning virgins" (so KJV) is scrapped wholesale and the discussion introduced by "On the question of celibacy," while later in the same chapter the same word is rendered "celibate woman" (v. 34), "partner in celibacy" (v. 36), "partner" (vv. 37, 38).³ Finally, in Revelation 14:4, "for they are virgins" becomes "for they have kept themselves chaste."

The NEB is a free translation, and, because it is free, it speaks directly and clearly to the man of today. Such a person, who wants Holy Scripture straight — the end product as it relates to him, shorn of all exegetical beating about the bush — will find it in this version to a degree unparalleled elsewhere.

By the same token, however, the student (and I have in mind the person who does not know Greek), while he will benefit very decidedly in certain respects from the NEB, will be somewhat misled in other respects. Students who have facility in Greek can and should, of course, consult the original; but those without Greek who would like to study as far as they can will need to supplement this version by another. For obvious reasons this will commonly be the RSV, which does have the merit of closer adherence to the original.

³The rendering "partner (in celibacy)" is in accord with the view that Paul is here talking about a custom that did prevail in the early Church, when an unmarried couple would live together with the idea of preserving their chastity. Another interpretation is given in the NEB margin.

Could a harmony of the Gospels be constructed from the NEB text? Presumably it could, but (other things being equal) it would not be as good a one as that which was made a few years ago from the text of the RSV.⁴ To illustrate: instead of "... hear of wars and rumors of wars" (KJV and RSV rendering of same five Greek words in Matthew 24:6 and Mark 13:7), NEB has "... hear the noise of battle near at hand and the news of battles far away." As a translation this is a stroke of genius, and the revisers do it exactly the same way both in Matthew and in Mark.⁵ But, whereas the Greek says this in five words (the same five in both places), it takes 13 (not counting two repetitions of the definite article) in the NEB to do it; and it gives the (false) impression that Matthew and Mark have at this point eight more words in common than they actually have.

Something should be said about the text underlying the NEB. It would appear that, basically, the revisers worked from the Westcott-Hort text (1881) — in the direction of which the RSV made a "cautious advance"⁶ — but that in many instances they deviated from this. Their own words from the Introduction are worth quoting:

"There is not at the present time any critical text which would command the same degree of general acceptance as the Revisers' [i.e., English 1881] text did in its day. Nor has the time come, in the judgment of competent scholars, to construct such a text, since new material comes constantly to light, and the debate continues. The present translators therefore could do no other than consider variant readings on their merits, and, having weighed the evidence for themselves, select for translation in each passage the reading which to the best of their judgment seemed most likely to represent what the author wrote" (p. vii).

Two such readings which they decided to admit are "*Jesus Bar-Abbas*" (instead of just "Barabbas") in Matthew 27:16, 17 and "Son of God" in Mark 1:1.

It will be a happy circumstance if both the RSV and the NEB, emanating from opposite sides of the Atlantic and representing the cream of English-speaking scholarship, should turn out (as I believe they in fact are) to be mutually supplementary.

⁴*Gospel Parallels*. Edited by Burton H. Throckmorton, Jr. Thomas Nelson & Sons, 1957. \$3.

⁵Literally, the Greek reads: "... hear wars and rumors of wars." That is what people actually do — hear the sound of fighting if it is close enough, otherwise hear the "rumor" (report) of it. By injecting "of" before the first "wars," KJV gums up the works: to "hear of wars" is the same as to "hear rumors of wars"; and if the reader (as he is prone to do) mentally carries over the first "of" to "rumors of wars" ("hear of rumors of wars"), the confusion is worse confounded. NEB gets over the difficulty neatly, and with a bit of alliteration ("noise ... near ... news") thrown in for good measure.

⁶Allen P. Wikgren, "A Critique of the Revised Standard Version of the New Testament," in *The Study of the Bible Today and Tomorrow*, ed. by Harold R. Willoughby, p. 387.

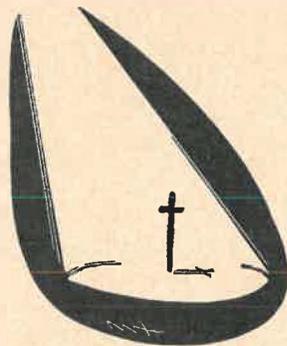
EDITORIALS

The Church in Cuba

Events in Cuba have moved, in the past few weeks, with incredible rapidity, and there is little telling what the situation will have become by the time this is read. Bishop Blankingship has left Cuba [page 9] and the only citizen of the United States remaining in the Cuban Church, according to the Overseas Department, is Miss Eleanor Clancy, and she is expected to return to the US before long.

The House of Bishops, when it meets in September in Detroit, will be faced with the matter of electing a bishop for Cuba. It is devoutly to be hoped that the bishops will elect a Cuban national to the post. Beyond this, it may be that the consecration of that bishop should be a strictly Latin American affair, with the consecrating bishops those of Mexico and Brazil. Reasons of practicality may dictate that this be done, since the entrance of bishops from the United States into Cuba, or the travel of a Cuban to the United States might pose insoluble difficulties.

But we would hope that more reasons than those of expediency would suggest such a Latin American consecration. Here, surely, is a situation in which the tenor of the Gray report and the suggestions of the Rev. Dr. H. Boone Porter in his recent articles in *THE LIVING CHURCH* [L.C., January 29th and April 23d] can be put into immediate action. In the missionary district of Cuba there now exists what is actually an indigenous Anglican Church. A Latin American consecration of a Latin American bishop for that district could serve to point up to the world that it is the Gospel we export to foreign soils, not the American way of life, that the missionary enterprise of the American Episcopal Church is not meant to be a form of ecclesiastical colonialism. Where we have indigenous leadership, unless there are



serious reasons to do otherwise, we ought to do all that we can to make clear the dignity and completeness of that leadership.

Precedents have been set before by actions that were initially dictated by practical considerations. The consecration of a Latin American bishop by Latin American bishops might well set a pattern for similar action in overseas missionary areas even when political circumstances exert no pressure toward it.

While it is perhaps possible that the absence of bishops from the US in a consecration of a Cuban

bishop could be construed as a withdrawal of support by the Church in the United States, we do not think either Cuban Churchmen or others would so construe it. It might rather be the source of relief from an embarrassment to the Cuban Church, under the prevailing circumstances, and certainly it would witness to our confidence in the Church in the Latin American countries.

Religious Life Sunday

It is fitting that this Spring Book Number should appear on the Sunday after Ascension, designated by the Religious Orders as Religious Life Sunday. The earliest books were produced in the monasteries, and monastics were, during the Dark Ages, the preservers and guardians of learning. But for the basic and essential work of religious, see last week's article, "Why the Nun-Power Shortage?" in *THE LIVING CHURCH*.

God, Man, and Space

As this issue of *THE LIVING CHURCH* goes to press, the first American astronaut has completed a space flight. On the Church's calendar this is the issue of the first Sunday after the Ascension. The Ascension of Christ, of course, had nothing to do with the exploration of outer space, and it is not "the bright immensities" but the Throne of God that has received the Risen Lord.

The conquest of space will no doubt someday come, but the conquest of the human heart — a much more difficult matter — has already been achieved, and man (the Man who is also God) already has reached the ultimate height.

The man who may someday ride a rocket between the stars will still be essentially earthbound, not only in the carbon atoms of his physical being, but in the passions and instincts he will carry with him, even to the remotest planets. But the man who is in Christ has been liberated from the earth of his origin even though the treasure he has received must still be contained in an earthen vessel and it is on earth that he must begin to use his freedom.

It is man — earthly man — who now sits at the right hand of God who made the galaxies. It is man who has, in Christ, stepped outside time and space, and in so doing inhabits all time and all space.

"Do flaming suns his footsteps trace
Through corridors sublime,
The Lord of interstellar space
And conqueror of time?
The heav'n that hides him from our sight
Knows neither near nor far:
An altar candle sheds its light
As surely as a star;
And where his loving people meet
To share the gift divine,
There stands he with unhurrying feet;
There heav'nly splendors shine."

Howard Chandler Robbins, *The Hymnal 1940*

Is He a Saint?

by the Rev. Malcolm Boyd

I don't want a saint, but what if God wants it?" exclaims Msgr. Blaise Meredith, sent by the Vatican to a small village in southern Italy to serve as the prosecutor or "devil's advocate" in studying a candidate for beatification.

Msgr. Meredith (played by the distinguished actor Leo Genn in the new Broadway play *The Devil's Advocate*) is dying of cancer. He must work quickly if he is to complete his task of deciding whether Giacomo Nerone (portrayed in flashback scenes by Edward Mulhare) may be called a saint. While he finds out much about the life of Giacomo Nerone, Msgr. Meredith discovers still more about his own life and, indeed, about life itself. Eugenio Cardinal Marotta (Boris Tumarin), who sends him on his mission to the village of Gemello Minore in Calabria, quite honestly tells Msgr. Meredith: "There is no passion in your life. You've asked nothing and you've given nothing. . . . You have lost touch with the people who keep us in touch with God."

The Cardinal is a very wise man in the ways of the Church and the world. "There are too many saints and not enough sanctity," he observes, pointing out quite candidly that "I know nothing about saints, I only know men." It is the liberal-minded, humble Bishop of Valenta (Eduardo Ciannelli) who makes the observation: "Saints are usually controversial people."

In the village of Gemello Minore, Msgr. Meredith meets the persons who most intimately knew Giacomo Nerone. One is Nina Sanduzzi (Tresa Hughes), who was his mistress and bore his son, Paolo. "When you are lonely — and it is cold — you can forget about sin," she tells the devil's advocate. Then she asks him: "Have you never been in love, monsignor?" "Never, I'm afraid," he replies.

He meets the Jewish doctor, Aldo Meyer (Sam Levene), who was a close friend of Giacomo, and the Contessa (Olive Deering) who, on the night before his death, refused to promise Giacomo that she would care for Nina and the baby Paolo unless Giacomo spent that night with her.

Giacomo, as the priest finds when he commences to unravel the story in detective book fashion, had come to the village during the time of German occupation in World War II. He had been a British Army deserter. He lived with Nina and loved her, became the dynamic source of strength for the whole village



Friedman-Abeles

From left: Eduardo Ciannelli and Leo Genn in scene from *The Devil's Advocate*
"Saints are usually controversial people."

in its terrible struggle for survival, reputedly performed miracles and, fearlessly resisting the Communist leader who demanded his allegiance or his departure from the village, was executed.

By means of a stage technique, the audience sees Msgr. Meredith sitting on the sideline of scenes which are flashbacks in which Giacomo Nerone appears. "With God everything is important — and nothing is important unless you give yourself as reparation," he had told Nina. "Faith is a comfort and a burden. Faith is a gift of God, a comfort and a burden." Giacomo, kneeling in Nina's house after she had gone to bed, had cried to God: "I'm lost. . . . If You are there, tell me who I am, where I am going. . . . Make me what you will, a wonder or a mockery!"

We see, in flashback technique, the scene of Giacomo's confrontation by the Communist leader. They argue and the Communist suddenly says, "The work will go on. I'm not important." Immediately Giacomo replies: "That's the difference. I am important. I was, I am, I shall be."

A sub-plot in the play concerns the fate of young Paolo. The nymphomaniac Contessa and a homosexual painter, Nicholas Black (Michael Kane), engage in a skirmish over his fate which is only re-

solved by Msgr. Meredith, who, on his deathbed, says: "I wanted to help but I failed." Yet he also says before his death: "Here for the first time I have found myself as a priest and as a man."

The play is not, in the relation of its intentions and final form, an extremely good one. It has many flaws. But it gives us some great lines and some great insights. Its performances are all excellent and, in what it has tried to accomplish, it is head and shoulders above the plays this season which have attempted much less. *The Devil's Advocate* is surely one of the two or three most interesting plays of this Broadway season for Christian theatergoers. Based on the Morris L. West novel, *The Devil's Advocate* is written, directed and produced by Dore Schary and is being presented at the Billy Rose Theatre in New York City.

Is Giacomo Nerone a saint? The question is left unresolved. There will have to be more devil's advocates and more time, much more time: The Church moves slowly in matters of this kind. Perhaps the most that can be said is, indeed, expressed about Giacomo Nerone in these lines from the play: "First they loved him. Then, when he stood in the way of what they wanted, they hated him. Then, when he was dead, they could love him."

BOOKS

Continued from page 7

try has "commercialized a whole morality of hypocritical conformity." What can films do to make Christian life more profound, more fruitful? "They can bring home to the viewer a sense of his own combined majesty and frailty; and they can broaden the horizons of his natural charity so that the widened love can be transmuted into a supernatural charity."

The book is a Roman Catholic statement. One awaits with considerable hope an ecumenical Christian collaboration on the subject. MALCOLM BOYD

Food for Rethinking

UNDER ORDERS. The Churches and Public Affairs. By **Roswell P. Barnes.** Doubleday. Pp. 138. \$2.95.

This book is to be highly recommended, especially to two groups of people: (1) those who think that the Church should keep out of public affairs, and (2) those who think that the Church ought to do far more than it does in these matters. Neither group will find Roswell P. Barnes' *Under Orders* very comforting. But both will learn much about what the Anglican and Protestant Churches are actually doing in such matters, and will be given food for rethinking and perhaps changing their opinions.

Although Dr. Barnes is careful to indicate that he is writing as an individual, and not in any official capacity, he is well qualified to deal authoritatively and knowledgeably with his subject. A Presbyterian minister, formerly associate general secretary of the National Council of Churches and now executive secretary in this country of the World Council of Churches, he has first-hand knowledge of the activities of these two co-operative ecumenical agencies, especially during and since World War II.

Dr. Barnes derives his title from his conviction that,

"According to the Church's understanding of its own nature and mission, it must be involved in public affairs because it must stand for God's work in the world through Christ. It must proclaim to men that He rules, that He loves men and desires men to love Him and to be obedient to Him, that those who love Him must love others whom He loves and for whom Christ died, and that therefore their relation to Him cannot be separated from their relations to their neighbors in public affairs" (p. 25).

Since the Church is the means whereby Christians are guided in their relations to one another and to the world, it follows that no aspect of the life of society is beyond the concern of the Church. And since the Church as we know it today is divided, perhaps the best way in which it can make its impact felt upon the world is through such co-operative agencies as

REVIEWERS

The Rev. **William H. Baar** (p. 6) is rector of St. Elisabeth's Church, Glencoe, Ill., in the diocese of Chicago. Formerly the Episcopal Church's representative at the University of Chicago, he holds the Ph.D. degree from Yale University.

The Rev. **Malcolm Boyd** (pp. 7 and 19) is chaplain of St. Paul's House, Colorado State University, Fort Collins, Colo. Fr. Boyd recently resigned [L.C., April 23].

Dr. **Dora Chaplin** (p. 6) has for many years been an authority on religious education in the Episcopal Church. A recognized author in this field, she teaches pastoral theology at the General Theological Seminary, New York, N. Y.

The Rev. **Reginald H. Fuller** (p. 21) is professor of New Testament at Seabury-Western Theological Seminary, Evanston, Ill. After the New Testament, his next "hobby" is the Prayer Book.

The Rev. **Victor Hoag**, of Maitland, Fla. (p. 24), has, for many years as the writer of "Talks with Teachers," been THE LIVING CHURCH's own authority on religious education.

The Very Rev. **Sherman Johnson** (p. 21) is dean and New Testament professor at the Church Divinity School of the Pacific, Berkeley, Calif. His own commentary on St. Mark's Gospel will be reviewed by the Rev. Reginald H. Fuller (see above) in an early issue.

The Rev. **Judson S. Leeman**, M.D. (p. 23) was graduated from General Theological Seminary in 1935. Later he took up medicine, specializing in psychiatry, which he now practices in Philadelphia.

The Rev. **Francis C. Lightbourn**

(pp. 16 and 27) is literary editor of THE LIVING CHURCH.

Donald A. Lowrie (p. 7), of New York City, is a writer on topics relating to Eastern Orthodoxy. His *St. Sergius in Paris* is published by Macmillan (1954).

The Rev. **E. L. Mascal**, of Christ Church, Oxford, England (p. 23), is a recognized Anglo-Catholic theologian and author.

The Rev. **Jules Moreau** is associate professor of Church history and librarian at Seabury-Western Theological Seminary. He is the author of *Language and Religious Language* (1960). See page 26.

Clifford P. Morehouse (p. 20) is vice president of Morehouse-Barlow Co., a former editor of THE LIVING CHURCH, and one of the Episcopal Church's leading laymen.

The Rev. **Benjamin Priest** (p. 22) is on the staff of Trinity Parish, New York City, where he specializes in pastoral counseling.

The Rev. **Nelson Rightmyer** (p. 24) is rector of St. John's Church, Glyndon, Md. He holds the degree of Ed.D., and taught at Philadelphia Divinity School.

The Rev. **J. H. W. Rhys** is associate professor of New Testament at the School of Theology of the University of the South, Sewanee, Tenn. See page 22.

The Rev. **Francis E. Williams** (p. 21) is chaplain at Abbie Loveland Tuller School, Tucson, Ariz. He is a former Fulbright scholar, and recently earned the D.D. degree from Oxford University.

The Rev. **Joseph Wittkofski** (p. 25) is rector of St. Mary's Church, Charleroi, Pa. He is a frequent contributor to THE LIVING CHURCH.

the National and World Councils of Churches.

The author is at his best when he passes from the theoretical to the practical, and gives a picture of some of the specific ways in which this influence has been brought to bear upon nations and society in recent years. His accounts of the way in which Christian relationships were re-established, immediately following the war, between this country and Germany and Japan, and later with the Christians of Soviet Russia, are particularly interesting and significant. His discussion of the influence of the Churches in shaping the United Nations and in dealing with the issues of the Cold War will be eye-openers to many. So, too, are the sections dealing with race relationships, economic and political life, morality and ethical standards, and social welfare.

Because of the frequent and ill-in-

formed charge that the National and World Councils of Churches are "soft" on Communism, it may be worth-while to quote a paragraph on this subject. Dr. Barnes writes:

"The Churches should have their own case against Communism and their own policy and strategy for dealing with it, even though there are many points at which they may appropriately support government policies. Communism is a philosophy as well as a social, political, and economic program. As a philosophy, it is antithetical to Christianity. As a program, it is hostile to the Church and its influence. Therefore, the Churches should not be content merely to endorse government programs and to add their sanction to popular opinion" (p. 124).

There are perhaps legitimate grounds for objecting to the frequency with which the National Council of Churches makes long and wordy "pronouncements" on a wide variety of subjects, ranging from

gambling to nuclear defense, and then sets them forth as representative of the thinking of the 34,000,000 Christians who make up the membership of the affiliated Churches, including our own. Possibly it would be better to acknowledge that these are attempts to formulate and guide Christian opinion, rather than codifications of considered and official actions. But Dr. Barnes makes out a good case for the value of such documents:

"A statement not only serves as the Church's witness; it also enables individual Christians to articulate their conviction. The Church cannot wait until it is perfect before bearing testimony to what it believes to be God's will for the Church and the world, any more than the individual can wait to be an evangelist until he himself is completely obedient" (pp. 52-53).

Nevertheless, it is worth remembering that no such statement commits either our own Church or any other member Church.

CLIFFORD P. MOREHOUSE

Plain Sense

A COMMENTARY ON THE GOSPEL ACCORDING TO ST. MATTHEW. By **Floyd V. Filson**, Th.D., Dean, and Professor of New Testament Literature and History, McCormick Theological Seminary, Chicago. Harpers, Pp. vi, 314. \$5. (Harper's New Testament Commentaries; General Editor: Henry Chadwick.)

A *Commentary on the Gospel According to St. Matthew*, by Floyd V. Filson, is a model of the technique needed in writing a Bible commentary for the use of the average clergyman, and it is a pleasure to recommend it. Its comments present the plain sense of the Gospel in a straightforward manner, using paraphrase when this is the best way of making the meaning clear. It includes just enough background information to illuminate obscure points, without bogging the reader down in details. References to non-Biblical literature — which the clergy may or may not have in their libraries — are kept to a minimum. The obvious application of teachings and parables is regularly mentioned, with little waste of words. The book contains few unexplained technical terms, and will be easily usable by the sincere layman; it can be understood without a knowledge of Greek.

The author has produced a commentary which is conservative without sacrifice of intellectual integrity. He is not afraid to adopt critical positions which the faithful Bible student will see as good common sense, though more radical scholarship would reject them. Matthew 28:15 is taken as good indirect evidence for the Empty Tomb; the Resurrection is in turn presented as the only adequate explanation for the rise of the Church. Now and then the commentator does

have a timid moment. He seems overly tender toward the position which rejects the Virgin Birth, and reserves judgment with regard to the feeding of the 5,000. But such moments are rare.

Because of the author's devout Protestantism, some of the negative aspect of the Protestant faith naturally makes itself felt in the book. The reviewer found himself annoyed, now and then, by the tone of some references to ceremonial and law, and other Anglo-Catholics will probably feel the same way. But it is only the tone of these references which irritates; there is nothing unfair in their content.

However, the Episcopal reader will need to be cautioned about a few points. In explaining Matthew 18:15-20, Dr. Filson seems to say that the Gentile Church was "hierarchical," whereas the Jewish Church was not. If this means that the Jewish Church had no organization, Galatians and Acts will hardly bear the position out. Again, we are told that Jesus disapproved of something which is called in one place "fasting by rule," and in another, "mechanical fasting." This seems exaggerated. Surely Jesus and His followers kept the Day of Atonement normally; we would be sure to hear of it if they had not. Our Lord apparently abolished the Monday and Thursday fasts for His disciples, but His reasons for so doing have nothing to do, positively or negatively, with any concept of ecclesiastical discipline.

Most important, Dr. Filson assumes without discussion that Jesus' Eucharistic Words are purely symbolic in their intent. This is to be expected; but the reader should not therefore be led to think that only this position is intellectually respectable.

These *caveats* are in no way intended to detract from the value of an excellent book.

FRANCIS E. WILLIAMS

No More Tinkering

THE REFORM OF LITURGICAL WORSHIP. Perspectives and Prospects. By **Massey Hamilton Shepherd**, Jr. New York: Oxford University Press. Pp. viii, 118. \$3. (The Bohlen Lectures 1959.)

These Bohlen Lectures were delivered at the Church of the Holy Trinity, Philadelphia, in 1959. The reader will certainly enjoy the first part, which retells the familiar story of Prayer Book revision from Ritualism through Muhlenberg and Huntington to 1928, for it is enlivened not only by the author's expert and penetrating judgments but also by the "oral tradition" he himself received from the late Bishop Parsons, retired of California, and through Bishop Parsons from Huntington himself.

But the important part of *The Reform of Liturgical Worship* is the last two

chapters. Here Dr. Shepherd assesses present prospects of revision and makes far-reaching suggestions for the future. He agrees that the proposals of 1953 were largely a failure. There must be no more tinkering with Cranmer. Instead, we must go back and ask what obedience to our Lord's command, "Do this," really means. And we must ask that question not only with scholars and revisers of other parts of the Anglican Communion, but, even more important, with our fellow Christians in this country with whom we are seeking eventual re-union — the Methodists, Presbyterians, and Lutherans, all of whom are engaged currently in liturgical revision.

No doubt many will dismiss this as "Pikery." But the challenge of Muhlenberg and Huntington is even more pertinent today. Do we want the Episcopal Church to become a sect? Or do we seek as a Church to fulfill our mission relevantly and obediently in the modern world?

REGINALD H. FULLER

On Paul's Own Terms

COMMENTARY ON GALATIANS. By **Ragnar Bring**. Translated by **Eric Wahlstrom**. Muhlenberg Press. Pp. viii, 296. \$4.50.

This is a theological commentary; its concern is not primarily with grammatical analysis, the historical and biographical issues of St. Paul's life in relation to the early Church, or the place of his thought in the history of religion. It is an attempt to explain the theological thinking of the epistle in the light of the Apostle's other letters.

Such a commentator sees St. Paul's thought as a unity, and thereby runs the danger of minimizing possible unevenness and contradictions in it, and one does not get much impression that the Apostle's theology grew and developed as time went on. At the same time, Bring's judgments are sound and moderate. We have here a summary of points generally agreed on by the most reliable commentators.

Though the book is long, and at times unnecessarily labored, it will serve as a good introduction to Pauline thought, for much use is made of the other letters. There is no tendency to bring in the ideas of Bultmann or other modern theologians; St. Paul is left to speak for himself on his own terms.

Bring is a professor in the University of Lund. As might be expected, he belongs to Nygren's school of thought and shares his idea that the two ages concept is basic to St. Paul's theology. The fundamental thesis of the commentary is that the Apostle is zealous for the Law, rightly understood, for the Law points to the new way of righteousness and therefore condemns the legalistic way of obtaining righteousness. At the same time, St. Paul

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upholds the moral demands of the Law. There is no antinomianism in the Apostle; when Romans 10:4 says that Christ is the "end" of the Law, "end" means "purpose" or "goal." In interpreting Galatians 2:14, Bring essentially adopts the position taken by Colwell many years ago: Peter had received his Christian life in the Gentile way, that is, by faith.

Bring has to deal incidentally with a number of historical matters. He rejects the Tuebingen idea that the Jerusalem Church was radically opposed to St. Paul. The Judaizers may have been over-con-verted Gentiles from Galatia. Bring tends to equate the visit of Galatians 2 with that of Acts 15, neglecting the possibility that both Acts 11:27-30 and chapter 15 may refer to the same visit. He thinks that the people addressed in the letter were probably North Galatians.

The translation, by Prof. Eric Wahlstrom of Augustana Theological Seminary, is clear and idiomatic. Greek words are transliterated.

SHERMAN E. JOHNSON

Not on a Deeper Level

RELEASE FROM GUILT AND FEAR. By Gordon Powell. Hawthorn Books. Pp. 159. \$2.95.

Release from Guilt and Fear, accord-
ing to the blurb on its jacket, "may well be the most important book you have ever read." That it will not. On the contrary, it may well do damage to a considerable number of people whose need for help is real, but whose desire for an easy way out may lead them to this latest contribution to the "positive think-
ing" heresy.

There will be people who will testify that this book has helped them. And, so long as their difficulties are on a superfi-
cial level, their testimony may be true. But the book purports to be able to help people on a deeper level and this is where its oversimplification goes astray.

Among several points that might be considered, three will suffice.

First of all, the book speaks of the necessity for facing up to sin if anything is to be done about guilt. Nobody will quarrel with this if the guilt is really the result of sin — actual sin. But there is

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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 Com-
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May

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15. Grahamstown, South Africa
16. Gujana, South America
17. Guildford, England
18. Haiti
19. Harrisburg, U.S.A.
20. Hereford, England

such a thing as pathological guilt that is not necessarily the result of actual sin at all. To attempt to deal with it according to the rules laid down in the book would be more likely to increase the guilt feel-
ings than to offer release from them. The reason is that —

Second, the book speaks of suppressed material that causes guilt, but never of repressed material that may cause a great deal more. It may be possible to dredge up suppressed material by a conscious effort, because suppression is a conscious activity in the first place. It is not possible to dredge up repressed material by a conscious effort, because repression is an unconscious mechanism of which the person is totally unaware. The sufferer's unsuccessful search for the real basis of his guilt only creates more guilt, and anxiety along with it, because of his very failure — particularly if he takes seri-
ously a book that implies he ought to be able to do it. He can ordinarily do it only with the help of a competent psy-
chotherapist.

Third, and in a somewhat different vein, while the book exhorts us to submit our will to God's, and to find our proper places in the working out of His purpose, it seems to be not so much for His sake as for ours. It will make us "happy." This will undoubtedly appeal to those who would sidestep the Cross, but it cannot be done.

BENJAMIN PRIEST

A Valuable Work

THE THEOLOGY OF ST. LUKE.
By Hans Conzelmann. Translated by
Geoffrey Buswell. Harpers. Pp. 255. \$5.

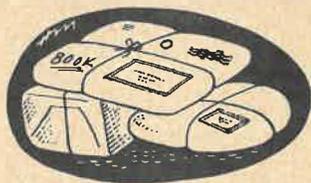
To all who have been trained in the
solution to the synoptic problem as proposed by Streeter, Hans Conzelmann's *The Theology of St. Luke* will prove a disturbing book. The concept that there is any theology in Luke's two-volume work, The Gospel and Acts, will seem strange, for the majority of experts in the English-speaking world have indicated that the Gospel was virtually put together with scissors and paste, and that the compilation of Acts shows little more reflection. No one who reads this book will be able to think in such terms any longer.

The author accepts the claim that Luke assembled his work from earlier records. It could not be otherwise in view of the fact that Luke was not an eye-witness for most of the events that he records. Yet, within a very few pages, it becomes clear that the Evangelist has imposed his own scheme upon all of the material he has used. This is made even more evident in his intentional omissions than in the relatively few additions he has made, or in the manner in which he has selected his material.

The layman, however, will not find this an easy book to read. While it would probably have been impossible to begin

this study at any other place than with the bearing of Luke's geographical notices in the treatment of his Gospel, and, while this first and longest section is most enlightening, there are few who have a sufficiently clear picture of the geography of Palestine to be able to follow a symbolic picture that differs from it. The second section, entitled "Luke's Eschatology," is easier to follow, and most enlightening for those who do so, but here also a technical knowledge of Biblical studies would be most helpful.

The second half of the book falls into three sections. These are "God and Redemptive History," in which the Church



and the rule of God are explained as they are understood by Luke, "The Centre of History," which is naturally found in Jesus Christ, and "Man and Salvation." Here, especially in the last of these, the interest of the ordinary Christian will be concentrated, and for these sections little more than a good dictionary for technical terms will be needed for the reader's assistance.

Actually, this is one of the more valuable books that have been produced recently on the New Testament, but it is primarily a book for the scholar, or at least for the clergyman who has had the advantage of seminary training. It is not likely that anyone in the future will attempt to teach a course on the Gospel of Luke without reference to this work, and it probably should become a part of the library of the priest who intends to preach that Gospel. On the other hand, it cannot be considered as popular Bible study, however great its merits for the specialist.

J. H. W. RHYS

To Improve Family Life

SEX WAYS — IN FACT AND FAITH: Bases for Christian Family Policy. Edited by **Evelyn M. Duvall**, Ph.D., and **Sylvanus M. Duvall**, Ph.D. Association Press. Pp. 253. \$3.95.

The first North American Conference on Church and Family was held at Green Bay, Wis., April 30th to May 5th. As co-chairmen of this important meeting, the editors of *Sex Ways in Fact and Faith* have, in that volume, compiled in a summary form the best available information, evaluated from hundreds of recent research reports, as discussion and study materials for this conference. Some 17 topnotch authorities in the medical and social sciences have written the vari-

ous chapters on sex, marriage, and family life.

The first chapter summarizes the bases for Christian views on these matters, beginning with New Testament sources through the patristic age, then as viewed by the Western Church, the great reformers, and more recently by our own Anglican Communion. The next summarizes current denominational attitudes about them. Then there are fine chapters on facts about modern marriage, teenage involvements, sexual problems, and the thorny problem of family limitation. The closing chapter makes proposals for the areas that need to be studied further in order to improve family life in this country, ending with the more important recommendations of the 1960 White House Conference on Children and Youth.

It is interesting to note that in one study of successful families, defined as those who (1) have avoided family disruption by divorce or desertion, (2) have avoided interference by police, and (3) keep their children in school, 85% of our families meet this test. The other 15% of not-so-good families form the unstable fringes, producing most of our increase in juvenile delinquency, illegitimates, and children requiring public aid.

Each chapter has an excellent annotated bibliography to direct those wanting to do further studies in the various areas discussed. My only adverse criticism is a small one: By the title and the "sexy" jacket, it seems the publishers might be seeking a popular sale of the book. Actually, it will be of great value to all those interested in and engaged in seeking more understanding and better ways of dealing with these grave problems.

JUDSON S. LEEMAN

A Deep Devotion

THE TRUTH AND THE LIFE. Essays on Doctrine by Priests of the American Church Union — **Robert F. Capon, Everett B. Bosshard, Grieg Taber, W. T. St. John Brown, James Richards, James H. Jordan, Jr.** Edited by **Albert J. duBois.** Foreword by **Henry I. Louttit**, Bishop of South Florida. Published for the American Church Union by Morehouse-Barlow Co., New York. Pp. 207. \$4.25.

The Truth and the Life was reviewed in *THE LIVING CHURCH* of April 16th by the Rev. D. R. G. Owen, provost of the University of Trinity College, Toronto, Canada, and professor of the philosophy of religion. In order, however, to give this book the benefit of a review by someone who definitely associates himself with the Anglo-Catholic position, and is at the same time (like Dr. Owen) a recognized scholar, we asked the Rev. Dr. E. L. Mascall, lecturer in the philosophy of



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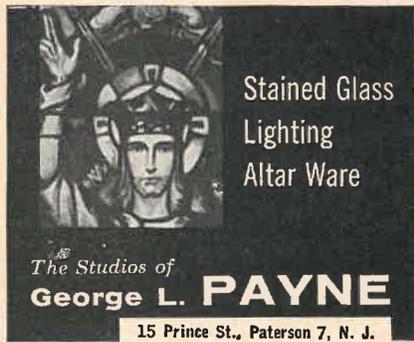
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religion, University of Oxford, England, to review it. We are happy to publish Dr. Mascall's review in this issue:

The Truth and the Life consists of six essays by Episcopal priests of the Catholic school of thought, dealing respectively with the importance of sound doctrine, the Incarnation, the Atonement, the Resurrection, Catholic discipline, and the Sacraments.

Much of the book will be of value to clergy and laity alike, as for instance the lucid demonstration of the coherence of the Gospel accounts of the Resurrection. The authors manifest a deep and impressive devotion to Christ and His Church and a burning pastoral zeal.

Nevertheless the book as a whole is disappointing and it must be frankly said that the writers have not proved adequate to their task. They have in fact failed to exhibit either the architectonic grandeur or the intellectual strength of the Catholic religion. The chapters are strangely disconnected and some of the most vital matters are almost unmentioned; there is little or no emphasis upon the part played by supernatural grace in elevating human beings into the life of the triune God and transforming their very substance and all their activities in Christ, a topic which above all others would have drawn the various chapters of the book into a living and coherent unity and have manifested the Catholic religion in all its splendor.

The reader may very well be left with the impression that Catholicism is less vigorous intellectually than theological liberalism and less stimulating morally than the various existentialisms. The opposite is in fact the case, but this can be shown only by a fearless confrontation and assessment of our Bultmanns, Tillich, and Barths, and not by retreat into an old-fashioned, precritical position.

With the religious tradition for which the writers stand I am wholly in sympathy and it can, I am convinced, be defended and commended. But, while repeating that the book contains much that is thoughtful and penetrating, I can only conclude by saying that we must turn to other works than this if we wish to see the real strength of the position for which it stands.

E. L. MASCALL

Many Foundations

THE ENTERPRISING LIFE: JOHN MCVICKAR 1787-1868. By John Brett Langstaff. With an Introduction by Allan Nevins. St. Martin's Press. Pp. xiv, 427. \$10.

Briefly put, John McVickar, son of a wholesale linen importer, was born in New York City, August 10, 1787, entered Columbia College at the age of 13, and four years later began the study of theology under the direction of John Henry Hobart. Immediately after his or-

dination in 1811, he proceeded to build his own church on the estate of his wealthy father-in-law, Dr. Samuel Bard, at Hyde Park. By 1817 Dr. Bard, dean of the Medical School, had secured his election as professor at Columbia College from which he was retired as *emeritus* in 1864; he died in October, 1868.

But such a brief announcement of his life fails to take into account that, as a professor at Columbia who outlasted and outlived most of his professional colleagues, John McVickar became the power behind many thrones. Time and again he was president *pro tem*, as Columbia's presidents came and went; time and again he was nominated for the presidency, never acquiring sufficient support; he was president of the New York standing committee for many years, during a period when the Church was divided on Churchmanship questions; he was among those who brought the General Seminary, New York University, and St. Stephen's College into being. For many years he was chaplain at Governor's Island, and it was during his time and under his influence that the foundations of the Chapel of St. Cornelius were laid. "The Great Ones" of the past century all knew John McVickar and they march across the pages of his life.

What was to become the most complex city in America was then still "small town." Imagine New Yorkers arguing that the city was too small to support two universities; imagine the city when Times Square was "country"; imagine the life when the quickest and best means of transportation to Albany and Poughkeepsie was the river steamer, or when many of the "best people" lived in the neighborhood of the Battery.

John McVickar must be included among those who laid many of the foundations on which the present great city was built; John Brett Langstaff's account of his life and his city is delightful reading.

NELSON RIGHTMYER

The Whole Field

CHILDREN AND RELIGION. By Dora P. Chaplin. Revised Edition. With a Foreword by Charles L. Taylor, Jr. Scribners. Pp. xiii, 238. \$3.95.

This book considers the whole field of religious life of children from their earliest years through adolescence. There is stress on the permanent impressions made by parents, not only in infancy, but in co-operation with the formal efforts of the Church. The various ways of approach available are described — through Bible study, the arts (especially good pictures, music, and poetry) and through suitable books for children to read.

A thoughtful chapter deals with ways to acquaint children with death, giving adult ideas in order to equip us to deal

adequately with children. "Parents who are themselves confused will confuse their children, and it is essential that we should think our way through to the Christian view of death." There are suggestions for helping children start a personal prayer life, for vitalizing the Church school curriculum, for giving greater reality to the great times of Christmas and Easter, and for encouraging original creative writing by children.

There are many stories about children, most (says Dr. Chaplin) about her own. Some lovely verses by a daughter encourage us to hope that children can be helped to behold and express the beauty of life.

After each chapter there are annotated lists of books (brought up to date in this edition) which should prove helpful to any who wish to search further, but a little baffling to those who do not have access to a library. Making up for this, there are many quotations — not mere snippets, but long selections from current books — reflecting the author's wide reading.

While written to help persons in any Church, this edition is mainly in the idiom of the Episcopal Church. On the advantages of the Parish Communion: ". . . to help children . . . to see some of the great moments of the liturgical action," and that "children from a very early age are quite enthralled by what is going on."

There is much fascinating material in *Children and Religion*. Coming from one with long experience in religious education — as writer for the National Council's Department, and as instructor in the General Theological Seminary — this is "the essence of Chaplin." It should surely be in every parish library, and recommended to every earnest parent and teacher.

VICTOR HOAG

Restricted Viewpoint

THE ENGLISH MYSTICAL TRADITION. By David Knowles. Harpers. Pp. 197. \$3.75.

With a sharp and concise pen, the Rev. David Knowles, in his new collection of essays, entitled *The English Mystical Tradition*, makes much recently discovered and valuable information available for both laity and clergy. In this book, the writer reviews the development of Christian mysticism and surveys England of the later Middle Ages. Separate essays are devoted to Richard Rolle, Walter Hilton, *The Cloud of Unknowing*, Julian of Norwich, Margery Kempe, and Augustine Baker. Fr. Knowles admits that the last named post-Reformation writer hardly belongs in an outline of mystical study.

Many will be disappointed with this book which clearly indicates the tragic effects of Christian disunity. Fr. Knowles

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unconsciously transforms the ancient *Ecclesia Anglicana* into "the Church in England" and he continually assumes that no authentic mystical development can occur outside the Roman Communion. Although Evelyn Underhill effectively demolished this widespread assumption, Fr. Knowles could never bring himself to accept this conclusion.

Surely, any definitive study of the English mystical tradition should begin with St. Anselm and consider the other mystics of the periods before the Reformation. Subsequently, due attention should be given to Taylor, Law, Traherne, Scougal, Blake, and many others. Fr. Knowles' own intellectual posture, however, has made it impossible for him to write an accurate and objective book in the field of English mysticism. Astoundingly, from his present position, the writer even is forced to question some of the mystical experience of St. Augustine because his words closely resemble passages of Plotinus and Porphyry.

Although the scholarly author's point of view is severely constricted, his essays concerning *The Cloud of Unknowing*, Walter Hilton, and Julian of Norwich are excellent. The teachings of these writers stand behind much of the mystical expression in the Book of Common Prayer. In spite of Fr. Knowles' several assertions to the contrary, the Anglican Reformation did not mark the end, in England, of "the mystical life in its traditional form," but it obviously provided new impetus in this particular area of Christian practice.

Possibly, we must await until the Church again finds its oneness, and until apologetics are no longer necessary, before we can obtain a completely unified view of the important English mystical tradition.

JOSEPH WITTKOFSKI

Open Ways

LANGUAGE, LOGIC AND GOD.
By Frederick Ferre, Mount Holyoke
College. Harpers. Pp. viii, 184. \$3.50.

More and more philosophers are becoming interested in the kind of language religious people and theologians speak. This interest is reflected among religious people and theologians themselves, for they too have begun to ask questions about meaning. In a definitely technical book, *Language, Logic, and God*, Frederick Ferre, who is a professor at Mt. Holyoke College, has made a signal contribution to this discussion.

In order to appreciate this book, one ought to have some background in the present questions disturbing philosophers. This is not to say, however, that this book is only for the initiated, since Dr. Ferre is careful to avoid the perplexing and complicated language of the British school of philosophers who seem able to speak only to themselves.

Modern philosophers of one particular

variety are of the opinion that the only proper undertaking of philosophy is the analysis of the language used by those who work in other fields of research. Of them Dr. Ferre is highly critical, while recognizing at the same time that theologians must take the problem of their own language quite seriously.

The most informative section of this book is that in which the author examines theological language to delineate its "improper" functions, its familiar functions, and its unique functions. There is a final chapter which outlines the various "logics" which are operative in the language of the theist. The responsibility with which the author explores the legitimate claims of theological discourse is matched by his meticulous distinctions regarding the illegitimate claims of this manner of speaking.

The most important contribution made by the author appears to the reviewer to be that he leaves open the way to history. This can be seen by recourse to a statement occurring near the end of the book:

"The nature of metaphysics, I suggest, is *conceptual synthesis*. A metaphysical system is a construct of concepts designed to provide coherence for all 'the facts' on the basis of a theoretical model drawn from among 'the facts.' A 'metaphysical fact,' therefore, is a concept which plays a key role within

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the system, without which the system would flounder" (p. 161).

A Christian understanding of the nature of the world and man's place in it has always resorted to certain "facts" which play a "key role within the system." These facts, of course, occur on the plane of history and pertain to the life, death, and total ministry of Jesus of Nazareth as those facts are evaluated within the worship structure of the Christian community.

As a rejoinder to a certain school of philosophy, this work performs an admirable task. It leaves the way open for further discussion with a different school of philosophy, namely the existential-phenomenological movement so much alive in many circles of philosophical thought today.

JULES LAURENCE MOREAU

Recommended Tool

WORLD BOOK ENCYCLOPEDIA, 1960 Edition. Field Enterprises Educational Corporation, Merchandise Mart Plaza, Chicago 54, Ill. In 20 volumes; over 11,600 pages. Deluxe Aristocrat Binding, \$179 the set.

How does one review a 20-volume encyclopedia? More particularly, how does one review such a work for a magazine like *THE LIVING CHURCH*?

One obvious way is to read as many as possible of the articles on religious and borderline subjects. At any rate, this is the procedure I decided upon when I found myself confronted by the 1960 edition of the *World Book Encyclopedia*.

The *World Book Encyclopedia*, which has been copyrighted from 1917 on, is a children's encyclopedia, or rather perhaps a family one, from which children and adults together may expect to derive not only profit but pleasure as they seek to know what makes God's world tick.

I believe that W.B.E. is an encyclopedia that Episcopalians will like to have around. It is not an easy matter in a pluralistic society to deal with religious subjects accurately and yet in a manner calculated to give no offence in any quarter; but the editors of W.B.E. seem to have done a superb job in this respect.

Exceptionally fine, I think, are the articles entitled "God" and "Religion," the former getting off to a brisk start with the unexceptionable definition: "God is the Supreme Being, the Creator and Ruler of the Universe, All Knowing, All Powerful, and Ever Present." Also to be singled out for commendation are the articles, "Jesus Christ," "Christianity," and "Resurrection." There are good articles on such borderline topics as "Evolution," "Mental Health," and "Sex."

At least three well-known clergymen of the Episcopal Church are represented among the contributors: Frederick C. Grant, until his recent retirement profes-

sor of New Testament at Union Theological Seminary, New York City; Sherman E. Johnson, dean, and professor of New Testament, Church Divinity School of the Pacific; and Walter H. Stowe, president of the Church Historical Society.

With the exception of some of the shorter entries, the articles are signed, sometimes by joint contributors. Thus, for example, the entry "Virgin Mary" bears after it the names Frederick C. Grant and Fulton J. Sheen.

In a work of this scope it would be practically impossible to avoid all inaccuracies and oversimplifications. Episcopalians, however, will be happy to learn that, as far as I can discover, the W.B.E. nowhere says that Henry VIII "founded" the Church of England. Another point to the editors' credit is that they always — or nearly always — refer to the "Roman Catholic Church" by that title. Unfortunately, however, this usage seems to have spilled over into the statement that the "Church of England includes both Roman Catholic and Protestant teachings," in the article "Church of England," where I suspect that some conscientious but mechanically-minded editor added "Roman" to Dr. Stowe's "Catholic and Protestant teachings."

All in all, however, W.B.E. would appear to be an educational tool highly to be recommended for the American home. Certainly from its religious coverage it can be recommended to Episcopalians where there are children in the family. Its attractive format, profusion of illustrations (many of them in color), cuts, diagrams, etc., all add to its general usefulness.

FRANCIS C. LIGHTBOURN

In Brief

AN ATLAS OF CHRISTIAN HISTORY. By R. S. Dell, vice principal of Ridley Hall, Cambridge. Cartographic Editor to the Publishers: H. Fullard. London: George Philip & Son. New York: Morehouse-Barlow. Pp. 22, plus index. Paper, \$1. Consists of 16 maps, in color, illustrating progress of Christian history from beginning to present, and five pages of textual introduction to the maps. In addition, brief summaries inset on map pages, thus tying in history with geography. Handy format (9" x 7½" x 1⅛") makes it easy to carry about and open flat for use with other material.

Books Received

PARENTS AND RELIGION. A Preface to Christian Education. By J. Gordon Chamberlin. Westminster Press. Pp. 111. \$2.50.

THE MODERN USE OF THE BIBLE. By Harry Emerson Fosdick, D.D. Macmillan. Pp. 291. \$1.95. (Originally pub. 1924; now issued in Macmillan Paperbacks, \$1.95.)

PROPHET, SPEAK NOW! By Robert B. McNeill. John Knox Press. Pp. 92. \$2.50.

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The Rev. Charles G. Bennett, formerly curate at Trinity Church, Niles, Mich., is now vicar of St. Mark's Church, Paw Paw, Mich. Address: 609 E. Oak St.

The Rev. Thomas A. Bogard, formerly rector of St. Stephen's Church, Gilroy, Calif., is now rector of St. Luke's Church, Los Gatos, Calif. Address: 20 University Ave.

The Rev. Frank S. Cerveney, formerly curate at the Church of the Resurrection, Miami, Fla., is now an assistant on the staff of Trinity Church, Wall St., New York. Address: 24th Floor, 74 Trinity Pl., New York 6.

The Rev. Thomas H. Chappell, formerly headmaster of the Hotchkiss School, Lakeville, Conn., is now rector of St. Paul's Church, Brookfield Center, Conn. Address: Longmeadow Hill Rd., Brookfield Center.

The Rev. Warren I. Densmore, who has been serving as headmaster of St. Stephen's Episcopal Day School, Coconut Grove, Miami, Fla., will on July 15 become rector of the Church of the Resurrection, Miami.

The Rev. Don Raby Edwards, formerly in charge of St. Christopher's Church, Havelock, N. C., is now rector of St. Paul's Church, Wilmington, N. C.

The Rev. Stiles B. Lines, Ph.D., who was rector of Grace Church, Camden, S. C., for 14 years, is now rector of St. Paul's Church, Delray Beach, Fla. Address: Box 2244, Delray Beach.

The Rev. Michael A. Lynch, formerly rector of Trinity Church, Plattsburgh, N. Y., will on July 1 become rector of St. John's Church, Massena, N. Y. Address: 145 Main St.

The Rev. Douglas S. MacDonald, Jr., formerly

curate at the Church of the Redeemer, Pelham, N. Y., is now priest-director of Christian education at St. Paul's Church, Peoria, Ill. Address: 3601 N. North St.

The Rev. Robert I. Maurais, who has been serving as assistant at St. Andrew's Church, Tampa, Fla., will on August 1 become headmaster and chaplain of the Berkeley Preparatory School, Tampa, a newly-established private and secondary school with grades seven through twelve. Although not directly an Episcopal parochial institution, the school will offer chapel services of the Episcopal Church and base its philosophy and religion on the Church.

After June 1 Fr. and Mrs. Maurais will be addressed at 834 S. Willow Ave., Tampa 6.

The Rev. Herbert W. Sanderson, formerly in charge of St. Peter's Church, Lyndonville, Vt., and Christ Church, Island Pond, is now rector of St. Paul's Church, Vergennes, Vt.

The Rev. Carleton J. Sweetser, who has been serving the National Council as associate director of the General Division of Laymen's Work, will on July 1 begin work as executive chaplain for the Protestant Chaplain's Committee for East Mid-town Hospitals. He will have charge of work in the New York, Memorial, and Lenox Hill Hospitals.

For more than 10 years, clergy from nearby parishes have served these institutions on a regular schedule. This work will continue, but the executive chaplaincy will make it more thorough and continuous for the patients hospitalized for a long period.

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The Rev. James W. Watkins, who has been vicar



Mr. Oliver: Appointed chancellor.

of St. Matthias' Church, Rushville, Ind., will on June 1 become chaplain of Episcopal Community Service, San Diego, Calif.

Fr. and Mrs. Watkins also announce the birth of their second child and first son, Eric James, on April 17.

Diocesan Positions

Mr. Andrew Oliver, a partner in the firm of Alexander and Green, New York, has been appointed by Bishop Donegan of New York as chancellor of the diocese. Mr. Oliver lives at 165 E. Sixty-Fifth St. on Manhattan and is the clerk of Trinity Parish. He is also a vestryman of Trinity Parish and of the Church of the Resurrection, New York.

Continued on page 30

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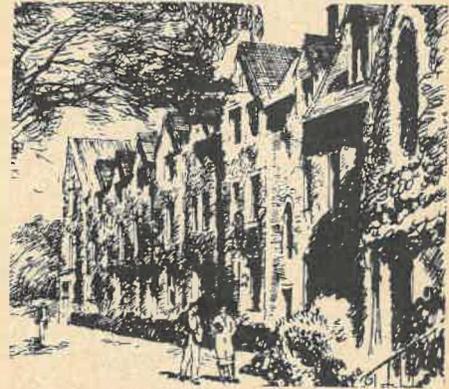
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Of special interest is the fact that he is a direct descendant of Bishop Samuel Seabury, first bishop of the Episcopal Church in this country. Mr. Oliver succeeds the late Mr. Ludlow Fowler as chancellor.

Marriages

The Rev. James Irby Walter, rector of Trinity Church, West End, Birmingham, Ala., and Miss Katharine Massengale, daughter of Mr. and Mrs. W. R. Massengale, of Atlanta, were married on April 7. The Rev. Mr. Walter also recently completed a medical internship at Grady Memorial Hospital in Atlanta.

Births

The Rev. W. Michael Cassell, Jr. and Mrs. Cassell, of the Church of Our Merciful Saviour, Penns Grove, N. J., announce the birth of their second child and first daughter, Mary Anne, on March 7.

Dr. and Mrs. James Dator announce the birth of their third child, Constance, on March 24. Dr. Dator teaches at St. Paul's University, Tokyo.

The Rev. Warren H. Deane and Mrs. Deane, of Emmanuel Church, Webster Groves, Mo., announce the birth of their fourth child and third daughter, Patti Anne, on April 1.

The Rev. Hobart Jude Gary and Mrs. Gary, of St. John's Church, Southampton, N. Y., announce the birth of their third son, Andrew, on March 19.

The Rev. Robert H. Hawn and Mrs. Hawn, of the Church of the Epiphany, San Carlos, Calif., announce the birth of their third child and first daughter, Sharon Sue, on March 25.

The Rev. John W. Simons and Mrs. Simons, of the Church of St. Philip the Apostle, Cleveland,

announce the birth of their second child and first daughter, Karen Margaret, on February 26.

The Rev. Herbert Alan Vermilye and Mrs. Vermilye, of Grace Church, Cortland, N. Y., announce the birth of their third child and second daughter, Anne Marie, on March 18.

The Rev. John T. Whiston and Mrs. Whiston, of St. John's Church, Green River, Wyo., announce the birth of their second child, Stephen Thayer.

Changes of Address

The Rt. Rev. G. R. Fenner, retired Bishop of Kansas, has returned from Europe and is in Vineyard Haven, Mass.

The Rt. Rev. Edward R. Welles, Bishop of West Missouri, has had a change of address for both office and residence, from 11994 Wornall Rd., R.R. 1, Grandview, Mo., to 11994 Wornall Rd., Kansas City 14, Mo.

The Rev. Donald F. Winslow, priest of the diocese of Washington who is at work in Japan, should be addressed at 48 Kawanishi-cho, Nishinomiya-Shi, Japan (rather than at Kwaguchi Christ Church Cathedral or Christ Church Cathedral, Osaka). The Winslows also announce the recent birth of their second daughter, Elizabeth.

Other Changes

Three of the clergy of the diocese of Michigan recently were honored by the chapter of the Cathedral Church of St. Paul, Detroit, when they were named honorary canons of the cathedral.

The Rev. Warner L. Forsyth, second priest in years of service to the diocese, was one of the three named. He retired early in April as vicar of St. John's Church, AuSable, Mich. Canon Forsyth gave up work in large and prosperous parishes to become a missionary. Under his leadership Christ Church Mission at East Tawas became a parish.

The 80-year-old mission at AuSable expects to apply for parish status soon.

The Rev. Charles C. Jatho, who retired last summer as rector of St. John's Church, Royal Oak, Mich., was also made an honorary canon. His parish's Church school became well known in the diocese for its excellence; it also enrolls about 1,250 people each year. The Rev. Mr. Jatho is the author of several textbooks for Church schools.

The third new canon is the Rev. Dr. Malcolm G. Dade, who has been rector of St. Cyprian's Church, Detroit, since 1944. His many and varied activities, in addition to service on diocesan departments, have included being chairman of the legal redress committee of the NAACP, serving on the boys' work committee of the YMCA, and being a member of the Episcopal bi-racial committee.

DEATHS

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

Helen Stearly Alling, daughter of the late Bishop Stearly of Newark, died in Montclair, N. J., on April 21st, 12 days after the death of her mother [L.C., May 7th].

Mrs. Alling was born 57 years ago in Cleveland, Ohio. She was graduated from Wellesley College in 1925. A parishioner of St. Luke's Church, Montclair, she was a member of the board of the House of the Holy Comforter, West Orange, N. J.

She is survived by two sons, the Rev. Frederick A. Alling, a priest of the diocese of Newark, and William S. Alling; two daughters, Mrs. Paul R. Miller and Dr. Stearly Alling; a brother, the Rev. Garrett R. Stearly (a priest of the diocese of Newark); and five grandchildren.

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PRIEST, married, 30, presently assistant in large western parish, desires experience preferably in eastern states as rector or assistant. Present rector would be glad to recommend. Reply Box B-576.*

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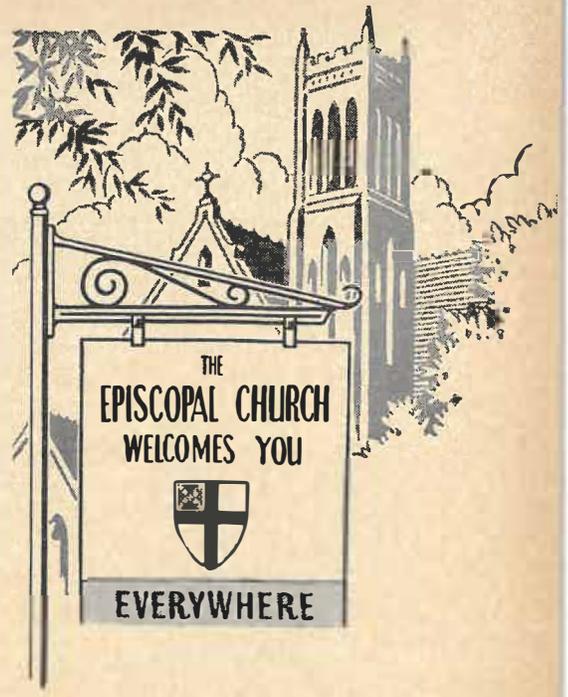
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2-5, 7-9

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