

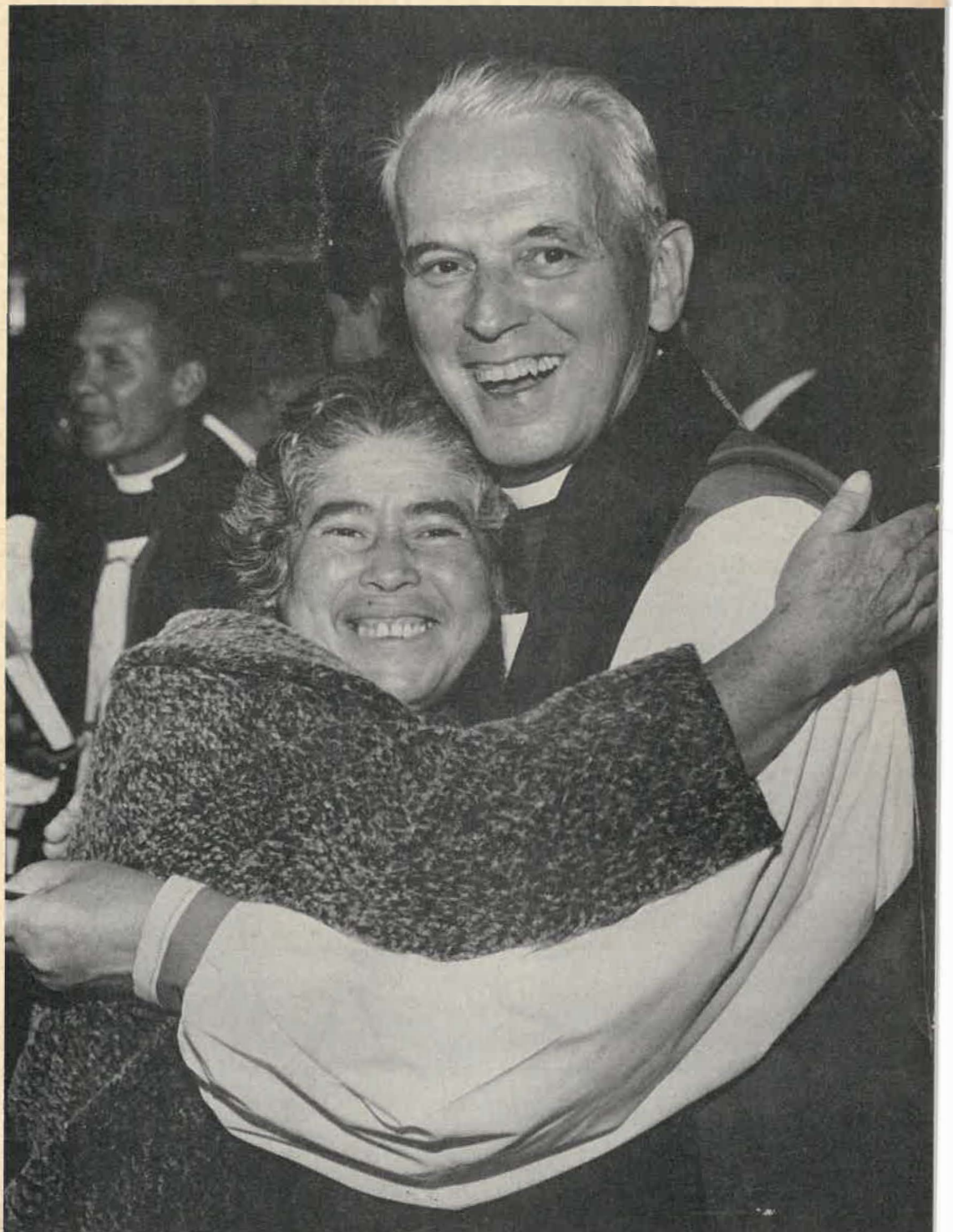
The Living CHURCH

COMMISSION OF CHRISTIAN
DIOCESE OF MARYLAND EDUC
109 W MONUMENT ST
BALTIMORE 1 MARYLAND
SEP 21-64 REN-2 LC5

October 14, 1962

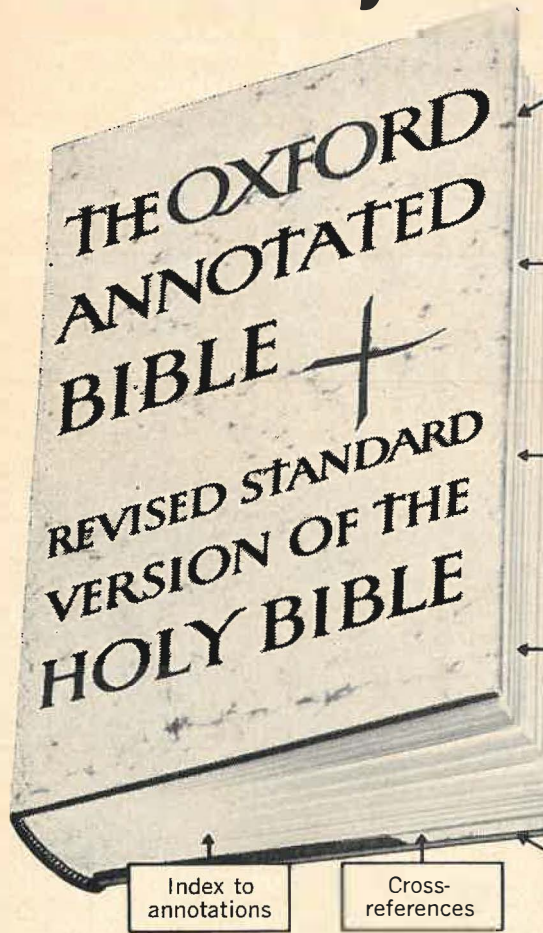
25 cents

FALL
BOOK
NUMBER



Señora Amalia Rivera de Robredo, wife of a senior priest of the district of Mexico, welcomes Bishop Lichtenberger to Mexico [p. 13].

The only RSV Bible of its kind



Complete RSV text with notes

Introductions to Old Testament Pentateuch New Testament

Annotations: Running commentary at foot of page

Maps in full color with three-dimensional effect

Supplementary articles on geography, history, archaeology of the Bible lands

Index to annotations

Cross-references

THIS is the *only* edition of the RSV with a running commentary on every chapter of every book of the Bible. Prepared by a distinguished panel of outstanding scholars, it contains in concise form the equivalent of many volumes of exposition.

08800 — Blue Cloth over sturdy boards, square corners, headbands, stained top (blue), stamped in gold. \$7.95

08801 — Fabrikoid, limp, round corners, red under gold edges, ribbon marker, genuine gold stamping. \$12.50

These Bibles are printed on specially manufactured Bible paper. Size: 5 3/4 x 8 3/8, only 1 1/2" thick

8 Now while he was before God when his duty, ⁹ according to th priesthood, it fell to hir

Oxford RSV Reference Bibles

Contain 160-page Oxford Concise Concordance, center-column references, genuine Oxford India Paper, 16 pages of full-color maps with three-dimensional effect, index to maps. 1,312 pages. 5 1/2 x 8 1/8, only 7/8" thick.

08613x — French Morocco, half circuit, round corners, red under gold edges, ribbon marker. \$15.75

08617x — Cowhide, limp, leather lined, round corners, gold roll, gold edges, ribbon marker. In **BLACK, BLUE, or RED.** \$21.00

08619x — Natural Grain Morocco, half circuit, leather lined, round corners, red under gold edges, ribbon marker. \$23.50

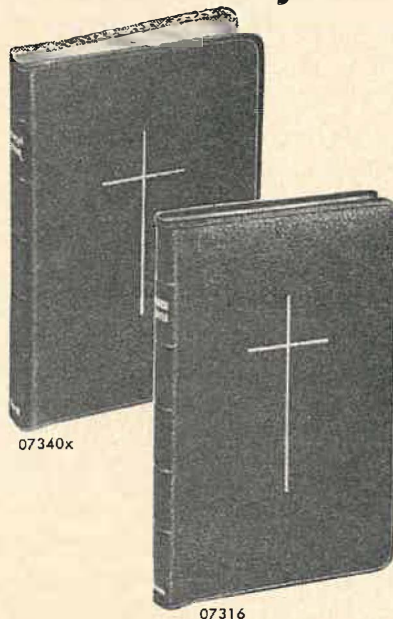
The Book of Common Prayer

THE name Oxford on The Book of Common Prayer is your guarantee of highest quality; the Custodian's Certificate is your assurance of complete textual accuracy.

JESUS said, Ye have heard that it Thou shalt love thy neighbour, enemy. But I say unto you, Love you them that curse you, do good to them

07316 — French Morocco, limp, round corners, gold cross, gold roll. Available with Confirmation Certificate. In **BLACK, red under gold edges. RED or BLUE, gold edges.** \$6.00

07340x — Hand Grained Morocco, limp, leather lined, round corners, gold edges, gold cross, gold roll. Oxford India Paper. \$10.00



At all booksellers



OXFORD UNIVERSITY PRESS • New York 16

*Just published
An extraordinary
cartographic achievement
in an authoritative,
up-to-date reference*

OXFORD BIBLE ATLAS

*Edited by
HERBERT G. MAY
with the assistance of
R. W. HAMILTON and
G. N. S. HUNT*

- 26 Maps on 48 pages
- All in Five Colors
- Three-dimensional Effect
- Concise Text
- Historical Maps
- Vegetation Maps
- Rainfall Maps
- Relief Maps
- Gazetteer
- Special Articles

Only \$4.95

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.

Taking Sin Seriously

Thank you for publishing the fine letter by Canon Molnar, "Salt and Fallout" [L.C., September 23d], concerning the statements of the Rev. Dr. William G. Pollard regarding Christianity and nuclear war. The only way to take human sin seriously is to bear witness for the fact that it can be defeated and overcome by the grace of God through Jesus Christ.

Too many Christians think that taking sin seriously is to continue in it. At a recent Air Force conference, Dr. Herman Kahn said that we must now plan to be first in preparation for war in outer space with all the diabolical devices we can invent.

Isn't it time our Church leaders cease to remain silent? (Rev.) MELVIN ABSON
Geneva, N. Y.

Editor's comment: The Gospel proclaimed in the New Testament doesn't seem to us to point to the eradication of sin by anything short of the second coming of Christ. Meanwhile, nations had better make their policies on the assumption that sin will continue to exist in themselves and in their opponents.

Blasphemy?

Since returning from my vacation I have been catching up on my reading of the copies of THE LIVING CHURCH, which were not forwarded to me. I agree completely with the Rev. J. Robert Zimmerman when he says (in the issue of September 2d): "The first, and most important, area of renewal for the Episcopal Church must be a recovery of her own essential unity." But I was horribly shocked by his words: "The Episcopal Church's biggest error is that it tries to convert people to the Church instead of to Jesus Christ. I think this is a subtle form of idolatry. . . ."

The unity of the Episcopal Church depends on its unity with Christ's Body, "the one, holy, Catholic, and apostolic Church." The unity of this one Church of Christ depends on the Incarnation, of which it is the extension. To preserve the unity of the one Body of Christ, we must preserve the theology of St. Paul as enshrined in the Bible and the Book of Common Prayer. To St. Paul the Church is very literally "the Body of Christ." "We are members of his body, of his flesh, and of his bones" (Eph. 5:30). To St. Paul there is, of course, a distinction between the Body of Christ and the members of that Body, but there is no distinction between Jesus Christ Himself and His Body!

Our Lord expressed this same truth when He said, "I am the vine, ye are the branches" (John 15:5a). We are not "the body" or "the vine." Jesus Christ is "the vine." Jesus Christ is "the body." *The Church is the Body of Christ.* To say that the worship of

the living, *incarnate* Jesus Christ, really present in His Body the Church, is the sin of idolatry — is, in itself, the sin of blasphemy! It is this Protestant conception of the Church as a human organization, instead of a divine organism, which has virtually destroyed the Church's visible unity! I am shocked that THE LIVING CHURCH (with its traditions) would apparently sanction such blasphemy! The very name, "Living Church," belies this false doctrine!

(Rev.) CARROLL M. BATES
Rector, St. Andrew's Church
Linden, N. J.

Editor's comment: The reason why the Church is the Body of Christ is that men may know Christ, not that they may know His Body.

Isn't it interesting to note that the responses to the Rev. J. R. Zimmerman's article [L.C., September 23d] did no more than illustrate the truth of his major premise, the critical need for internal dialogue?

If, perchance, a movement in this direction could get underway, anyone of us, about to grind an axe in this sensitive area, might do well to first decide whether we are helping with the solution or merely contributing to the problem.

(Rev.) RICHARD L. POWERS, JR.
Vicar, Emmanuel Church
Winchendon, Mass.

Into Focus

In connection with your special report on "The Problem of Narcotics" [L.C., September 23d], the U.S. Supreme Court has recently handed down a decision that "drug addiction is not a crime but an illness," according to newspaper reports — thus bringing into focus the long controversy over the medical vs. punitive approach to the problem.

The former Commissioner of the Federal Bureau of Narcotics, Mr. Harry Anslinger, was said to have followed a punitive policy; whereas the recent Supreme Court ruling will no doubt cause the new commissioner, Mr. Henry Giordano, to pursue a more medical approach calling for more rehabilitation centers.

CHARLES E. THOMAS
Greenville, S. C.

Central Problem

Yes; oh yes indeed! Here it is, being said at last.

In the August 26th issue, over the book title *Teach Yourself to Pray*, you run the caption "The Mighty Task," and in the ensuing brief review Fr. Wittkofski very gently opens up what is certainly one of the Church's central problems, in '62, so central we scarcely dare to look at it.

Because of a changing world and changing thought patterns, for a great many religiously hungry people real prayer has become impossible. "Today, in the intimate area of human relationship with God," says Fr. Wittkofski, "the Church requires . . . a new frame of reference." Indeed, indeed we do! Please give us some more help along these lines. As a Church, we talk about everything else. But, honestly speaking, until we can pray, what do we have to talk about?

(Mrs.) POLLY WILEY
Pound Ridge, N. Y.

New S.P.C.K. Books from *Seabury*

THE HEALING CHURCH

W. J. Kimber. A leading psychiatrist discusses possible coöperation between the Church and medical profession with emphasis on Jung's teachings. \$3.75

THE INFLUENCE OF JOHN MASON NEALE

A. G. Lough. A biography which explores Neale's influence as ecclesiologist, historian, and founder of the Society of St. Margaret. \$4.00

MEDITATIONS ON THE SUNDAY COLLECTS

H. P. Finnis. Meditations to be used for Saturday evening preparations for Holy Communion. Paper, \$1.25

FROM UNIFORMITY TO UNITY

Edited by Geoffrey F. Nuttall and Owen Chadwick. An account of the 1662 Act of Uniformity and the subsequent approaches to understanding. \$7.00

CATHOLIC AND REFORMED

Florence Higham. A study of the Anglican Church 1559-1662 — the century between the Elizabethan settlement, the restoration of the Prayer Book, and episcopal order under Charles II. \$7.00

THE BYZANTINE PATRIARCHATE

George Every. A new, revised edition of the colorful history of the Eastern Church from 451 to 1204. \$5.00

THE PARISH COMMUNION TO-DAY

Edited by David Paton. Eleven distinguished contributors discuss new developments since publication of A. G. Heber's *The Parish Communion*. Paper, \$2.00

SERAPH EDITIONS, paper bound

BUILDING THE FAITH

G. D. Jackson. The story of how the Christian's faith is built up and built into the Church. \$1.25

FIBRES OF FAITH

Henry Scott Holland. Helps for the individual when his faith is questioned. \$1.25

LORD I BELIEVE

Austin Farrer. Takes the reader through the clauses of the Apostles' Creed and shows how meditation on the Creed can issue in prayer. \$1.00

THE TWELVE COMMANDMENTS

Violet Ginever. What it means to keep the Christian moral code as set out in the Ten Commandments and in the two given by our Lord. \$1.25

THE WILL AND THE WAY

Harry Blamires. An examination of the Divine providence and vocation — The Pattern of God's Way, Obedience and Joy. \$1.50, available in case binding, \$3.50

AFRICAN TRADITIONAL RELIGION

E. G. Parrinder. Discusses the traditional religion so great a part of the African's life; invaluable for the missionary and student of comparative religions. \$1.50

S. P. C. K. (SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE) books are distributed in the U. S. by

SEABURY PRESS, Greenwich, Conn.

IMPORTANT ANNOUNCEMENT

As of September 30, 1962
**THE STUDIOS OF
 GEORGE L. PAYNE, Inc.**
 announce their resignation
 as American representatives of
J. WIPPELL & CO., LTD.
 Exeter, England
 also
 the establishment
 of direct Studios
 in England
 for the supplying of
 fine quality English
 stained glass, silverware
 and
 all church memorials

Write for descriptive literature
Studios of GEORGE L. PAYNE, Inc.
 General Offices — 15 Prince Street
 Paterson 7, N. J. — U. S. A.

Studios in London, England
 Paterson, N. J. — Chartres, France

STERLING HOST BOXES

Interior divisions of heavy gauge
 sterling. Engraved crosses.



#1394 — Oblong — 50 Hosts — \$69.00
 100 Hosts — \$87.00



#1396
 Square
 100 Hosts
 \$136.00

#1395
 Oblong
 100 Hosts
 \$98.00



R. Geissler, Inc.

252-17 Northern Blvd.
 Little Neck 63, N. Y.

MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

The Spoken Word

Recordings of the spoken word are appearing in ever increasing numbers. Many of them contain readings from the Bible, prayers, and other religious literature. Here are a few of the more recent spoken word recordings:

AN ANTHOLOGY OF CHRISTIAN POETRY AND PROSE — selected and read by Alec Guinness. Folkways FLJ 9893, \$5.95.

The well known, and, indeed, versatile, British actor here reads selections from a very wide variety of sources. Included are Julian of Norwich's *Revelations of Divine Love*, the delightful *Parables* of Christopher Smart, excerpts from the *Gospel of Thomas* and the *Book of Maccabees*, John Betjeman's *Christmas*, two carols, and several others.

One could hardly call Mr. Guinness's readings highly dramatic. He reads calmly, quietly, seldom reaching any great expressive heights. He prefers to let the words speak for themselves rather than interject his own particular interpretation of them. This reviewer feels that his approach has its place just as surely does the dramatic approach of a Charles Laughton or Theodore Bikel.

This was originally issued in England on the Jupiter label; the sound is clear and well defined.

THE POETRY AND PROPHECY OF THE OLD TESTAMENT—read by Theodore Bikel; musical setting composed and conducted by Dov Seltzer. Elektra EKL 220, \$4.98 mono; Elektra EKS 7220, \$5.98 stereo.

The premise on which this recording was made can be found in Mr. Bikel's album notes. The words of the Bible, he says, "are the sound of the trumpet, the sound of 'timbrel and dance,' of the 'psaltery and the harp,' of the 'loud-sounding, the clanging cymbals'; they are the Lord's voice directed to man and commanding him to spread the Word further and further, proclaiming it loudly and with pride." Thus, he continues, "I allow myself to say the words of the Bible in the fashion in which I have heard them in my heart and mind for many years, not only in speech but with music; and the music forming not merely a background but an integral part of the 'new song' which is as old as man's remembrance."

Included are the accounts of the world's beginnings and man's expulsion from the Garden of Eden, a selection from the Lamentations of Jeremiah, the story of Isaiah's vision, several Psalms,

and a large selection from the Song of Songs.

Those who are familiar with Mr. Bikel's work know that he undertakes nothing he cannot do extremely well. On records he is known primarily for his performances as a singer of Israeli and other folk music. This disc presents him as one of great interpreters of biblical poetry. His is a dramatic reading of the highest order. His diction is excellent. The timbre of his voice is most pleasing, betraying his training as a singer. Add to Mr. Bikel's work the effective score of Dov Seltzer and you have a truly exceptional production.

This reviewer looks forward to further collaboration by these two artists. Technically, one could not desire more faithful reproduction of both voice and music.

BIBLE STORIES FOR CHILDREN, told by Claude Rains. Capitol J 3258, \$1.98. Contents: The Story of Jesus; Noah and the Ark; Moses in the Bull Rushes; Joseph and the Coat of Many Colors.

As records of this type go, this one is not too bad. There is no questioning Mr. Rains' abilities as a reader and storyteller. He is really quite good. Also, I must say the subject matter is, on the whole, well presented. These are not readings from the Bible. They are the Bible stories retold, with some interpretation, and utilizing some direct quotations of the scriptural narratives. *The Story of Jesus* was written by Charles Palmer. Happily he does not make Jesus "just another good little boy who grows up into a good man." For a record meant for the general consumer market there is good emphasis on the Incarnation. There is the statement, for example, that "Jesus was God's Son come down from heaven to live on earth. . . ." Moreover, He was "sent down from heaven to help people to do good. . . ." The miracles are presented as acts which quieted and overcame many of the disciples' doubts about Jesus and prompted Peter to declare, "Thou art the Son of God." In another place it is said that Jesus brought the new truth of God's love for His children.

Naturally, there are weaknesses. The Last Supper is the setting for introducing Judas' treachery, no mention being made of the significance of the Supper itself. Though the Crucifixion story is told and the statement made that Jesus died for us, the Resurrection motif is rather scanty. Nothing is said, for instance, about the post-Resurrection appearances of our Lord. The story of Jesus ends with the thought that Jesus went to heaven and is there now watching over all of us. Still, this is a difficult job well done. For young children not yet ready for a great deal of deep theological explanation, this disc should be quite adequate. Certainly this is an above average children's "religious record."

The Living Church

Volume 145 Established 1878 Number 16

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

STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Ray C. Wentworth, news editor. Alice Kelley, book editor. Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager. People and Places editor. Roman Bahr, subscription manager.

EDITORIAL OFFICES

407 E. Michigan St., Milwaukee 2, Wis.

THE CHURCH LITERATURE FOUNDATION

Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; Harry P. Leadingham,*† vice president; Peter Day,* secretary; Joseph Carson,* treasurer. Rt. Rev. Charles F. Boynton,† Suffragan of New York; Rt. Rev. John P. Craine,† Bishop of Indianapolis. Rev. Frs. William E. Craig,† Dudley J. Stroup,*† Messrs. Jackson Bruce,† Clifford P. Morehouse,† Robert D. Jordan,† John Geilfuss,* Stuart Ullmann.*

*Director

†Member

DEPARTMENTS

Anglican	Editorials	18	
Perspectives	19	Letters	3
Big Picture	8	Music and Records	4
Books	6	News	9
Deaths	30	People and Places	29
Sorts & Conditions		19	

FEATURES

The Prayer Book 300 Years Ago *Dewi Morgan* 14
Ten Years of the RSV *Reginald Fuller* 16

THINGS TO COME

October

14. Seventeenth Sunday after Trinity
Convocation of the district of Western Kansas, Dodge City, Kan., to 15th.
- Enthronement of the Rt. Rev. Joseph Harte, Suffragan of Dallas, to be Bishop of Arizona, at Trinity Cathedral, Phoenix, Ariz.
15. Arizona convention, Trinity Cathedral, Phoenix
18. St. Luke
19. Council of the diocese of Eau Claire, Christ Church Cathedral, Eau Claire, Wis., to 20th
21. Eighteenth Sunday after Trinity
22. West Coast Chaplains Conference, sponsored by the Armed Forces Division of National Council, Grace Cathedral, San Francisco, to 26th
27. House of Bishops' meeting, Columbia, S. C., to November 1st
28. St. Simon and St. Jude (Nineteenth Sunday after Trinity)

November

1. All Saints
2. World Day of Prayer, sponsored by the United Church Women

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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

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

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

October 14, 1962

CLOAKS-BIRETTAS-SHIRTS

CLOAKS

Made of special woolens selected for durability. Adjustable chain fastener at throat, frogs on breast.

Light-weight wool	\$ 71.50
Medium-weight wool	87.50
Wool Broadcloth	104.50
Extra charge for velvet collar	8.00

All Cloaks made with arm-slits.

Ready-made cloaks at the prices listed. Standard 52" length. Extra charge for additional length—10%.

CAPPA NIGRA (Cloak with full hood) available. 15% additional.

Special priced Wool Cloak

Limited Supply

As above except no arm-slits,
SPECIAL

\$51.00

Please state chest size



CRANMER CAPS

Wool	\$9.00
Cotton-Velvet	5.50

CLERICAL SHIRTS

Our clerical shirts are made of top-quality, black fabrics, guaranteed color, pre-shrunk. Plain front, buttons concealed under center fold. Please state collar size and sleeve length.

*Broadcloth, French cuffs	\$ 5.25
Three for 15.00	
*Dacron and cotton, French cuffs	10.00
Dacron and cotton, convertible cuffs, slightly lighter weight than above	7.25
Three for 21.00	

*Available in white, French cuffs only.

BIRETTAS

(Collapsible or non-collapsible)

Handmade, silk	\$14.25
Handmade, dacron and wool	12.75
Bishop's (red-purple or purple)....	16.50
Doctor's (4 horn, red piping)	18.50

Also Sarum birettas — (no horns) at above prices.

Piping on birettas (except Doctor's) \$1.25 additional

(In ordering, indicate hat size)



Morehouse-Barlow Co., Inc.

Vestment Division 

14 East 41st Street
New York 17, N. Y.

29 E. Madison Street
Chicago 2, Ill.

261 Golden Gate Ave.
San Francisco 2, Calif.

4400 Melrose Ave.
Los Angeles 29, Calif.

BOOK REVIEWS

When Souls Are Sick

THE CHURCHES AND MENTAL HEALTH. By **Richard V. McCann.** Basic Books. Pp. viii, 278. \$6.00.

For every psychiatrist in the country there are about 35 clergymen, and among the latter there is increasing psychological sophistication. Clergymen are appealed to more frequently than any other resource for help in time of stress. Yet in attempting to minister to a given parishioner and his problem, the clergyman risks trespassing the boundaries of the social worker, possibly the psychiatrist, and even occasionally the parent.

The Churches and Mental Health in the monograph series of the Joint Commission on Mental Illness and Health can be of significant assistance to all clergy and also to laypeople engaged in counseling.

McCann describes the changing roles of the parish clergy, trends in pastoral counseling, the self-observation of the clergy concerning their role as counselor, and he offers a revealing chapter on how psychiatrists view the clergy.

He discusses what is being done in theological education to improve the clinical competence of clergymen. Episcopalians will be interested in his reference to the pioneering work of Dr. William S. Keller who arranged for students of Bexley Hall, the Church's seminary at Kenyon College, to work in public welfare and other agencies, as well as mental institutions.

The requirement for better counseling services is by no means limited to the parish church. The chaplaincy also receives attention in this book. As throughout the book, McCann's approach to this topic is empirical and not theoretical. He reports, for example, a study of how 200 patients at two state mental hospitals regard the chaplain. He also describes the operation of pastoral counseling centers, of which there are some 73 in the country. These centers are of recent development and have been established only under Protestant (including Episcopal) auspices.

ANGLICAN CYCLE OF PRAYER

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

October

14. Northern California, U.S.A.
15. St. Albans, England
16. St. Andrews, Dunkeld, and Dunblane, Scotland
17. St. Arnaud, Australia
18. St. Asaph, Wales
19. St. David's, Wales
20. St. Edmundsbury and Ipswich, England

The Churches and Mental Health is a highly readable, responsible, and engaging study of the clergyman, his part in and relationship to the mental health movement. It makes no offerings of a specific methodology for pastoral counseling. The very richness of the book lies in its reporting, from empirical findings and from the views of the Churches' leaders, of the problems involved in the Church's contribution to the healing of sick souls.

CARL MARTIN

Mr. Martin is assistant professor of Social Work Extension, University of Wisconsin, and until this fall was director of a family service agency. He is a former Church school teacher and vestryman.

Cutting through Reasons

IS RELIGION ENOUGH? By **George Fabian Tittmann.** Seabury. Pp. x, 177. \$4.

Fr. Tittmann is rector of the Church of the Holy Spirit, Lake Forest, Ill., president of the Overseas Mission Society, editor of *Overseas Mission Review*, and author of a previous book, *What Manner of Love?* In this new book, *Is Religion Enough?* he puts forth questions and ideas that cannot help but churn up the reader's thinking and attitudes about religion, Churchmanship, and the Christian faith today.

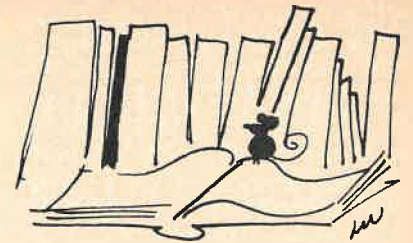
Written in a staccato, everyday conversational manner, the book cuts through many — perhaps all — of the wrong reasons for the right actions that can develop in any religious individual or community of people. For example:

"Mr. Arthur Bampson is here [in church]. Since he became a widower he has been a pretty regular Church-goer, giving \$150 a year to his parish out of \$40,000 income. He owns four crowded tenements no human being should live in. He won a best-citizen award last year. He thinks he is in church because, as usual, it gives him a boost of mood. . . . He is really here because down deep he is guilty and tense."

In parts one and two, Fr. Tittmann sets out to show the way to understanding and accepting "The Gospel of Christ's Victory — The Good News about God's Acts!" He suggests that much real understanding of the Christian faith has become distorted through years of modernization, and that, through intelligent corporate rediscovery of the Bible, "the challenge of the Gospel" (which is the book's subtitle) can be renewed.

As an introduction to part three, these words are used:

"Year in and year out, I'm in church. At regular times the same things are said, the



same themes repeated. But, until lately, I never really listened. When I think what I've been missing all this time — and it right there in front of me!"

By using the Church calendar, and several all too familiar situations as illustrations, Fr. Tittmann gives the reader an idea of some of the things he has been missing and creates a new understanding of the basic teaching built around the Church year.

In the final portions of the book, Fr. Tittmann discusses applying the Gospel, or "Living the Good News." With his same directness, he explains that the Christian way is the way of offering — that the Christian life is the Eucharistic life, and, with comparisons and descriptions of various types of Church-going Christians, he gives the reader an idea of the tremendous task of God's Church today.

The book closes with a short chapter on heaven, filled to the brim with understanding and hope so comprehensive that it cannot help but reach every reader in some manner.

Is Religion Enough? is a book for the laity — simple and direct, its message clear, its style always understandable.

It is bound to challenge its reader to new thinking or rethinking about the things that God asks of His people on earth.

LOIS WRENCH

Mrs. Harry K. Wrench, Jr., is a choir member, Church school teacher, and past president of the Women of St. James, at St. James', Manitowoc, Wis. She is vice president of the Green Bay Convocation of the diocese of Fond du Lac and a member of the board of trustees of the Manitowoc United Fund.

Psychiatry and Morals

PSYCHIATRY AND THE CHRISTIAN. By **J. Dominian.** Hawthorn. Pp. 135. \$3.50.

Psychiatry and the Christian is a remarkably succinct and clearly written summary of the relationship that is now so urgently needed between moral theology and psychiatry. It begins with a masterly review of the main theories of psychiatry, followed by a classification of psychotic diseases and neurotic disturbances.

There then follows a discussion of such problems as alcoholism, sex, etc. In all of these, the impact between morality

and psychiatric knowledge is carefully evaluated and the light thrown upon traditional problems of conscience by contemporary psychology is brought out.

Chapter IX, which deals with the difficult question of moral responsibility and culpability, reveals the deepening and enlightening use that can be made of contemporary psychology to illuminate the ancient factors of compulsions, which have always been regarded as lessening culpability. Nevertheless, conflicting views are not polished away and the conflict between the type of determinism found in the social and human sciences and the Christian view of moral autonomy and flexibility is stated thoroughly, if not altogether resolved. Dr. Dominion is a qualified psychiatrist at Maudsley Hospital, London. He has produced a clarifying account of contemporary issues at stake in the encounter of clinical psychology and morality.

The book is part of the *Twentieth Century Encyclopedia of Catholicism*.

WILFORD O. CROSS

Dr. Cross is professor of ethics and moral theology at Nashotah House, Nashotah, Wis.

For Prayer, a Bigger Canvas

BOOK OF PRAYER FOR EVERYMAN. By **Theodore Parker Ferris**. Seabury Book for Advent, 1962. Not paginated (about 150 pp.). \$2.75.

Dr. Ferris tells us many things about praying, both in the fine introduction to *Book of Prayer for Everyman* and in the selection of 150 of his own prayers. He reminds us that Jesus and prayer are inseparable; that prayer always preceded His actions.

In choosing a usable way of grouping prayers, Dr. Ferris appears mindful of the need to enlarge the reader's mind — to increase the scope of his praying, or, as he describes it, to "get a bigger canvas for your prayer."

There are daily prayers which give a Christian direction to each day's events. A group of prayers for the Christian year brings to each season a reaffirmation of what we know about it, or a new insight. Another section of prayers to Father, Son, and Holy Ghost, many finding a point of departure in Scripture, suggests greater dimensions for Christian living.

Under "Prayers for Special Needs and Occasions" (in uncertainty, for right judgment, for the middle years, a parent's prayer, for use in the hospital, in preparation for worship, etc.) Dr. Ferris shows a sensitive recognition of how best to understand God's help: "O God, take the shortages of our lives and the few things that we have and multiply them until they are adequate to our need and to Thy purpose."

Some of these prayers were the extemporaneous conclusions to sermons. Others

were deliberately composed and kept for his own use by Dr. Ferris. Possessing a clear, Prayer Book tone and dignity, they might well serve laymen and clergy in group functions as well as privately.

Personally, I always have a few people in mind whose present needs I can share by giving them such a volume as this.

DOROTHY HARVEY

Mrs. William Harvey is the wife of the rector of St. James', Manitowoc, Wis., and is secretary of the Women of St. James, as well as a Church school teacher.

Peake I and Peake II

PEAKE'S COMMENTARY ON THE BIBLE. General Editor and New Testament Editor, **Matthew Black**. Old Testament Editor, **H. H. Rowley**. Thomas Nelson. Pp. xv, 1126. \$15.

For some 40 years *Peake's Commentary on the Bible* has been a standard reference work. Much water, however, has flowed under the mill in that time; hence, it comes as no surprise that an entirely new edition, having for some time been in preparation, is now available — *Peake's Commentary on the Bible*, edited by Matthew Black and H. H. Rowley.

Like its predecessor, this is a one-volume commentary, handy for quick reference as well as for sustained study. Like most works of its kind, it contains general articles on the Bible, introductory articles to the Old Testament, introductory articles to the New Testament, and commentaries on the several books of the Old Testament and the New. (Like its predecessor, it does not include commentaries on the books of the Apocrypha.)

Peake I was based upon the (English) Revised Version; Peake II is based upon the Revised Standard Version, although contributors have been allowed to deviate from this as they have seen fit.

Peake I included among its contributors such worthies as J. V. Bartlett, G. H. Box, F. J. Foakes-Jackson, S. H. Hooke, A. H. McNeile, and B. H. Streeter. It was an entirely British production.

Peake II includes such contemporary British scholars as C. K. Barrett, F. F. Bruce, the late T. W. Manson (who died shortly after completing the commentary for this volume on Romans), and R. McL. Wilson, but includes also an impressive array of American scholars — e.g., W. F. Albright, John Bright, W. D. Davies, Bruce Metzger.

It is interesting to dip into Peake II and compare it with Peake I. Henry Chadwick weighs carefully the pros and cons of Pauline authorship of Ephesians, but comes to substantially the same conclusion as A. E. J. Rawlinson — "that the arguments for and against Pauline authorship are delicately balanced," and that "neither side can appeal to any single

decisive point" (p. 982). Rather different, on the other hand, is the treatment of the Matthean Infancy Narrative by Krister Stendahl in Peake II from that by A. J. Grieve in Peake I. Peake II reckons with the fact that Mark may have intended to conclude his Gospel at 16:8. There are, of course, many references to the Dead Sea Scrolls in Peake II, which Peake I could hardly have contained. But perhaps the most indicative difference of all is the inclusion in Peake II of a chapter on "The Theology of the Old Testament" and of another on "The Theology of the New Testament."

I note one error: L. E. Elliott-Binns states (p. 1022), in regard to Jerome's view that the "brethren of the Lord" were in reality cousins, that Lightfoot (by whom he obviously means the great Bishop of Durham) "accepted it." Lightfoot, in his classic treatment of this question appended to his commentary on Galatians, definitely accepts the view that the "brethren of the Lord" were children by Joseph by an earlier marriage, and quite definitely rejects Jerome's opinion.

Anglicans will justly take pride that the lead article in Peake II ("The Authority of the Bible") is by the Archbishop of Canterbury, Dr. A. M. Ramsey, who concludes:

"The authority of the Bible is thus the authority of God who speaks through it to mankind. He speaks in the Old Testament the word of promise, and in the New Testament the word of apostolic witness; and both the promise and the witness enable us to hear the word who is Jesus Christ Himself" (p. 7).

It is safe to predict that this one-volume commentary will take its place by the side of other similar tools for the study of Holy Scripture.

FRANCIS C. LIGHTBOURN

Fr. Lightbourn, librarian and instructor in New Testament Greek at Seabury-Western, is former literary editor of THE LIVING CHURCH and currently its theology correspondent.

Trouble-Saver

A HANDBOOK FOR VESTRYMEN.

By **Howard Gordon Clark**. Morehouse-Barlow. Pp. 46, plus 22 of extracts from the Canons of the General Convention. Paper, \$1.50.

Considerable trouble caused by misunderstanding in parish and diocese can be forestalled by widespread acquaintance with the contents of *A Handbook for Vestrymen*.

"What's involved in serving on the vestry?" The answer to this question, and to a great many other relevant questions, is contained in this valuable little book which is essential reading for anyone called to a position of leadership in a parish.

Continue on page 21



Harold Lambert

Almighty God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord.

The Living Church

For 83 Years:

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

Seventeenth Sunday after Trinity
October 14, 1962

EPISCOPATE

Springfield Diocesan

A blare of trumpets — and the procession entered St. Paul's Cathedral, Springfield, Ill., for the consecration of the new Bishop of Springfield.

The Rt. Rev. Albert A. Chambers, formerly rector of the Church of the Resurrection, New York City, became the Springfield diocesan on October 1st. Presiding Bishop Lichtenberger was the consecrator; Bishop Donegan of New York and Bishop Mallett of Northern Indiana were the co-consecrators. Bishop Boynton, Suffragan of New York, preached the sermon. Other participating bishops were Bishop Scaife of Western New York; Bishop Welles of West Missouri; Bishop Brady of Fond du Lac; Bishop Lickfield of Quincy; Bishop Burrill of Chicago; Bishop Cadigan of Missouri; Bishop Swift of Puerto Rico; Bishop Street, Suffragan of Chicago; Bishop Montgomery, Suffragan of Chicago; Bishop Bennison of Western Michigan; Bishop Burroughs of Ohio; Bishop Sterling of Montana; Bishop Hallock of Milwaukee; and the Rt. Rev. Francis C. Rowinski, Bishop of the Western Diocese of the Polish National Catholic Church.

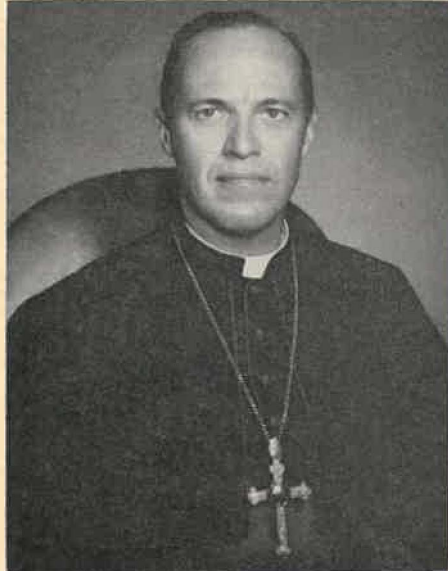
Representatives of Methodist, Presbyterian, Lutheran, and Orthodox Churches took part in the procession.

The Eucharist began; presently the consecration proceeded. "Receive the Holy Ghost. . . ." said the Presiding Bishop, while the bishops laid their hands on the head of the new bishop. At the close, Bishop Chambers went to the cathedral door and gave his blessing to the city and the diocese of Springfield.

Chicago Suffragan

James Winchester Montgomery was consecrated Suffragan Bishop of Chicago on September 29th in St. James' Cathedral, Chicago. More than 1,000 people were in the congregation.

The bishop-elect was presented to his consecrator, Presiding Bishop Lichtenberger, by a cousin, Bishop Walters of San Joaquin, and by Bishop Brady of Fond du Lac. Co-consecrators were Bishop Burrill of Chicago and Bishop Street, Suffragan of Chicago. More than 200 clergymen were in the procession.



Koehne

Bishop Montgomery: Presented by his cousin.

Bishop Scaife of Western New York read the Epistle, Bishop Hallock of Milwaukee read the Gospel, and Bishop Stuart of Georgia preached. Bishop Lickfield of Quincy was the litanist. Attending presbyters were the bishop-elect's former rector, the Rev. Charles T. Hull (retired rector of St. Paul's-by-the-Lake, Chicago), and the Rev. John E. Owens, headmaster of St. James' School, St. James, Md.

Bishop Montgomery was born in Chicago in 1921, was graduated from Northwestern University in 1943, and received his S.T.B. degree from General Seminary in 1949. He was ordained to the priesthood late in 1949, and served as curate of St. Luke's Church, Evanston, Ill., from 1949 until 1951, when he became rector of the Church of St. John the Evangelist, Flossmoor, Ill. He was rector there when he was elected to the episcopate this spring [L.C., May 20th].

GENERAL CONVENTION

New Secretary

The Most Rev. Arthur Lichtenberger, Presiding Bishop, and Mr. Clifford Morehouse, president of the House of Deputies, have announced the succession of the Rev. Canon Charles M. Guilbert to the position of secretary of the House of Deputies.

Canon Guilbert, who is secretary of the National Council of the Episcopal Church and first assistant secretary of the House of Deputies, succeeds the Rev. Samuel N. Baxter, rector of the Church of the Good Shepherd, Austin, Texas. Mr. Baxter's resignation becomes effective October 15.

RACE RELATIONS

Mobs in Mississippi

Two Episcopal priests — the Rev. Wofford Smith and the Rev. Duncan Gray, Jr. — found themselves in the midst of civil disorder and mob action on September 30th and October 1st at the University of Mississippi, Oxford, Miss. Fr. Smith is chaplain to Episcopal students at the university and Fr. Gray is rector of St. Peter's Church, Oxford.

The disorder arose over the attempted registration, by federal court order, of James Meredith, a Negro, as a student at the university. State police had been used to prevent the registration, but overt physical resistance to the action had been officially abandoned when Mr. Meredith was escorted onto the campus on September 30th by U.S. marshals.

Pleas for civil peace and compliance with law had come from many sources. About the middle of last month, the clergymen of Oxford and University, Miss., issued a call for peace and order, and asked "that the entire population act in a manner consistent with the Christian teaching concerning the value and dignity of man." Fr. Smith and Fr. Gray were instrumental in having the plea made by the clergymen [L.C., October 7th].

Disturbances on the campus of the university came about the time of, and just after, the nation-wide television appearance of President Kennedy, who announced that Mr. Meredith was on the campus and would be registered, and requested a compliance with the law by all citizens. The disturbances continued through the night, during which two lives were lost and several people were injured, until federalized national guard units arrived at about 2:00 a.m. The next day the disturbances spread to the town of Oxford, where troops again were used to restore order.

Through this, Fr. Smith and Fr. Gray

worked with the students, trying to restore peace and quiet fears. At one point, on the evening of September 30th, Fr. Gray climbed up on a monument to try to reason with a man (former U.S. Army Major General Edwin Walker) who seemed to be inflaming the mob, and to try to reason with the mob himself, but he was pulled down. The next day, Fr. Smith (according to a report in the New Orleans *Times-Picayune*) pulled down a Confederate flag that had been substituted for the United States flag and marched off with it, resisting efforts by some to recapture it.

Bishop Allin, Coadjutor of Mississippi, told THE LIVING CHURCH that Fr. Smith and Fr. Gray were "steady, fine, and courageous." He said, "What they are doing is really what the Church is saying." He said: "People know what the Church stands for, and the time will come when her voice will be heard. Now it is like in the middle of war. You'd like to rush out and stop it all, but can only minister to people — particularly our own — and try to make them see the right way. Sometimes people expect more than we can produce, and we have to face that fact in humility, too."

Everywhere he went, said Bishop Allin, he found Churchpeople to be "steady and of one mind," although they were "shocked and unbelieving that such a thing [as the riot at the university] could happen." He said he is convinced it is not true that "Mississippi is 100% behind the governor" in his earlier action to maintain segregation at the university by force, and doubts that any but a small percentage of Mississippians were totally behind the governor. This small group, he said, is vocal and organized, and no other clear voice is audible.

Fr. Gray, in a telephone interview, gave this account of the happenings at the university:

"When the marshals started coming on campus they surrounded the Lyceum, which is the administration building here, and a number of students on the campus began to gather and watch. This was a football weekend, most of the students had gone to Jackson for the ball game, and a lot of them were coming back on campus for the first time since Friday.

"Everything was going fine for a while — oh, I guess there was a little cheering here, there, and yonder — I was not actually there when it started. I got there between 6:00 and 6:30 p.m. At that point a lot of jeering had developed, but no throwing or anything like that.

"My understanding of the way the thing got started is that some of the students first started flipping cigarettes at the marshals. Then they started flipping them at the trucks that were bringing more marshals in. Then one of the cigarettes, I understand, caught the top of one of the trucks on fire. Just what took place from this point on I don't know, but finally they started throwing rocks and bricks at the marshals. The marshals came back at them with tear gas.

"The big fight really got started and got

bad right after the President's speech on TV. First thing that happened that we knew anything about particularly was when a chemistry professor came out and started trying to get the names of some of the students who were throwing things. When he did this, somebody jumped on him and beat him. Before long things just got out of control.

"At the beginning there were highway patrolmen outside the ring of marshals, but they did not do anything to speak of to help, and by the time things really got going good they were all taken off the campus. Their only answer, when you talked to them, was that this was Federal business, and they didn't have any more authority. The campus police tried to help the marshals, but they have just a small force, and are not trained for this kind of thing. The marshals were pretty much alone and pretty much besieged at the Lyceum building before it was all over.

"Mr. Meredith, ironically, was not in the Lyceum building, but was in a dormitory some distance away, with, I think, a relatively small force of marshals.

"The mob did not actually subside until troops began coming in, and actually it was National Guardsmen that put them to rout. It was getting pretty late then, I guess about two o'clock in the morning.

"Earlier, Wofford Smith [the chaplain] and I were over at a faculty member's house, watching the President's speech, and right after it was over we heard a report that a faculty member had been beaten up,



Bishop Allin: The Church's voice will be heard.

and we went to the Lyceum area — we tried to stop the students, and took bricks away from them, and we were successful in individual cases. A lot of the students were running around as if they were dazed, and very quickly gave up bricks and other weapons. Only in one or two cases did they resist and refuse to give up their weapons.

"I had been hearing little groups of students around saying, 'Now we have a leader,' and during a lull in the hostilities I saw a man with a tall cowboy hat that I thought might be Edwin Walker [former U.S. Army officer], and he had about 15 men with him then, and not a blessed one of them a student, of course. I went over and talked

with him at that point, trying to ask him to say something to these students and to calm them down and make them quit, but he said he was just an observer, and suggested that the students had every right to protest. The men with Mr. Walker asked me who I was and what I was doing there, and I told them I was rector of the Episcopal church and that Oxford was my home, and I was deeply concerned about this, and I told them it was not their home, and that they should have stayed in Texas. Mr. Walker said that he was an Episcopalian and was ashamed of it. I talked with him about 10 minutes, but couldn't get any satisfaction.

"About 10 or 15 minutes later I saw him getting ready to address a mob that had gathered by the Confederate monument, waiting for the tear gas to clear. He started talking to them. I climbed up on the monument with him and tried first to talk to him, again in terms of asking him to speak to them and put a stop to the rioting, but he started saying again how ashamed he was to be an Episcopalian. Then I tried to talk to the crowd, but some of them pulled me down from the monument and wouldn't let me talk to them. . . .

"When the highway patrol left, they left all entrances unguarded. There were no troops at that point, and every marshal was near the Lyceum, except for a few who were with Mr. Meredith. Cars poured in all night long from all over. I stood at one of the gates and watched bumper-to-bumper traffic come through there, and there wasn't a local license plate in the bunch. In addition, we had a lot of students who were not from the University of Mississippi. There were a lot from Mississippi State, and some from Northwest Junior College, and quite a few from Memphis. We know there were some Louisiana State University students, too. . . .

"Some students suffered buckshot wounds, and this made the other students all the madder, because they were all assuming that the wounds had been inflicted by the marshals. (We found out later that this was not the case, that the marshals had no such weapon as a shotgun.) When Wofford Smith saw that this was enraging the students, he went to the Lyceum and ran through the tear gas with a white flag and ran into the Lyceum. Until he got there, we didn't know how desperate the situation was inside there. We didn't realize, at this point, that there was rifle fire. The tear gas guns were going off so much that we just didn't realize that some of those noises were shotguns and rifles. Wofford had gone in to see if the marshals were using shotguns, and to tell them about the mob that was at the other end of the grove from the Lyceum. He didn't realize, until he got into the Lyceum, that the marshals there were in a state of siege. While Wofford was there, one marshal was wounded critically with a shotgun wound in the neck. A number of marshals were wounded by buckshot and bird shot. There was a report that one guy was up in a dormitory with a high-power rifle, shooting around the campus, almost indiscriminately.

"Wofford, with a couple of marshals and a white flag, went out to talk to the people, and tried to show them their foolishness, and told them that Mr. Meredith wasn't in the Lyceum anyway. He talked to them for about 10 minutes, but before anything could be resolved some brick-throwing started

again and the marshals pulled him back into the Lyceum. . . .

"The next morning the crowd moved into the town of Oxford. All the troops had gone to the campus, and there weren't any in town. But later some of the troops went into the town and arrested a bunch of people. Incidentally, I was at the town square while all this was going on, and there wasn't an Oxford face among the rioters. There was a whole bunch of young guys wearing high school football jackets from all over. Of course, they weren't all teenagers, there were a lot of thugs from all over. The town police were trying to control them, but they were having no luck at all, and while I was on the square some marine helicopters came over so low that the crowd was throwing rocks at them. Shortly after that, troops began arriving on the square. It didn't take them too long to get everything under control. Mr. Walker was in town, too. I believe he was arrested around noon. Incidentally, when the troops arrested one group of about 75 rioters, the townspeople, who were looking out of their store and office windows, applauded and cheered."

During the week after the rioting, a number of responsible people in Mississippi began to search for ways to heal the wound the state had suffered. A group of business and professional men from all over the state met in Jackson, Miss., and adopted a plea for domestic peace. Bishop Gray and Bishop Allin of Mississippi, and the executive committee of the diocese commended the efforts of these men.

The executive committee, at its regular fall meeting in Way, Miss., on October 3d, also asked that "lines of communication among all our state's people . . . be kept open . . . in a spirit of Christian understanding," and called on all Episcopal churches to hold a service of prayer at noon on October 5th, "that the people of our communities may ask the guidance of God the Holy Spirit in the affairs of our state."

Washington Letter

A letter from Bishop Creighton of Washington to the clergy of his diocese in response to civil disorder in Mississippi:

"Dear Brethren,

"In this time of bitterness and tragedy and violence, I call the people of the diocese of Washington to an act of repentance and of humble submission to the judgments of God.

"We are summoned to repent because no one of us is free of responsibility for the divisions that exist among us, or for our failure to live together as the beloved children of the common Father. We are summoned to submit ourselves to the judgments of God, because no other judgments can reveal, as His do, the awful contradiction between our human ways and His will for His people.

"It is only as we are enabled to discover ourselves to be one people under one Lord, that we may hope to find the healing of our wounds. Surely, in the light of His self-giving, and His Death for us all, no case can be made, on the grounds of racial or sectional or legal pride, or privileges or cus-

toms or rights, for the hatred of brother for brother that has resulted in the death and injury of our fellow citizens in Mississippi.

"To the end that we may express our common penitence, and place ourselves, as a people, under the judgment of God, I am requesting that appropriate prayers or litanies be used at each of the services in our parishes and chapels on . . . the 16th Sunday after Trinity."

SPACE

'Round the World

by ELAINE MURRAY STONE

At 7:15 a.m. EST, on October 3d astronaut and Churchman Walter Marty Schirra, Jr., began a precise, six-orbit trip with a perfect launching from Pad 14 at Cape Canaveral, Fla. In San Diego, Calif., his parents waited and prayed behind drawn drapes, and in his home town of Oradell, N. J., townspeople of several denominations formed a chain of prayer at the Church of the Annunciation, where he is a communicant.

A half hour before the launching, as I approached the gate to Cape Canaveral aboard the press bus, I watched the sun rise into low-lying pink clouds, and dead ahead, I saw the Mercury Atlas missile,



Cdr. Schirra and suit technician
in Oradell, a human chain of prayer.

bathed in fumes (luminous in the sunlight) of liquid oxygen from its fuel tanks. Atop the missile was the tiny space capsule which Commander Schirra had named Sigma Seven — the seven for the seven U.S. astronauts, and the Sigma as a mathematical symbol meaning "summation."

Commander Schirra left the astronauts' crew quarters at 4:14, after breakfasting with Walter Williams, Mercury project director, and Astronaut Donald Slayton. Besides the conventional fruit juice and eggs, he ate a steak, and a bluefish which he had caught himself while surf-fishing off the cape the day before.

Leaving the crew quarters, he went to the Mercury complex on the cape, and entered the 4,900-pound capsule. As the astronaut boarded the capsule, Mr. B. G. McNabb, head of launching operations for the National Aeronautics and Space Administration, told him, "On behalf of the crew of Complex 14 we wish you a happy and successful flight." "Thanks," replied Churchman Schirra.

A faulty radar unit in the Canary Islands held up the countdown for 15 minutes, but otherwise the countdown proceeded without interruption until the missile took off into the bright blue sky. The missile remained visible for several minutes after the launching. Unlike the Carpenter launch [the orbital flight of Churchman Malcolm Scott Carpenter earlier this year — see L.C., June 3d], when a thick pall of smoke covered the launching area, this October day was perfect for photographers.

Besides the usual press and television personnel on the cape, there was a group of North Atlantic Treaty Organization correspondents. These NATO correspondents are on a three-month tour sponsored by the U.S. State Department. Special films of interviews by them and for them were made at the press site on the cape. After Commander Schirra's first orbit (during which there was some difficulty with the temperature of his space suit), the entire group of NATO correspondents was taken on a tour of the cape.

At this point I was interviewing one of them — a blond young Finnish correspondent, Pasi Rutanen — and the tour conductor, not wanting to interrupt my interview, invited me along. So I went with the all-male, all-European group on a fabulous tour of the cape. We returned to the press site at 11 a.m., and caught up on the latest Mercury news releases. All was still "A-O.K." Several southern governors, who were meeting in Florida, also visited the press site. Governor Barnett of Mississippi was not among them.

At 11:45 a.m., astronaut Gus Grissom announced to Wally Schirra that Mercury control had given him a perfect go-ahead for the planned six orbits.

Responded Cdr. Schirra, "Alleluia!"

Nine hours and 13 minutes after his departure from the earth's surface, Commander Schirra landed in the Pacific Ocean, within sight of the target ship, the USS "Kearsarge."

Pacific Watch

by the Rev. ROBERT SHEERAN

A task force consisting of the USS "Kearsarge" and three destroyers was patrolling the same area where, 20 years ago, one of the crucial battles of World War II was fought. On July 3, 1942, the Battle of Midway marked the turning point in the war in the Pacific. This task force on October 3, 1962, was on a peaceful mission: that of scooping one

man from the sea — Churchman Walter M. Schirra, Jr., after his six orbits.

In Honolulu the National Aeronautics and Space Administration (NASA) set up a "Project Mercury News Center" at the Hilton Hawaiian Village Hotel some two weeks before the date of the orbital shot. On Sunday, September 30th, the news center went into 'round-the-clock operation.

Soon after midnight on October 3d (Hawaiian time), news and radio men began to gather. Lines had been run to the radio and television stations and direct telephones to the newspaper offices; and the wire services and telephone company had already set up teletypes and telephone lines for the immediate dispatch of news to the mainland.

The news center was in direct teletype contact with Cape Canaveral, the USS "Kearsarge," and the centers at San Francisco, Houston, and Midway. A Multi-graph was installed so news releases were in our hands within five minutes of the time they came over the teletypes. In addition, news center manager John Pederson, on a direct telephone line to Mercury Control Center, Cape Canaveral, gave an oral report of every item as it came to him. He stood for hours with a telephone to his ear and a microphone in front of him. As he reported each item, newsmen scribbled on their pads and messengers took the notes to the radio announcers reporting the flight, and such items went out over the air immediately.

The news center was manned by about 30 people, including a Navy liaison officer and the assistant manager of the center, Mr. Howard Gibbons, a Churchman from Houston, Texas.

Things were most tense toward the end of the flight, and a glance around at the faces showed that everyone was "reaching out and helping" Walter Schirra in his descent. The last few minutes were absolutely quiet, except for the murmur of radio announcers.

As Mr. Pederson made each announcement, "Retro-rockets fired"; "Expected to land ten miles from the carrier"; "Spacecraft sighted at 9000 feet"; "Splashed into the ocean at 11:27"; pads were scribbled upon, messengers quickly but silently came and went, and the tense watch began again. Strangely, there seemed no note of triumph or joy when it was announced that the astronaut was safe, but the tenseness disappeared and one man with a transistor radio turned on the baseball game between the San Francisco Giants and the Los Angeles Dodgers.

Of significance to me was the number of people who wanted to know why the Church was interested in such a thing as this. One man said, "I'm glad to see that the Church is interested in scientific achievement." Another asked me if I was there because I was curious, or was I really reporting the space flight?

BRIEFS

A MATTER FOR THE BISHOPS: At a recent meeting, the Synod of the Church in the Province of the West Indies approved the request of their diocese of Antigua that jurisdiction in the British Virgin Islands — just north of the American Virgin Islands — be transferred to the American Church. The matter has been communicated to Presiding Bishop Lichtenberger, and will come before the meeting of the House of Bishops, at the end of October, in Columbia, S. C.



DEPOSITION: The Rev. Edwin E. West, who was canonically resident in the diocese of Texas, was deposed from the ministry in action taken on August 31st [see "Depositions," p. 30]. He has become pastor of the "Anglican Church of the Redeemer," Palo Alto, Calif.



500-YEAR-OLD BELL RUNG: St. Audoen's Church, Dublin, Ireland, has been reopened after extensive renovation. The church, originally a Roman Catholic edifice, was built in 650 A.D., and is now owned by the [Anglican] Church of Ireland. During the reopening ceremony, one of three 500-year-old bells was rung. Others are still under repair.



CANTEEN FOR MENTAL PATIENTS: Women from six Churches in Canada are operating a canteen for mental patients at Ontario Hospital, in Toronto. The project, involving six hours of work daily, finds members of the Anglican Church Women's Auxiliary staffing the canteen on Wednesdays. On other days, Jewish, Protestant, and Roman Catholic women take their turns.

Where Credit Is Due

Bishop Bayne's article, "What Is the Anglican Communion," which has appeared in various magazines in the United States and perhaps in other countries, was published in THE LIVING CHURCH of September 23, 1962. We now learn that the article was originally prepared for, and published in, the June, 1962, issue of the *Bulletin* of the diocese of New York. The article was thereafter syndicated widely, and through an error the copy sent to THE LIVING CHURCH did not indicate that it had been previously published elsewhere. We regret the omission and are happy to give credit to the *Bulletin*, of which Mr. Joseph B. Martin is editor.

CALIFORNIA

For Men, Not Results

On September 29th, commemorating the first Prayer Book service in what is now the continental United States and the first Christian service in English on the Pacific Coast, Lord Fisher of Lambeth, retired Archbishop of Canterbury, addressed a crowd assembled below the great Celtic cross in Golden Gate Park, San Francisco. (The 55-foot cross was erected in 1894 as a permanent memorial of services conducted for officers and crew of Sir Francis Drake's flagship, the *Golden Hinde*, by the chaplain, the Rev. Francis Fletcher, in 1579.) Lord and Lady Fisher were in California on their way to Hawaii to participate in the centennial of the bringing of the Anglican Communion to Hawaii.

Lord Fisher preached twice at Grace Cathedral, San Francisco, on Sunday, once in the evening at a service of intercession for guidance of the Holy Spirit on the Vatican Council. Said Lord Fisher, who as Archbishop of Canterbury paid a visit to Pope John XXIII last year, "No Council of the Church of Rome has ever met, so surrounded by the prayers of other Churches, prayers in no sense against them, but for them and with them. . . . The power of our praying today lies not in any concern with what the Vatican Council may do, but in thanksgiving for what has happened already, for what God has done, so marvelous in our eyes."

On Saturday evening, Lord and Lady Fisher were honored by Bishop Pike of California and Mrs. Pike at a dinner at which the Roman Catholic Archbishop of San Francisco, the Most Rev. Joseph McGucken, was a guest. Archbishop McGucken also sent a representative to attend the service of intercession in Grace Cathedral on Sunday evening.

Later in October, the Most Rev. Arthur Michael Ramsey, present Archbishop of Canterbury, will visit San Francisco.

The text of Lord Fisher's sermon will be published in next week's LIVING CHURCH.

OREGON

Through the Storm

Capt. Edgar A. Quinn, Columbia River bar pilot and communicant of Grace Church, Astoria, Ore., was one of two men who survived almost 18 hours of drifting in a dory in the storm-whipped Pacific Ocean before being tossed ashore at Westport, Wash., late last month. Westport, is about 40 miles north of Astoria.

Three men were thrown into the water after Quinn had piloted the Japanese ship "Olympia Maru" over the mouth of the Columbia River early on Friday, September 29th. Capt. Quinn and two Astoria seamen, Donald Nelson and William

Bishop Saucedo of Mexico shows Bishop Lichtenberger the five-acre tract of land purchased with the proceeds of the 1961 Mite Box Offering. The Mexican Church plans to build a new home for St. Andrew's Seminary, and other institutions. In the background is John Davenport, of the department of promotion of the diocese of Dallas.



Wells, were returning to their pilot ship in a dory when the small boat rolled over several times in the stormy sea. In spite of winds of 70 miles per hour, the men were able to right the boat, but drifted helplessly in the violent storm. One man, William Wells, died of injuries and exposure about 10 hours after the mishap. Capt. Quinn and Mr. Nelson managed to lash the body to the boat, but it was washed away during the hazardous trip through the breakers near Westport. Both survivors are in good condition.

Grace Church held a special prayer vigil, praying for the safe return of the men, throughout the day they were missing.



Bishop Brown of Arkansas, president of the seventh province, congratulates Bishop Saucedo who was host to the synod. Bishop Saucedo received the Provincial Cross at the synod banquet.

October 14, 1962



John Gray (right) thanks Motises Osnaya, senior warden of the Church of St. John the Evangelist, San Pedro Martir, for the reception for 300 Gringo visitors, which the congregation had arranged under Señor Osnaya's direction.

PROVINCES

In Mexico, a Vision of Independence

Meeting in Mexico City, Mexico, September 18th to 21st [L.C., October 7th], the synod of the seventh province (Province of the Southwest) witnessed presentation of the Provincial Cross and Citation this year to its host bishop, Bishop Saucedo of Mexico. Bishop Brown of Arkansas, president of the province, made the presentation.

Bishop Saucedo, at the provincial banquet, said: "We are a tiny Church with a tremendous mission — to the nation on the one hand and to the Mexican people on the other — caught up in a tremendous transition from a rural and agricultural to an urban and industrial way of life."

The bishop outlined areas in which the Church and the Mexican nation are working toward the same goals: better education, resettlement of villagers who are being driven in increasing numbers to urban areas by economic pressures, medical care, and social services. Then, reminding his listeners that what is now the missionary district of Mexico came into existence in the last century as a Mexican movement to establish a truly Catholic and Apostolic Church, the bishop described that Church's vision, never lost, of being an independent Church, similar to the Philippine Independent Church.

In the course of the banquet, Bishop Saucedo said:

"Our Church cannot get away from the problems Mexico has to face today. We live in the spirit of the revolution today, the spirit of the revolution in constructive terms, and the Episcopal Church has a tre-

mendous task in this development of our country."

The Bishop went on to tell of the statistics which must always be considered — 6,000 members in 74 missions and one parish, in a nation of more than 30,000,000 people. "But," he said, "at present the Church in Mexico cannot carry out the needs of the people by itself — there is desperate need for assistance from the Church in the United States to help the Mexican Church in its efforts to prepare and to meet the many other needs which Mexico has." "When the Mexican Church becomes independent," he said, "it means we will have to be capable of handling our own affairs, making our . . . own decisions, and meeting our own growing budget."

SOCIAL RELATIONS

Open Occupancy Housing

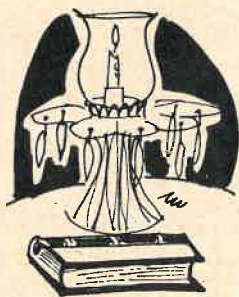
Unless something is done to change the present pattern of discrimination in housing in the Detroit metropolitan area, the city of Detroit will become a huge Negro ghetto, surrounded by "lily-white suburbs," was the assertion made by Dr. Abraham F. Citron, at St. Timothy's Church, Detroit, on October 1st. Dr. Citron, Michigan area director for the American Jewish Committee, was one of the principal speakers at a meeting on the Church's responsibility for achieving open occupancy housing, sponsored by the department of Christian social relations of the diocese of Michigan. Dr. Citron also told the 100 clergy and laity attending the meeting that the answer to the present problem is an absolutely open housing market throughout the entire metropolitan area.

Continued on page 21

THE PRAYER BOOK

300 years ago

by Dewi Morgan



It was in 1662 that the Act of Uniformity gave to the Church of England the Book of Common Prayer which is still authorized. As the American Episcopal Church is a daughter of that Church, so the American Prayer Book is an offspring of that Book, for all the influences it shows of its older sisters as well. Dewi Morgan, a Welsh son of the Church of England whose typewriter stays hot in the turning out of literature both wise and witty in her service, has written a rather light-hearted history of the Book of Common Prayer, under the title, "1662 and All That." This article is a reprint, by permission of the author and publisher, of one chapter of the book, "The Seventeenth-century Sixties."*

Near the beginning of the book, Fr. Morgan has written: "The primary reason for this book is not because the 1662 Prayer Book is having a birthday but because the subject is a vital one," and near the end he has said, "... when Anglicans want to know what their Church teaches, when Anglicans need a bulwark against heresy, they do not go to the Articles or Catechism. They go to the rest of the Book. To its exhortations and its rubrics. And above all to its prayers. For Anglicans are more concerned to offer their beliefs in worship than they are to formulate them in the debating chamber."

No Christian can lightly condemn an age and a system of belief which produced Richard Baxter and *The Saints' Everlasting Rest* or John Bunyan and *Pilgrim's Progress*. It was the same age, too, which gave birth to George Fox and the Society of Friends. All Christendom has surely been enriched by Fox's striving for direct access to God and his joy when he felt he had attained it and "the whole earth had a new smell." Political history, too, must surely have been poorer without the particular concept of equality which the Quakers were to propagate.

Even the brand image of the day, Cromwell, must remain memorable for many things other than his warts. Dictator though he inevitably became, Cromwell had no burning desire to prescribe religious conformity. True, he would have no truck with bishops or a Prayer Book. But he burned for the preaching of a pure Word, yearned for the reform of morals, and "gave England a nearer approach to religious liberty than it had known." "I meddle not with any man's conscience," he said. But there were times when his actions implied he assumed that Romans and Anglicans had

no conscience and hence needed his strong treatment. And Irishmen were, of course, another matter altogether.

There was still so very far to go.

English people, for example, did not think much of that degree of liberty which forbade them to observe Christmas Day.

England was merry England when
Old Christmas brought his sports again,

said Sir Walter Scott. And men soon tired of those who "hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators," as Macaulay expressed it. What's more, people wanted God's blessing on their weddings. But only civil marriages were allowed. The 20 years of the Commonwealth proved a negative, inhibiting experience. The Puritans were obsessed with their own theological gloom and snuffed any tiny candle of pleasure which came within their reach. They went straight to the Old Testament for a religion designed for doughty desert nomads.

The Restoration of Church and King in 1660 was as much for basic human reasons as for ideological motives. It was not so much because Richard Cromwell

***"surprising that a book which
nurtured holy souls for so long
could come out of
such a dingy background"***

*Published by A. R. Mowbray & Co. Ltd., London; and Morehouse-Barlow Co., New York. Pp. vii, 181. \$1.70.

had a weak character as because that for which he stood was, in the truest sense of the word, unnatural. Christianity is for the fullness of man, not for his suppression. And that was why the bells rang out and bonfires blazed as Charles came back.

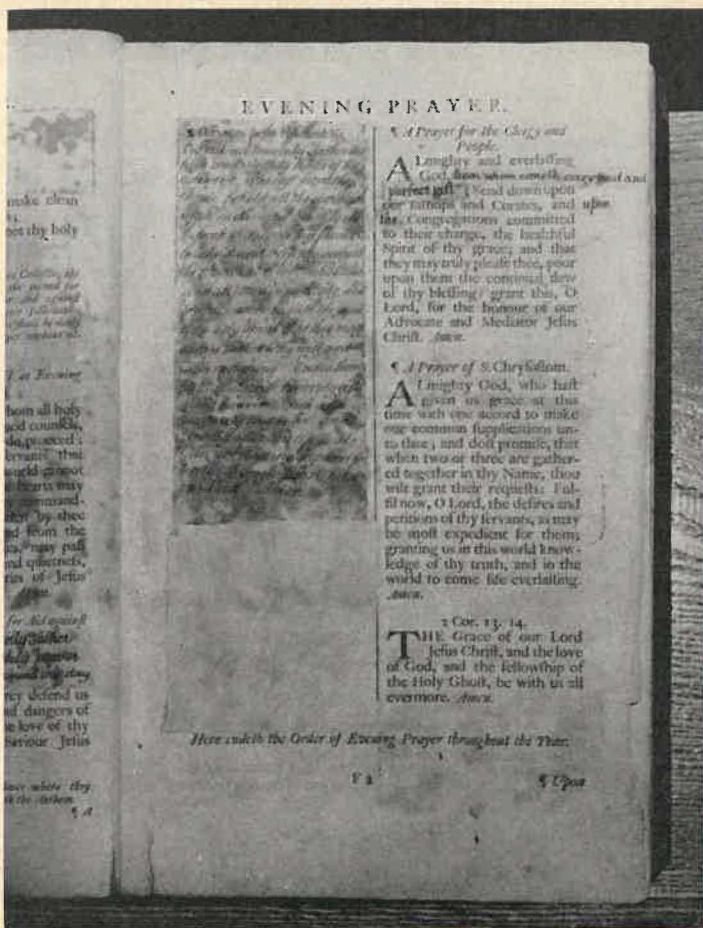
The temporary dalliance with Puritanism had shown that salvation, as well as joy, lay elsewhere. How much greater the pity, then, that Charles II could not prove more worthy on taking up the crown. How unfortunate that his name must remain associated in the popular mind with Nell Gwynn, oranges, and low comedy. And how sad that Charles should have attempted the same sort of rigorous suppression as had disfigured English history for so long. Bunyan and Bedford Gaol were one example. And there were the Conventicle Act which forbade meetings for worship where the Prayer Book was not used, the Licensing Act which imposed a rigid press censorship, the Five-Mile Act which made non-conformist ministers wanderers in the wilderness, and others which made notorious the name of Clarendon and his code. Then there was the Test Act which insisted that all civil or military officers should take the oath of supremacy and allegiance and receive the Holy Communion according to the Church of England rite.

It was such legalistic ham-fistedness which was to make the life of the Church of England such an artificial observance for so many in the following century. And such a situation was imposed by the state, not initiated by the Church.

There is so much one could condemn about these 60s of three centuries ago. But there is so much also which one welcomes, not least the 1662 Prayer Book, born under such strange portents. We no longer look starry-eyed and refer to "this incomparable Book." Time has turned its wheel and prescribed revision as now overdue. But we must revise only in the full awareness of what this book has meant. First of all, however, we look at its immediate background.

Before Christmas, 1660, five editions of the 1604 book had been printed. Fifteen years without a Prayer Book had certainly not made people forget it or lose interest in it. But most people regarded these reprints of the 1604 Book as a stopgap. A revision was clearly called for and the object of that revision was clearly expressed by nine bishops who were still alive. The nearer the forms "come to the ancient liturgy of the Greek and Latin Churches, the less are they liable to the objections of the common enemy."

On October 25, 1660, Charles issued a statement calling a conference of all interested parties. On August 15, 1661, at the Savoy Hospital, that conference met. To it came 12 bishops (including John Cosin of Durham, Robert Sanderson of



Prayer Book of 1662 used by Bishop Samuel Seabury, first American bishop, showing prayer for the President pasted over former prayer for the King. This book is in the library of the General Theological Seminary.

Lincoln, and Gilbert Sheldon of London) and 12 Puritan divines (including Richard Baxter). The Bishop of London presided.

As far as the bishops were concerned, it was obvious and natural that the Church's Prayer Book should be restored. The onus of argument was therefore placed on the Puritans, who had plenty to say. Practically all of them wanted, for example, the surplice, the sign of the Cross in Baptism, kneeling to receive the Holy Communion, the season of Lent, and the use of a ring in marriage to be abolished. They wanted prayer to be temporary and unfettered. There were actually Puritans who took this principle to such an extreme that they described the Lord's Prayer as a Popish invention! The Puritans wanted Sunday to become the "Lord's Day" and Sabbatarian gloom to prevail. It is easy to condemn all this but we must never forget their very zeal for righteousness.

"Had the objectors concentrated on one or two points of real doctrinal importance," says Bishop Moorman, "they might have made some impression on their opponents, but their absorption in details of little moment was their undoing. The bishops 'took up a strong and unyielding position behind primitive custom and catholic usage' and refused to budge. They realized that the real

objection of the Puritans was not to the present Prayer Book but to the idea of having any Prayer Book at all. The choice was not in matters of detail but between a Catholic liturgy and Protestant prayers, and the newly restored bishops were quite clear where they stood on that issue."

Had the majority of Puritans had their way the Church of England would have renounced all belief in the objective value of the Sacraments as a means of grace, and salvation would have depended on subjective inner conviction. Had they gained the day the long continuity of the Christian liturgy throughout the centuries would have been broken and "common prayer" would have degenerated from a corporate activity of the faithful into an exercise in words glorifying the minister (not that any good Puritan would deliberately glorify himself, it was just a fruit of the system that the better he was as a minister, the more his own glory was reflected). Then, indeed, would the new presbyter be but the old priest — but he would be writ in grotesquely large and distorted characters. Had the Puritans prevailed, the Church of England, and hence the Anglican Communion, would have been cut off from the great body of Catholic and Orthodox Christendom. There may, indeed, have been no Angli-

can Communion. And the Church of England would not have been enabled to play the part it has played in the great ecumenical movement which moves with increasing pace in our day.

There is a great mystery here.

For God brought all this about at a conference called by a king who was as unscrupulous as he was witty, as charming as he was immoral, as clever as he was selfish, as shrewd as he was stubborn about his beliefs in his divine rights. The Church of England was given freedom to develop under God's guidance by a man whose acceptance of that Church was a politically expedient superficiality, a man who embraced Rome on his deathbed and whose brother and successor was an avowed Roman. The reigns of Charles II and James II lasted 28 years and were terminated by a revolution which has ever since been called "glorious." Yet in those 28 years an ancient pattern was safely re-established and an ancient spring once more allowed to gush forth in an unhindered stream.

And all that hangs round a Book of Common Prayer. The restoration of that Book was as vital as the restoration of the bishops who guarded it. As the bishops said: "For preserving of the Church's place we know no better or more efficacious way than our set Liturgy, there being no such way to keep us from schism, as to speak all the same thing, according to the Apostle. This experience of former and latter times hath taught us; when the Liturgy was duly observed we lived in peace; since that was laid aside there hath been as many modes and fashions of public worship as fancies. If we do not observe that golden rule of the venerable Council of Nice 'let ancient customs prevail' till reason plainly requires the contrary, we shall give offense to sober Christians by a causeless departure from Catholic usage, and a greater advantage to enemies of our Church than our brethren would willingly grant."

The principle that lies behind the Book of Common Prayer was safeguarded by the Savoy Conference. That Conference ended on July 24, 1661. On November 20th, Convocation appointed a committee of bishops to revise the 1604 book. The revisers had done an immense amount of homework before they met, for a month later they had finished their task and both Convocations subsequently approved. Two months later, on February 25, 1662, the fifth Prayer Book was annexed to the Bill of Uniformity passed six months before and on May 19th the Bill received the royal assent.

This was the first time the state had left the Church free to get on with the actual work of revision. But it required the Act of Uniformity before it could be used. Does that mean that the Book of Common Prayer is a legal document? It does. But it is also much more than

Continued on page 28

TEN YEARS OF THE RSV

To insure the use
of the King James Version,
perhaps a list of lections is needed

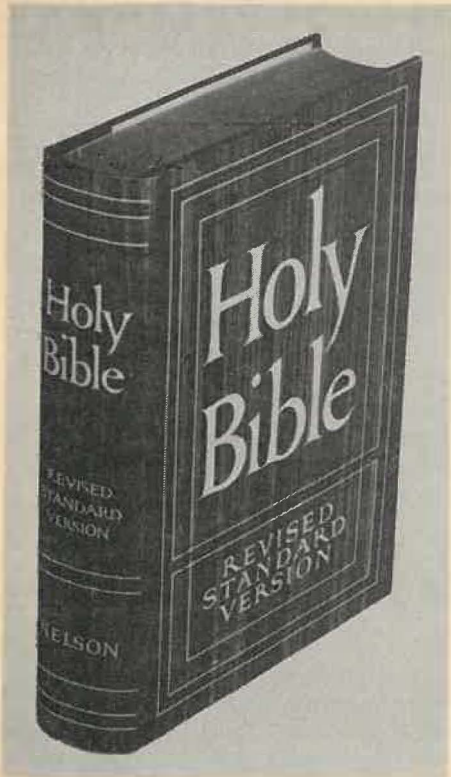
by the Rev. Reginald H. Fuller, S.T.D.

Professor of New Testament Literature and Languages,
Seabury-Western Theological Seminary, Evanston, Ill.

On September 30th of this year, the Revised Standard Version of the Bible was 10 years old. True, this statement needs to be qualified. The New Testament had already been issued separately in 1946, while the Old Testament was copyrighted in 1952, making it the first year that both Testaments had been available in one volume. The Apocrypha, however, was not published until 1957. But with the reaching of the 10-year-mark, the RSV was released for publication by five publishers other than

Thomas Nelson & Sons — William Collins Sons & Co., Ltd., Harper and Row, A. J. Holman Co., Oxford University Press, Inc., and World Publishing Co. The National Council of Churches is owner of the copyright, which has been held exclusively by Nelson since 1950. Since the Apocrypha has not yet been in print for 10 years, it will not be included in any of the new editions.

Now that the Revised Standard Version has been in the hands of the Churches for a decade, it is good to ask



how it has come to be accepted. How widely used is the RSV?

Had time and expense allowed, it would have been interesting, and no doubt helpful, to circulate a questionnaire among the clergy of the Episcopal Church. In default of that I have taken a sample from a group of clergy gathered at the graduate school of theology, at the University of the South, Sewanee, Tenn., this past summer. The group consisted of 25 ministers of the Church (I say "ministers" because one or two were in deacon's orders). Of these 25, eight said that they used the RSV regularly at the lectern, and all eight were completely satisfied with it, although all eight also said that they sometimes used the King James' Version. Six of the remaining 17 said that they used only the King James Version, and the remaining eleven said that they used mainly the KJV but occasionally used the RSV.

I must confess that the answers surprised me a little. My experience, which has been limited to the diocese of Chicago, led me to believe that the RSV was being used very little in the American Episcopal Church (in the churches I attended the past seven years in this diocese, I can recollect its use only one time). Its use appeared much more common in the Church of England in 1961—this despite the few Americanisms in the translation, and a few survivals from the KJV of what in contemporary British idiom would be archaisms, such as "got-ten."

I have heard several arguments against the adoption of RSV in our churches. One is that as an Anglican production KJV has a special claim on our loyalty.

Another is that Canon 20* explicitly states that KJV is "the standard Bible of this Church," whatever precisely that may mean. (Does it mean that only KJV should be used to prove doctrine, or does it mean that KJV should normally be used in church? Is the parenthesis saying something over and above the sentence in which it occurs, or is it merely stating the same thing in more concise terms?) Third, the KJV conforms in literary style and liturgical atmosphere to the Book of Common Prayer: both emanate largely from the 17th century, and both have earlier roots in the 16th.

Doctrinal considerations appear to play less part than they seem to with the fundamentalist sects. Episcopal clergymen appear to be little troubled at the replacement of "young woman" for "virgin" in Isa. 7:14, presumably because "virgin" is retained in the more important context in Matt. 1:23. I have, however, heard the substitution of "guardians" for "bishops" in Acts 20:28 stigmatized as anti-episcopal tendentiousness, and the preference for the shorter account of the Last Supper in St. Luke (omitting Luke 22:19b-20) attributed to Zwinglian prejudice.

Clergymen, of course, especially the older ones, can be just as conservative in religious matters as their lay brethren, but they seem to find outlets for their conservatism in other directions, e.g., in credal, rather than Biblical fundamentalism, and in all kinds of liturgical conservatism. With the laity it is different. They do seem in many cases to prefer a version of the Scriptures which is often barely intelligible, and some, as our inquiries suggest, even appear to subscribe to the idiotic and totally irrelevant objection that the RSV is tainted with Communism. (It is not clear whether this is because of an alleged left-wing past of some of the translators, or because RSV is sponsored by the National Council of Churches. Is it because of the red binding of the usual edition?) A few of the laity perhaps, though not many in our Church, feel a superstitious awe for what is sometimes (by a Freudian slip?) called the St. James Version. But that is left mainly to the Protestant underworld, with its curious devotion to the work of Jacobean Anglican bishops.

Two of these objections have more force than the others, viz., the compatibility of style between KJV and the Prayer Book, and the argument from Canon 20. Literary beauty does count for something, and no one today seems to be able to write the prose of our

*The Lessons at Morning and Evening Prayer shall be read from the translation of the Holy Scriptures, commonly known as the King James or Authorized Version (which is the Standard Bible of this Church), together with the marginal Readings authorized for use by the General Convention of 1901; or from one of the three translations known as Revised Versions, including the English Revision of 1881, the American Revision of 1901, and the Revised Standard Version of 1952.

Elizabethan forebears. Yet in a part of the service addressed to man rather than God (a fact strangely forgotten by those bad-mannered clergymen who read the Epistle to the east wall) soundness of text and intelligibility are of primary importance.

How can we reconcile these apparently contradictory requirements? I suggest that normally (and this means that it should be on our lecterns) we should use the KJV, that is to say, wherever the text is sound and the language intelligible. But where the text is known to be corrupt, e.g., the Johannine clause in I John 5 (it is frankly dishonest to read this verse in public from KJV when even the Prayer Book Epistle for Easter I corrects it), or in large parts of the prophetic writings and the Pauline Epistles, the use of the RSV should be prescribed or at least recommended. Perhaps the Liturgical Commission or some other competent body could draw up a list of those lections, both Sunday and weekday, where RSV should be used, as was done in the Church of England a few years ago with one of their experimental lectionaries. This would insure the retention of KJV as our "standard version," and at the same time promote honesty and intelligibility.

We have been mainly concerned with the use of Scriptures in public worship, for this is where most Episcopalians encounter them. In Sunday school and Bible study groups RSV seems, quite rightly, to have ousted KJV. Only two of our 25 ministers used KJV in Sunday school. And for private devotion and study, who knows? I suspect that KJV is still preferred for devotion, and RSV for study. If so, this is bad, for it encourages precisely that dichotomy between the devotional and academic use of the Scriptures which is to be deplored.

In devotion we do not have to "leave our brains outside." Perhaps in two of these areas — in Bible study groups and in private study, the RSV is just beginning to face a serious challenge from the new English Bible of which at present only the New Testament is published. It must be remembered that NEB is a completely new translation into modern idiomatic English, and not a revision of KJV. It is also not intended for liturgical use (though in that lawless institution, the Church of England, I was asked last year to read the second lesson from NEB, the first having been read from RSV), but precisely for use in study, private or group.

If, then, we are to keep our private and group study of the Bible related to our corporate worship, it seems that at present we should use *both* RSV and NEB in our study, RSV taking the place which KJV holds in liturgical worship, and NEB the place which RSV holds there. All this sounds complicated, but this is because

Continued on page 20

Recipe for Riot

In Mississippi, at the time of writing, two persons are dead and some twenty or more injured as the result of a night-long riot on the campus of the University of Mississippi. The riot broke out soon after the President addressed the nation, to say that James Meredith, a Negro veteran, was in residence in the University, and to appeal to Mississippians, and particularly the students of "Ole Miss," to accept and obey the law regardless of whether or not they agreed with it.

The appeal of the nation's head to the courage and honor of Mississippi went unheeded, and it was not until U.S. troops had marched into the crowd with fixed bayonets behind a tear gas barrage, that calm was again restored. It was not until there had been death and injury that peace of some sort returned to the campus of Ole Miss.

The name of the University of Mississippi has long been known throughout the country as an educational institution of honor and integrity — its name now is known throughout the world as a symbol of hatred, injustice, and the failure of democracy. We think that probably there are many Mississippians who today are going about their business in unnatural quiet, perturbed by the questions of conscience that always seem to accompany man's emotional hangovers. Two men are dead, a score are injured, and how many more must be sorely troubled by guilt and shame! How do such things come about? How do ordinary, decent, law-abiding citizens, many of whom would probably do much to help another under different circumstances, turn into that devil's cocktail, a human mob?

The recipe is simple — and its essentials are proven by experience throughout the ages. Take a crowd of people, many of them young enough to be emotionally stimulated by a football game or any campus excitement, add a certain amount of unthinking prejudice (and it does not take as much as the results make it seem), a normal human quota of stubbornness ("Just try to make me do it!"), resistance to change, and just plain boredom. Stir with talk, much talk of opinions and a little of facts, and all repeated and repeated. Sprinkle with a few (one or two will do) cowards — the kind who would redeem their own cravenness by urging others into violence — and add a little alcohol to relax inhibitions and rationality. Strengthen the whole mixture with defiance of law by those who are sworn to uphold the law, and set the whole on fire by rabble-rousers. The result: holocaust — death, injury, and irreparable damage to a nation's standing in the eyes of a whole world.

Obviously, the riot at Ole Miss is not a true and complete picture of what Mississippi is like. Too easily forgotten are the outsiders among the rioters (some two-thirds of the mob according to a reliable source). Too easily forgotten, as well, are the National Guardsmen who are under arms to uphold the law, and who

are Mississippians, too. We are sure there are thousands of others, not in uniform, who are doing what they can, where they are.

But the damage is done, and it was not done mostly by deep-dyed villains, but by ordinary people like you and me — in short, by sinners. The sin of prejudice, of depersonalizing persons into mere units of a category, is not the only sin involved in the Mississippi riot, but it is the one which started the whole thing, at any rate. The two killings at Ole Miss are a national disgrace — but that disgrace will not be redeemed by the development of a similar prejudice in the rest of the nation, the prejudice that will equate "Mississippi" with the actions of one governor, or of one group of people on one occasion. The nation will be long in living down the scandal at Oxford — but it could live it down sooner if the same sins and the same disregard for persons and the same disobedience to law did not exist in every section of the land.

Enough stones were thrown in Oxford last night to last the country quite a while. Meanwhile all of us, who live in glass houses as far as the rest of the world is concerned, might do well to withhold our own throwing of stones. Unless, of course, there is any among us who is without sin.

Book Editor

The new book editor of THE LIVING CHURCH is well known to its readers through service in other capacities on our staff — Alice Kelley (Mrs. David Kelley), who has been news editor, managing editor, and more recently a frequent pinch-hitter in moments of need.

Religious books, and secular books with a significant religious bearing, cover a wide range of interests and scholarly levels. As always, we intend to give attention to important books at all these levels, with the aid of a corps of knowledgeable reviewers. The first job of a book review, from the standpoint of THE LIVING



CHURCH, is to report what is going on in the field of religious publishing, just as our news columns report what is going on in other areas of Church life — and to report it in such a way that the ordinary active Churchman can comprehend its significance. Mrs. Kelley, both as an experienced editor and as an active parishioner, seems to us to be superbly qualified to carry on and carry forward this department of our service to the reader.

Books for review should continue to be sent to the office of publication, 407 East Michigan Street, Milwaukee 2, Wis. Correspondence relating to reviews may be sent either to that address or direct to Mrs. Kelley, at Rt. 1, Rockway St., Mishicot, Wis.

sorts and conditions

THIS column has had a long vacation, for a variety of reasons, but chiefly because the columnist found his stuff getting rather heavy and stodgy and in need of a sabbatical year.

THE OTHER DAY, however, one of those household episodes occurred which must have some deep theological significance. All the relatives had gathered to celebrate a birthday, and most of them were enjoying the breezes on the patio when we noticed a strange seething eruption between the slates.

AT FIRST SIGHT, it almost seemed that something was boiling in the ground. But when we squatted down and studied the movement, it turned out to be a great crowd of excited and agitated ants. Small brown worker ants were pulling and tugging larger and clumsier winged ants out of their nests, presumably getting them organized for the annual mating flight. Every anthill on the patio seemed to be in full-scale eruption.

"DO YOU have any insect spray?" somebody said. "Yes," I said. Somebody else said, "Where is it?" (meaning, "Go get it"). But I mumbled something about not wanting to take on the entire outdoor world with a can of bug poison and kept on watching the coming-out party of the ant-princesses.

IT SEEMED that the ants were not good enough at flying to take off from the ground. They would make their way to a plant stem, climb up, and then launch themselves. My relatives, however, take a strictly utilitarian view of the world of nature, and kept suggesting to each other (and me) things to do to get rid of the ants.

MY DAUGHTER was watching the ants' activities, too, and pointed out that one of the ants had fallen off the stem it was climbing. "Well, pick her up," I said. At this point we were all called in to dinner, but my sister-in-law was busy stamping on all the vermin she could get at. She came in a few moments later.

AFTER DINNER, we noticed that something was going on down at the river. The men of the family strolled down to the bank and found that tiny fish were dimpling the surface and jumping and making a great commotion. Flying ants were falling into the water in great numbers, and the fish were snapping them up as soon as they hit the surface. Apparently the eruption on our patio was a part of a much larger eruption; by some mysterious signal of nature all the ants of that species in the neighborhood had decided that tonight was wedding night in the ant world. This in turn meant banquet night for the fishes, and no

doubt a long series of other things in the endless cycle of life.

IT DIDN'T, of course, make a bit of difference what we did about the small segment of this vast movement of life that took place among the slates in my yard. Since the ants coming up there were flying away as soon as they could get themselves launched, I doubt that any action taken against them would result in even one less anthill between the slates. Perhaps the anti-ant contingent of the family was saving other people's yards. But then, it was also depriving the fishes of their food, and we all enjoy fishing.

IN GENESIS, God says to the man and woman: "Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the birds of the air and over every living thing that moves upon the face of the earth." We lords of creation unquestionably have a right to try to control the ant population of the world. But there is another statement a little earlier in the chapter that should not be forgotten:

"AND GOD said, 'Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds.' And it was so. . . . And God saw that it was good."

IT SEEMED a shame to try to impose human sanctions on God's creation when it was boiling up so lavishly between the slates.

PETER DAY

ANGLICAN PERSPECTIVES

by the Rt. Rev. Stephen F. Bayne, Jr.
Executive Officer of the Anglican Communion

"How Are We Doing?"

THIS is written after a busy and happy week revisiting the diocese of which I was once bishop [Olympia]. It is, of course, the best of all possible dioceses in the ditto Church, but I will not dwell on that at the moment. The point of the visit was that I might serve as moderator of a symposium at the Seattle World's Fair — four days of thought and talk, which brought together a distinguished group of scientists and theologians to discuss what was called "Space Age Christianity." It would be worth devoting a whole column simply to describing the symposium, notable in many ways, not least in that it was conceived, planned, and managed entirely by the laity of the diocese. The proceedings are to be published early in 1963 by the Morehouse-Barlow Co., New York, N. Y., under the

title, *Space Age Christianity*. But at the moment, I want to pursue another thought entirely.

So many old comrades asked me, in one way or another, "How are we doing?" — meaning, generally, how is the Christian cause faring in the world today. Needless to say, I pontificated appropriately, doling out such observations as I could think of. (And how I wish I knew as much as people think I do!) I'm afraid I was obliged to say that the overall prospects are not brilliant. Certainly, in many parts of the world, the Christian Church's easy days are behind us. We have been carried along by strong cultural streams, for example, which now are passing us by or even flowing against us. We have, for another example, often been satisfied with what a dear old friend

used to call "an inoculation with a mild virus of Christianity — just enough to keep us from getting a serious case."

Statistically we are steadily losing ground, in the face of the torrent of expanding population. Christian moral standards increasingly are treated as irrelevant and negligible in even nominally Christian societies. In non-Christian societies, active and positive Christian witness is more and more hampered by defensive, suspicious legislation. So one could go on, and, indeed, we should, facing candidly the changing climate of our world, so often indifferent, if not hostile, to the Christian enterprise. And often we show our secret disquiet. We in the clergy grow waspish, or devote our energies to irrelevant or merely professional theologizing, yielding cheap paper victories. The laity try to satisfy themselves with that which is not bread — petty parlor-tricks which masquerade as the supernatural, a place for the Church

as a prop for the state or the *status quo*, and so on.

I am personally very bullish — optimistic — in the face of this acknowledged debility. I base my good cheer on three grounds, I find. One is the liberty which comes to the Gospel when it is set free from cultural and historical liaisons which imprison it. The second is the extraordinary way in which scientific and technological developments have cleared the ground for Christian witness. The third is the fact of death.

Let me identify each of these a bit. First, any preaching of the Gospel which is done in or from a supposedly-Christian culture both gains and suffers from that alliance. It gains in that it has the advantages of prestige and protection, and they are not inconsiderable. It loses in that the Gospel is inescapably identified or confused with the culture, judged by it, and in the end imprisoned by it. No American missionary, for instance, can possibly avoid being heard as a product of American culture. What he says is entangled in that culture, and what the culture speaks often more loudly than he can possibly speak. Of course he cannot free himself from his culture. But to the degree that the life of his country and society disavows a nominal "Christian" label, he is set free from an entanglement (however comfortable it may be) — free to speak to his culture and within it and from it with a difficult but new and exciting liberty.

This is a liberty which, looked at from the other side, appears to be a discouraging indifference and irrelevance. But when we value it for what it is — when we can accept it and use it, not neurotically but as the servants of God — it means a new set of muscles altogether. From this point of view it would be folly not to welcome the progressive disengagement of our various cultures from a conventionally "Christian" orientation (and the parallel liberty thereby gained for Christians).

My second comment has to do with a kind of ground-clearing. A good example of this is found in the area of sexual morals. When pre- or extra-marital sexual intercourse was discussed, for example, a generation ago, it was impossible to isolate the ideal of chastity from its somber companion of fear — try as one would, the fear of pregnancy was likely to be a much stronger motive for abstinence than any ideal of free self-offering. And no matter how sensible one tries to be, fear is simply not an adequate Christian motivation. It helped to limit overt unchastity, but it did nothing to build up a positive and invulnerable freedom; equally, it tended to corrupt true sexual companionship with fantasies and compulsions of the most destructive kind.

Now, fear of pregnancy is rapidly losing force as a sexual sanction. The time is coming (if it has not already

come) when it will no longer serve as even a persuasive against promiscuity. I do not say that then the task of the Christian moralist will be more comfortable. I say that for the first time in Christian history, the positive shape of Christian sexual conduct will be visible, and our ideal will be seen for what it is — a form of freedom rather than fear-in-a-costume. The issue will be not how to play safe and call it virtue, but rather how to choose the offering one wishes to make of one's self. This is a harder standard. It assumes mature people and not sexually-precocious infants, but it is infinitely truer to our Lord and infinitely clearer as a revelation of His will.

Third, death. The more we penetrate our universe and learn how to control and manipulate it, the greater is the effrontery of death. A purely secular philosophy (if there is such a thing) has no response to make except to accept it as an inescapable dimension of life. This isn't too bad, as far as it goes — at any rate it is more honest, and a more solid foundation on which to build, than the sentimentality which pretends that death doesn't exist or isn't what it is. But the issue remains, all the more vivid because it is such an uncompromising reminder of where both secular power and secular meaning come to an end. It is the dirty word above all, in our society.

A vague doctrine of immortality does not make any more sense now than 2,000 years ago. Doubtless we could affix tracer elements to genes and words alike and follow them down the generations, and there may be some indestructible stuff in the universe somewhere. But I think Christians aren't much interested in these vaporings. It is a doctrine of resurrection, not immortality, which the Christian Faith teaches. And I think that there has never been a time when resurrection has stood out more clearly or with more relevance, than our time — so aware of mortality and its failures and limitations, and its hopes and dreams.

Christianity is far more than many of us, and our fathers, gave it credit for being. It is not a religious cement to hold a society together. Constantine was the first (though not the last) to think this, and history has provided a good many refutations to that line of thought. It is not a system of social or moral sanctions, to make our vast power safe. It is not a way of prettying-up an otherwise bald and unconvincing narrative. If we are growing out of those illusions, so much the better. This will not make the Church's mission any more comfortable — and things are going to get worse before they get better. But we and our children are going to have room to swing, such as we have not had for a long time. And I don't know that life could give us any better gift than that. So when asked "How are we doing?" I say, "All in all, just fine."

RSV

Continued from page 17

we are essentially in a transitional period. No revision or new translation can at this time be definitive, if only because of the present state of textual criticism.

In this connection, we should note how at present the student is being increasingly drawn to the use of RSV by the appearance of a concordance (Complete Concordance of the Revised Standard Version Bible, Thomas Nelson and Sons, Pp. 2157, \$16.50), a full-scale commentary (The Interpreter's Bible, Abingdon Press, 12-volume set \$89.50; each volume, \$8.75), a dictionary of the Bible (The Interpreter's Dictionary of the Bible, Abingdon Press, four volumes, \$39.50 before October 15, 1962; after October 15th, \$45), and the fact that the majority of scholarly works on the Old and New Testaments now quote from RSV. Here, too, is the place for a commercial.

The Oxford University Press brought out, on September 30th, an annotated version of RSV (without the Apocrypha, unfortunately, but inevitably, for the reasons indicated above). It contains general introductions to the Old and New Testaments, an introduction to each separate book, and notes at the bottom of the page on literary, historical, geographical, archeological, and theological matters by highly reputed scholars of the critical school. It promises to be of considerable use for parochial study groups, though the academic student will need more help in the way of commentaries.

Incidentally, the advance copy which was sent to Biblical instructors is the first instance I have seen of what presumably will be the case with all future editions of RSV, namely a number of revisions to RSV made by the committee in 1959. In some cases marginal readings have been put into the text, and the text into the margin (e.g., Job 19:26); in other cases there has been a reversion to KJV, e.g., at Matt. 27:54, Mark 15:39 ("the Son" restored in place of "a son"). There are also corrections of punctuation, capitalization, and revisions of some footnotes. Parish priests who have an RSV Bible on their lecterns ought particularly to look into these changes, otherwise they will now be reading an obsolete text! Which again shows that KJV ought still to be on the lectern!

LIVING CHURCH ENDOWMENT FUND

The amounts noted below have been received in response to The Church Literature Foundation's appeal for contributions toward a \$200,000 endowment fund to underwrite the costs of publishing THE LIVING CHURCH. (Contributions qualify as charitable deductions under federal income tax laws.)

Previously acknowledged\$8,943.10

Receipts Nos. 4094-4101, Sept. 27-Oct. 3.... 69.00

\$9,012.10

The Living Church

The Rev. Mackay Taylor, minister of a Presbyterian church in Troy, Mich., presented the theological foundation for the Church's action against all forms of discrimination, and discussed steps through which his congregation moved in making a decision about the open occupancy covenant of the Presbyterian Church. He noted that there had been considerable opposition from a "dedicated minority," but that, on the whole, the experience had been a healthy one for the entire congregation.

After a question and answer period, addressed to the two speakers, the audience was broken into small groups, which discussed problems of housing discrimination and the use of open occupancy pledge cards. Occupancy pledge cards being circulated in the diocese by the CSR department, under the authorization of the executive council, ask persons to subscribe to the following statement:

"I believe that every person has the moral and legal right to rent, buy, or build a home anywhere without restrictions based on race, religion, or national origin; I believe it is imperative for the well being of communities and the spiritual health of the Church that all persons of good will unite with others of like conviction to take an active role in helping to achieve this freedom of opportunity in housing; therefore, I will welcome into my neighborhood any responsible person of whatever race, religion, or national origin, and I will work with him to build, improve, and to maintain a community which is good for all."

SOUTH AMERICA

Jungle Trip

Bishop Swift of Puerto Rico and his wife, in British Guiana recently to visit the Synod of the Province of the West Indies [L.C., September 23d], took time to visit some of the country. He commented, in his September *Newsletter*:

We swam in several of the perfectly mammoth rivers which wander all over the interior, flanked as they are by simply gorgeous and luxuriant jungle growth, and the electric eels and alligators paid us no heed. To dash hither and yon from river to river and suddenly to come upon a clearing in the bush with a cross planted high was thrilling; to be rowed by an Indian boy in a dugout to where we could jump overboard for a dip in a cool stream was an experience never to be forgotten. To see how much the Arawaks and the Caribs love our Lord, or to visit — in perfect English — with a smiling, naked, but nonchalant East Indian youngster along a canal, or even to know that we were surrounded by vampire bats which attacked our host one night, leaving him in a pool of blood, because he had hospitably given us his mosquito net — all this made us regret the eventual necessity for boarding an ocean-going vessel at the mouth of the Pomeroun for the inevitable return to "civilization."

AUSTRALIA

Integral Part

An Anglican educator in Australia has called for strong opposition to what he said were attempts by secularists to undermine the basic religious instruction being given in New South Wales' state schools.

The Rev. Alan Langdon, education director of the diocese of Sydney, warned against any attempt to "rob the next generation of a knowledge of the Christian heritage." Mr. Langdon said this heritage was "the foundation of national culture and an integral part of general education."

"When a nation claims the privilege of a covenant relationship with God," he added, "its education system must make provision for the transmission of a basic knowledge of the faith." [RNS]

Grounds for Refusal

The Bishop of Kalgoorlie, Australia, the Rt. Rev. Cecil E. B. Muschamp, speaking at St. John's Cathedral, Kalgoorlie, recently said that clergymen should refuse to baptize children of parents who have "not fulfilled their obligations to older children." Bishop Muschamp said the Church should take this action because such parents have "betrayed their trust." [EPS]

Milestone

The Most Rev. Reginald Charles Halse, Archbishop of Brisbane and Metropolitan of Queensland, died in Brisbane August 9th at the age of 81. Late in July he had suffered a stroke while returning home from a world tour.

Last January Archbishop Halse was appointed Knight Commander of the British Empire by Queen Elizabeth. He was a pioneer in the ecumenical movement, serving as president of the Australian Council for the World Council of Churches. More than 20 years ago, while Bishop of Riverina, New South Wales, he prepared a document on intercommunion which influenced the Church reunion movement in North and South India and Ceylon.

CANADA

Help Coming

A request from the Rt. Rev. Donald B. Marsh, Bishop of the Arctic, for episcopal assistance has resulted in the recent election of the Rev. Canon Henry G. Cook, of Ottawa, to be Suffragan Bishop of the Arctic. The electoral college of the Province of Rupert's Land elected Canon Cook on the second ballot.

Canon Cook has been superintendent of Indian and Eskimo residential schools for the Church since 1952. He is a graduate of the University of Western Ontario, and was ordained to the priesthood in 1936.

Recognizing that a basic understanding of the Church's nature and purpose is necessary to any effective service within the Church, the Rev. Dr. Clark reminds us of the origin of the Church and of the call to establish God's Kingdom and to spread His Gospel. He then shows how the ministry developed, and that the laity is an extension of this ministry, each layman with his vocation in the ministry.

Dr. Clark then directs his attention to the particular vocation of the wardens and members of the vestry. Qualifications, election, organization, and responsibilities are all discussed, as are the relations of vestry with rector. References to both the Book of Common Prayer and canon law of the Church are used in the text to assist the vestryman in understanding his duties. The appendices, containing extracts from the Canons of General Convention, are helpful but not essential to the reading of the text itself. The appendices put pertinent reference material in convenient form.

Dr. Clark is director of development at the Philadelphia Divinity School.

A Handbook For Vestrymen is neither dry nor dull. It can and should be read with pleasure and profit by everyone who takes his Church seriously.

HARRY K. WRENCH, JR.

Mr. Wrench, a vestryman of St. James', Manitowoc, Wis., is also the parish treasurer and a former Church school teacher. He is president of the Wisconsin Fuel and Light Co. and also of the Chamber of Commerce in Manitowoc.

Encyclopedic Dictionary

THE INTERPRETER'S DICTIONARY OF THE BIBLE. An Illustrated Encyclopedia in Four Volumes. Abingdon Press, October 15, 1962. Pre-publication, \$39.50; post-publication, \$45.

Among the great projects stimulated by the publication of the Revised Standard Version of the Bible, the publication of *The Interpreter's Dictionary of the Bible* is one of the most important, and one of the longest overdue. Since the publication of two works of comparable scope in 1909, no thoroughgoing effort has been made to organize and bring together in one place the great variety of information since made available by archaeological excavations, discoveries of ancient manuscripts (including, of course, the Dead Sea Scrolls), and developments in the science of Biblical criticism.

The present four volumes are an encyclopedia rather than a dictionary. For example, either Hastings or the New Standard Bible Dictionary must be consulted by the reader who wants to find out what the word "horn" means in St.

*Why let another
year go by without*

The Interpreter's Bible?

You have been planning to get the 12-volume *Interpreter's Bible* . . . so get it now and have the utmost in biblical scholarship at your finger tips for the whole year.


Only *The Interpreter's Bible* has the double text, exegesis, and exposition all on the Working Page, plus Introductions, General Articles, maps, charts, and photographic illustrations.

Get this unique commentary today!

The 12-volume set, **\$89.50**

Each volume, **\$8.75**

Order from your bookstore
Abingdon Press



**Choose
THE LAYMAN'S
BIBLE COMMENTARY
as a gift to . . .**

TEACHERS
Explains every passage in the Bible. No technical terms. 17 volumes ready now. 8 to come.

CHURCH LIBRARIES
As a memorial this will be a unique addition to libraries.

STUDENTS
Outstanding writers explain the Scripture in clear language.

MINISTERS, DCE'S
Useful tool for group leaders.

YOUR FAMILY
Study the Bible together.

*1 to 3 copies, \$2.00 each
4 or more, \$1.75 each*

JOHN KNOX PRESS

Luke 1: 67 (the Benedictus) and kindred passages in the psalms. *The Interpreter's Dictionary* deals in larger units of ideas, on the whole, and most of its short, dictionary-type definitions appear to be in the area of proper names.

As an encyclopedia, however, it is of unparalleled value in presenting the results of recent study and research on the meaning of the Bible and the varied cultural and religious settings behind it.

One example among many is the ancient law (Exodus 23: 19): "You shall not boil a kid in its mother's milk." This is the origin of the Jewish dietary rule against serving meat and dairy products at the same meal, or even in the same dishes at different meals. Archeological discoveries at Ugarit, Syria, have brought to light a manuscript in which the cooking of a kid in milk was a part of a Canaanite fertility rite.

The articles on the Virgin Birth and the Resurrection, subjects of recurrent controversy between different schools of thought, are handled in a manner satisfactory to one who believes in the historicity of both events. In connection with the Resurrection, it is well pointed out that "it would have been inconceivable for a Jew to think of resurrection except in bodily terms. . . . In whatever form the Resurrection was first proclaimed by the Apostles, it must have implied an empty sepulchre."

The publishers' statistics — more than 7,500 entries, 1,000 black and white illustrations, 32 pages of full-color illustrations, 24 pages of full-color maps, 253 distinguished writers — help to create an impression of the magnitude of this important work. It remains only to add that the Apocrypha is dealt with in as detailed a manner as the Biblical books themselves, and that other important Jewish and Christian writings current in apostolic times are given full attention.

P.D.

Puzzles and Perplexities

LETTERS OF JAMES AGEE TO FATHER FLYE. Published by George Braziller. Pp. 235. \$5.

This book is a record of a mind in the making. The serious and sensitive mind of James Agee writes itself out to its dearest friend, Fr. Flye, a priest-teacher of the Church.

The theme of the book is the puzzles and perplexities which probe and provoke a major artist of our day. For those fortunate readers of his rare novels, as well as those who recall his Hollywood scripts, this collection of letters will be a bonus gift of incomparable worth.

Much of the time he was writing about his craft of writing. Many of the letters are concerned with matters of style or how to find a means of expression adequate to his thought. Once in a while a letter will hurt as he writes of the pain

and the passion of the creative life. Everywhere within this book is the real stuff of his other books. For instance, as a young boy at Exeter, he spent Holy Week with the Cowley monks at Cambridge. Years later, he must have used that week in the preparation of one of his finest novels, *The Morning Watch*. Some hold this to be a major religious novel in the American tradition. Letters from the south explain the occasion of his more popular book about the poor of that land.

All the while that other man in the correspondence, whose answers, alas, are not published, is there with his tact and sympathy and gentleness and love. It was he who called forth the young mind of Agee, inspiring and initiating it. That is genius, too.

JAMES DYAR MOFFETT
Fr. Moffett is Episcopal chaplain, University of Wisconsin in Milwaukee.

Beyond the Shallows

SOUNDINGS: Essays Concerning Christian Understanding. Edited by A. R. Vidler. Cambridge University Press. Pp. xii, 268. \$3.95.

Soundings is a collection of essays written by 10 English theologians whose concern is to explore certain questions confronting Christian thought today. The title of the book is meant to suggest its tentative character. Its purpose is to stimulate thought and discussion on a variety of subjects which the writers consider to be of vital importance, but which, in their opinion, are not being treated today with the seriousness and depth they deserve. What they offer is a contribution in this direction.

The editor, Dr. A. R. Vidler, dean of King's College, Cambridge, says in his introduction that the writers believe they "are handling questions that are not likely to receive definitive answers for a long time to come" but that they are questions "we ought to be facing in the nineteen-sixties."

There is no unity in the essays. The subjects were selected according to the special interests of the writers.

In the first essay Dean Howard E. Root, of Emmanuel College, Cambridge, discusses natural or philosophical theology. Why has this subject degenerated into the dull and arid state that it has? Is anyone concerned about natural theology today? The writer suggests that the sickness of natural theology is due to its disengagement "from non-theological thought, feeling, and creative imagination." He believes that only through involvement with the works of the poet, novelist, dramatist, and the artist will theologians discover the material and the inspiration to construct a vital natural theology for today.

Prof. Ninian Smart of the University of Birmingham writes on "The Relation Between Christianity and the Other Great Religions." In discussing types of reli-

gious systems and their truth he has some worthwhile things to say about the inner relation of Christianity, Buddhism, and Vedanta to religious experience.

In "Towards a Christology for Today" H. W. Montefiore, of Cambridge University, suggests some new ideas to deepen our understanding of the Person and work of Christ.

Dr. G. W. H. Lampe, the Ely Professor of Divinity at Cambridge, contributes a splendid and lucidly written article on the Atonement. And John Burnaby's essay on "Christian Prayer" has a wealth of fresh insights on the theology of prayer.

There are other articles by distinguished authors on "Science and Theology," "The Transcendent," "Theology and Self-awareness," "The Meaning of the New Testament," "Christian Moral Judgments," and "Religion and the National Church."

This is not an easy book to read. The articles vary in difficulty and will not appeal to everyone. This is inevitable in a book of this kind. But anyone who is seriously interested in the Christian faith and is prepared to think about it will find stimulating reading here and an abundance of learning.

WILLIAM R. HARVEY

Fr. Harvey is rector of St. James' Church, Manitowoc, Wis.

In the Maze, a Clearing

NEW INSIGHTS INTO SCRIPTURE. By J. Carter Swaim. (Studying of the RSV, a Coöperative Publication Association text for use with Leadership Education Course 110.lb.) Westminster Press. Pp. 206. \$3.95.

Even today the Bible remains least read of all best sellers. Everyone knows of the Bible; many want to know more about it; but people are confused when opening it. For those who have never studied the Bible or have been lost in its maze of detail, such a handbook as J. Carter Swaim's *New Insights Into Scripture* can make Bible study much richer.

Dr. Swaim's premise is that the Word of God is most clearly heard for us today through the Revised Standard Version. He explains "how" and "why" there is enrichment for the individual as well as for organized study groups in using this translation, giving step-by-step suggestions on its proper approach, including: weighing word meanings carefully, bringing up to date correct geographic names, learning to know the people through whose lives God's message has been revealed; as well as understanding past punctuation and chapter-paragraph division customs, and the use of footnotes which explain the evolution of scriptural content.

Each principle is elaborated on by actual RSV quotations in constant com-

Provocative new books
from Westminster

Two new volumes in WESTMINSTER STUDIES IN CHRISTIAN COMMUNICATION

A series on the problems of imparting the Gospel in the modern world.

Apologetics and Evangelism

By J. V. LANGMEAD CASSERLEY. Explores the problem of communicating the Christian faith to both the unsophisticated "mass" and the intellectual "elite". \$4.00

Logic and Faith

A Study of the Relations Between Science and Religion
By WALTER E. STUERMANN. A man who is both a scientist and a minister shows how science and religion can cooperate to aid humanity. \$4.50

Why Christianity of All Religions?

By HENDRIK KRAEMER. Is Christianity justified when it makes exclusive claims to truth? A leading scholar of comparative religion thinks it is—and tells why. \$2.75

Now at your bookstore
THE WESTMINSTER PRESS
Witherspoon Building, Philadelphia 7, Pa.



CHURCH CANDLES

Beeswax
Candles
Vesper Lights
Sanctuary Lights
and Lamps
Votive Lights



Write for
price list and
illustrated folder

**WILL & BAUMER
CANDLE CO., INC.**
Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America

ST. MONICA'S HOME FOR SICK WOMEN

(Founded in 1888)
125 Highland Street
Boston 19, Massachusetts
under the direction of
The Sisters of St. Margaret

SPIRITUAL HEALING

HEALING belongs in The Church! "SHARING" has been the Church's magazine of healing since 1932. It is published monthly (16 pages) at \$1.00 for six months, or \$2.00 a year postpaid.

INTERNATIONAL ORDER OF ST. LUKE
2243 Front Street, San Diego 1, Calif.

V E S T M E N T S

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen
1837 Church Vestment Makers
Over One Hundred Years

COX SONS & VINING, Inc.
131 East 22nd Street, New York 10, N.Y.



When writing to Advertisers please mention THE LIVING CHURCH



Sterling Silver Cruet

One-Half Pint, 6½", each.....\$ 70
 One Pint, 8½", each.....\$105

This cruet designed by me incorporates grace of form with fine craftsmanship. The functional design makes for ease in cleaning — the hinged cover is enriched with a beautiful celtic cross of sturdy construction. Suitably engraved it becomes a lasting, useful memorial.

CHALICES • CIBORIA • CROSSES
 WAFER BOXES • CANDLESTICKS
 VASES • ALMS BASONS

Louis F. Glasier

Church Craftsman

40 West 57th Street, NEW YORK 19
 Phone: 212-CI 6-2207



TO . . .

1. Spring Holy Land
2. Summer Holy Land
3. Europe
4. South America
5. Scenic America
6. Fall Holy Land

Write today for
 FREE BULLETIN
 Specify which tour

Experienced tour planning, details handled by tour leader, lectures en route, outstanding sights, places of special interest to Christians, fine fellowship, new friends, annual tour reunion, happy memories for a lifetime.

Address: Dr. Joseph P. Free

WHEATON TOURS
 BOX 468 Dept. LH102 WHEATON, ILLINOIS

WHITEFRIARS
STAINED GLASS STUDIOS
 HARROW, MIDDLESEX, ENGLAND
 (ESTABLISHED 1680)

Leaded and Concreted
 Stained Glass Windows

*A booklet will
 be sent on request*

REPRESENTATIVE IN U.S.A.

FRED L. STUART
 110 East 42d Street
 New York 17, N. Y.



parison with the King James Version, thus whetting the appetite for further steps in study. There is nothing here to dismay the layman — no abstractions, but numerous concrete examples of points covered. This is an introduction, not a complete guide. Other available supplementary aids are listed for corroborative study. Through all of these the RSV can bring understanding of Biblical truths and can give confidence to interested and potential students.

The format of each chapter is repetitive. This is by no means a flaw where laymen are concerned. Various degrees of training make necessary regular repetition so all may gain the full impact of the teaching. This particular pattern adapts well to use as a teaching guide. Beyond its study group value, the individual who hesitates to turn his back on an old friend (the KJV) can find justification in clearly stated reasons and facts that evidence the need in our generation for such a new statement of Biblical truths. It is a book written with the basics of organized format, clarity, simplicity, and fact. As easy and enjoyable reading, it deserves the time and consideration of all interested Bible students.

DOROTHEA PFEFFERKORN

Mrs. W. A. Pfefferkorn is a former professional director of Christian education and has taught leadership training courses for the Minneapolis, St. Paul, and Minnesota Council of Churches. She is a communicant of St. James', Manitowoc, Wis.

Exile's Travelogue

LETTERS FROM A TRAVELLER.

By P. Teilhard de Chardin. Harper & Row. Pp. 380. \$4.00.

Letters from a Traveller, written by the author of *The Phenomenon of Man*, over a period of more than 30 years, are something of a disappointment since they neither reveal much of the man's character nor throw any new light on his philosophy. Most of them were written from China where Fr. Teilhard spent much of his life, and they are mostly travelogues with sketchy references to his geological and paleontological research.

The author does refer repeatedly to his central ideas which he describes this way: "The unique significance of Man as the spearhead of life; the position of Catholicism as the central access in the convergent bundle of human activities; and finally the essential function as consummator assumed by the risen Christ at the centre and peak of creation" (pp. 42-43). However, we are not given much help here in the interpretation of these somewhat cryptic remarks.

Perhaps the most striking feature of these letters is the patience and complete absence of bitterness with which the author accepted his virtual exile from

France and the ban on the publication of his major works. He remained loyal and obedient to the ecclesiastical authorities who were maintaining their traditional attitude to novel speculation.

D. R. G. OWEN

The Rev. Dr. Owen is provost of Trinity College, Toronto.

The Escape from Episcopacy

MITRE AND SCEPTRE. By Carl Bridenbaugh. Oxford University Press. Pp. vii, 354. \$7.50.

It is well known that no bishops were sent out by the Church of England to any of the English Colonies in America before the Revolutionary War. Proposals for the establishment of a colonial episcopate were frequently made in answer to the obvious need for episcopal ministrations among the Anglican churches in the colonies. Such proposals always met with vigorous and massive resistance from dissent, i.e., Puritans in England and their counterparts in the American colonies. *Mitre and Scepter* deals with this controversy in the period 1689 to 1775.

Bridenbaugh's expressed purpose (preface) is that his work is to supplement and not to replace A. L. Cross's classical treatment of the subject, *American Episcopate and the American Colonies*.

Mitre and Scepter sets forth the results of a thorough-going study of everyday documents (now available) pertaining to the controversy and reveals a good bit of the backstage maneuvering involved.

The author gives an interesting statement of the Puritan (colonial) interpretation of colonial history, with its great reverence for "the forefathers" who were driven forth into the American wilderness to escape episcopacy, common prayer, and unwarranted ceremonies in England.

He points out that the controversy was an effective element in forming American national sentiment in the pre-Revolution-

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.

October

14. Holy Trinity, Alhambra, Calif.
15. St. Paul's, Washington, D. C.
16. St. John's, Brooksville, Fla.; Grace, Sheboygan, Wis.
17. Church of St. Stephen the Martyr, Monte Vista, Colo.; St. Paul's, Albany, Ga.
18. Holy Trinity, Manistee, Mich.; St. Luke's, Woodland, Maine; St. John's Chapel, St. John's Hospital, Brooklyn, N. Y.; St. Luke's Hospital, Denver, Colo.; St. Luke's, Kalamazoo, Mich.; St. Luke's Church and the Richmond Chapter of the ACU, Richmond, Va.
19. St. Andrew's, New York, N. Y.
20. St. Luke's, Catskill, N. Y.; St. John's, Shawano, Wis.

ary period and in bringing about the War itself. His sentiments clearly lie with dissent in his account of the expanding controversy. This is indicated by the chapter titles, by certain phraseologies, and by numerous points of interpretation. His expression "the Episcopal drive for power in 1760" is a curious phrase except as the matter is seen through the eyes of dissent.

Bridenbaugh has a good bit to say (with documentation) about the hostile attitude in New England toward the Society for the Propagation of the Gospel because its missionaries tended to disregard evangelizing the native Indians, but instead used their energies and resources to proselytize from dissent (Congregational and Presbyterian Churches).

IMRI M. BLACKBURN

Fr. Blackburn is professor of ecclesiastical history and registrar at Nashotah House.

Word and Sacrament

THE LITURGY IN ENGLISH. Edited by **Bernard Wigan.** Oxford University Press. Pp. ix, 250. \$6.75.

AN AMERICAN USE. By **Francis F. E. Blake.** The Anglican Society. Pp. 23. Paper, 25¢.

THE WORD IN WORSHIP. By **Thomas H. Keir.** Oxford University Press. Pp. viii, 150. \$3.50.

At a time when liturgical revision is being keenly discussed in so many parts of the Anglican Communion it is indeed useful to have a comprehensive picture of what has already been achieved in connection with the Eucharist. This is what the Rev. Bernard Wigan has now provided in *The Liturgy in English*; he is an English parish priest who is well known as a liturgical and patristic scholar. His book is a collection of Anglican liturgies along with three specimens of modern non-Anglican rites — those of the Scottish Book of Common Order (1940) and South India (1954) together with a Congregationalist Liturgy (1948). Beginning with the English rite of 1549, he provides those of 1662 and 1928, the Scottish and American liturgies, and the recently completed revisions of South Africa (1954), Canada (1959), and India (1960). To these are added Anglican liturgies from tropical Africa and the Far East, with some of them (e.g. that of Korea) now appearing for the first time in printed form in English.

Fr. Blake's work, *An American Use*, is a manner of celebrating the Holy Communion according to our American rite; it is a detailed version of his *Synopsis of the Ceremonies of a Plain Celebration of the Holy Communion*, which first appeared 25 years ago and which has since enjoyed wide circulation. He notes that

ST. GEORGE'S CHURCH ANNOUNCES,
In response to continuing demand,
that new pressings have been made
of the
FATHER WHITTEMORE MISSION SERMONS,
among the greatest sermons of our time

THE REVEREND ALAN WHITTEMORE
of the ORDER OF THE HOLY CROSS
conducts a six-part Teaching Mission for
Parish, Family, and the Individual.



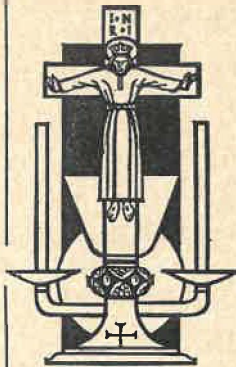
THE FAITH TRIUMPHANT
THE BEAUTIFUL AND DRAMATIC STORY OF THE HISTORIC
CHRISTIAN FAITH

Recommended for Retreats — Quiet Days — Holy Hours — Lenten Services — Confirmation Instruction — the Sick and Shut-ins and for the Blind — with Detailed Written Directions for Conducting a Mission.

AN ALBUM OF 5 — 12" LONG PLAYING RECORDS

The albums have been made available by **St. George's Church, 30 North Ferry Street, Schenectady 5, New York.** An album will be sent postpaid to those ordering, on receipt of check or money order for \$15.00, made payable to St. George's Church.

OSBORNE



CHALICES

Send for Chalice-Ciboria book No. LC1C illustrating over 150 traditional and contemporary designs

EVERY KIND OF CHURCH SILVER & METALWORK

Send for book LC2G kindly stating likely requirements

117 GOWER STREET
LONDON • WC1 • ENGLAND

CONFRATERNITY OF THE BLESSED SACRAMENT

founded 1862

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for greater honor to Our Lord present in the Blessed Sacrament of His Body and Blood.

For further information address

The Rev. William R. Wetherell, Sec.-Gen.
438 Valley St., Orange, N. J.

TOP QUALITY

Pecan Meats

A MONEYMAKER
for CHURCH GROUPS

We grow, pack and ship our own shelled pecan meats for resale through church groups. Whole halves or broken pieces available.

For complete details, write:

THE MASCOT PECAN CO.
Glennville, Georgia



R. GEISLER, INC.
252-17 Northern Boulevard
Little Neck 63, N. Y.

Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

For your library, consider the
SPOKEN WORD . . .

**AN ANTHOLOGY OF
CHRISTIAN POETRY
AND PROSE**

read by Alec Guinness

Contents: Julian of Norwich: *Revelations of Divine Love*; Edith Sitwell: *How Many Heavens*; T. S. Eliot: *Journey of the Magi*; Belloc: *The Remaining Christmas*; Betjeman: *Christmas*; Vaughan: *The Night*; C. Smart: *Parables*; Thomas: *Excerpts from the Gospel According to Thomas*; de Sales: *Letter*; Crashaw: *To St. Teresa*; Anon.: *I Sing of a Maiden*; *Cherry Tree Carol*; *Maccabees*, Bk. 2, Chap. 15. \$5.95

**THE POETRY AND PROSE
OF THE OLD TESTAMENT**
read by Theodore Bikel

Orchestral Music by Dov Seltzer

Contents: *The Creation*; *The Expulsion from Paradise*; *Lamentation of Jeremiah*; *By the Rivers of Babylon* (Psalm 137); *Vision of Isaiah*; *Song of Songs*.

stereo \$5.98 mono \$4.98

A 10% discount may be deducted.

All orders sent postpaid.

Dealer inquiries invited on

the Guinness recording.

Special terms available.

ORDER FROM

SEMINARY BOOK SERVICE

Record Department

Quaker Lane, Alexandria, Virginia

SPECIALISTS IN BOOKS AND RECORDS
FOR THE EPISCOPAL CHURCH

Choice Southland

**PECANS FOR
FUND
RAISING**



These delicious, fresh-shelled pecans can be used in so many ways that everyone's a prospect. Proven time and again an ideal fund-raiser.

- EASY TO SELL
- GOOD PROFITS
- ATTRACTIVE ONE-POUND CELLOPHANE PACKS
- NO ADVANCE PAYMENT

Mail this coupon for full details

SOUTHLAND PECANS, INC. LC1062
P.O. Box 736, Waycross, Ga.

Please send information, with current prices, of Southland fund-raising plan.

Name.....

Address.....

Organization.....

Title.....

"except for some Roman Catholic publications there is no detailed guide for the celebration of the Holy Communion in print in the United States today," and this is what he now offers — on Anglican principles and loyal to the Book of Common Prayer.

But as to the disciples on the way to Emmaus, so now to us the Lord makes Himself known by both Word and Sacrament. Mr. Keir's *The Word in Worship* is concerned with preaching in relation to its liturgical context and is significant for two reasons. First, because of the quality of the author's mind; second, because he is convener of the Church of Scotland's Committee on Public Worship, and we can see how deeply the modern liturgical movement and the revival of Biblical theology are influencing that Church. No preacher can fail to be a better one after reading this book, which is marked by a refreshing candor and directness.

J. R. BROWN

Fr. Brown is associate professor of Old Testament and instructor in Hebrew at Nashotah House.

In Brief

GREEK AND ROMAN RELIGION.

By Alain Hus. Translated from the French by S. J. Tester. Hawthorn. Pp. 155. \$3.50. This is an addition to a lengthy series of books designed for Roman Catholic laymen covering all aspects of religious knowledge. It is a readable translation from the French and manages to convey much of the religious emotion which, underlies the religion of the Graeco-Roman world.

Because it is written to be included in a several-hundred-volume series, the author fails to crystallize sufficiently the part these religions did play in the preparation for Christ's coming.

Read by itself by a layman or clergyman not well read in this field, it might be unnecessarily disturbing; in the series or with supplemental reading, it can give one an elementary view of the grandeur of Providence in pagan religions as God led them to ask the right questions and so be ready when He gave them the right Answer.

HARRIS C. MOONEY

Fr. Mooney is instructor in Greek and homiletics at Nashotah House, and rector of St. Alban's, Sussex, Wis.

THE EPISTLES OF JOHN. By Neil Alexander. Macmillan (Torch Bible Commentaries) Pp. 173. \$3.00. The layman needs help to benefit fully from Bible reading. In recent years there have been frequent and successful attempts to provide this help. The Torch Bible Commentaries belong in this category, and Neil Alexander's *The Epistles of John* is a worthy addition to the series. The

An innovation in filmstrips

NEW

**Marriage
Counseling**

Kit... pastors
send them off
fully prepared for
Christian marriage



... Material for pre-marital counseling older youth and adults... for marriage clinics... couples' clubs... and refresher courses... Prepared by nationally known counselors, Dr. Wayne E. Oates and Dr. Samuel Southard.

- "Marriage Makes a Difference"
- "Marriage Requires Adjustments"
- "The Intimacies of Marriage"
- "Making Marriage Last"

Kit of above 4 filmstrips in color, with 2 twelve inch 33 1/3 records (4 narrations), and leader's guides \$25.50

Order from your Family Filmstrips dealer NOW or write for name of nearest dealer



Family Filmstrips

5823 Santa Monica Blvd.
Hollywood 38, Calif.

**ANNUAL SALE OF
THEOLOGICAL BOOKS**

ALL AT A DISCOUNT

(MAXIMUM 20%)

DOGMATICS, LITURGY, COMMENTARIES, CHURCH HISTORY, BIOGRAPHIES, SERMONS, ETC. LIST ON REQUEST.

Also Sterling Silver Chalices, Ciboria, Pyxes, Oil Stocks, Wafer Boxes, Private Communion Sets. All at low British prices. State interests. Prices and illustration air-mailed. Also Vestures and Vestments.

PAX HOUSE

29 LOWER BROOK ST.
IPSWICH, SUFFOLK, ENGLAND



* custom *
Church Furniture

WOLFE BROTHERS
and company, incorporated
♦ Piney Flats, Tennessee ♦

**Clergy and Choir
VESTMENTS
ALTAR HANGINGS AND LINENS**

Chasubles - Albs - Amices - Copes
All Embroidery Is Hand Done
Materials by the Yard — "Kits" for Altar Hangings and Eucharistic Vestments

J. M. HALL, INC.
14 WEST 40th ST. NEW YORK 18, N. Y.
Tel. CHickering 4-1070

book expresses in generally simple and contemporary terms the progress of the Biblical writer's argument. Scholarly debates on particular points have been so "digested" by the author that he can guide the reader without producing confusion. The Johannine Epistles have much to say, but their style may be perplexing. Here is the kind of help the layman needs.

DONALD J. PARSONS

Fr. Parsons is professor of New Testament and sub-dean of Nashotah House.

Volumes 39 through 41 of **The Fathers of the Church** are now in print. The publisher of this series is: Fathers of the Church, Inc., 475 Fifth Ave., New York 17. These latest additions to the series include the Dialogues of St. Gregory the Great, the Disciplinary Works of Tertullian, and the Commentary on St. John the Apostle by St. John Chrysostom. It is amazing how the many collaborators in this ambitious project of translating the entire body of patristic literature managed to maintain the high standard of translation which they do. It would be difficult to find a stilted or archaic phrase in any of them. The editorial material provided with each writing is generally brief, but adequate.

CARROLL E. SIMCOX

Fr. Simcox is rector of St. Mary's Church, Tampa, Fla.

Books Received

NUCLEAR WEAPONS. A Catholic Response. Foreword by Msgr. T. D. Roberts. Sheed and Ward. Pp. 151. \$3.50.

THE CHURCH'S CONFESSION UNDER HITLER. By Arthur C. Cochrane. Westminster. Pp. 317. \$6.50.

JEWISH CONCEPTS AND REFLECTIONS. By Samuel Umen. Philosophical Library. Pp. 190. \$3.75.

WORSHIP IN THE NEW TESTAMENT. By Gerhard Dellling. Translated by Percy Scott. Westminster. Pp. xiii, 191. \$4.75.

LAW AND GRACE. Must a Christian Keep the Law of Moses? By George A. F. Knight. Westminster. Pp. 128. \$2.50.

HANDBOOK OF CHURCH CORRESPONDENCE. By G. Curtis Jones. Macmillan. Pp. xi, 216. \$5.

THE MISSIONARY NATURE. A Survey of the Biblical Theology of Mission. By Johannes Blauw. McGraw-Hill Book Co. Pp. 182. \$3.95.

A TALE OF TEN CITIES. The Triple Ghetto in American Religious Life. Edited by Eugene J. Lipman and Albert Vorspan. New York: Union of American Hebrew Congregations. Pp. vii, 344. \$4.95.

HOW TO FIGHT COMMUNISM TODAY. By Lambert Brose. Concordia. Pp. 90. Paper, \$1.

SERVANTS OF GOD IN PEOPLE'S CHINA. By Katharine Hockin. Friendship Press. Pp. 127. Paper, \$1.75.

AFRICAN TRADITIONAL RELIGION. By Geoffrey Parrinder. London: S. P. C. K. Greenwich, Conn.: Seabury Press. Pp. v, 156. Paper, \$1.50.

THE REVOLT AGAINST THE CHURCH. By Léon Cristiani. Translated from the French by R. F. Trevett. Hawthorn Books. Pp. 142. \$3.50. (Volume 78, Twentieth Century Encyclopedia of [Roman] Catholicism.)

October 14, 1962

FOUNDATION for EPISCOPAL COLLEGES

Incorporated

Box 100, Trinity College

Hartford 6, Conn.

*Established to promote Christian Higher Education
in the Tradition of the Episcopal Church*

MEMBERS OF THE FOUNDATION

The Presidents of

HOBART COLLEGE

Geneva, N. Y.

Founded 1822

TRINITY COLLEGE

Hartford, Conn.

Founded 1823

KENYON COLLEGE

Gambier, Ohio

Founded 1824

SHIMER COLLEGE

Mt. Carroll, Ill.

Founded 1853

UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

Founded 1857

BARD COLLEGE

Annandale-on-Hudson, N. Y.

Founded 1860

ST. AUGUSTINE'S COLLEGE

Raleigh, N. Car.

Founded 1867

ST. PAUL'S COLLEGE

Lawrenceville, Va.

Founded 1888

and the

PRESIDING BISHOP of the EPISCOPAL CHURCH



VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

THE C. E. WARD CO.
NEW LONDON, OHIO

1963 HOLY LAND PILGRIMAGES

Leaving by Jet from New York on June 16th and August 11th for an 18 day, all-expense tour, to the Holy Land, staying in first-class hotels and seeing all the shrines, only \$930. For information on this and other tours for Churchpeople, write:

PILGRIMAGES

114 Atlantic Avenue Ocean City, N. J.

LESLIE H. NOBBS

Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture
536 MADISON AVE. NEW YORK CITY

Subscribe to
THE LIVING CHURCH
Now!

One Year — \$10.00

Two Years — \$18.00

Three Years — \$24.00

ADV.

DEAF MAN PERFECTS TINY HEARING AID

Minneapolis, Minn. — A remarkably tiny hearing aid has been perfected by a man who has been hard of hearing for nearly ten years.

This small device has no dangling cords or separate transmitting units and represents a new and unusual design idea in a product to restore natural hearing.

It was developed especially for those persons who can hear but can't understand. This new hearing instrument provides "ear-level" hearing with the wearer picking up speech, sounds, television and radio at his ear.

Due to the use of transistors, the user cost is extremely low. The instrument weighs only 1/4 oz. It is about the size of a sewing thimble — hardly noticeable yet powerful.

Send your name and address on a postcard to TELEX, Dept. L-2, 3054 Excelsior Blvd., Minneapolis, Minn. You will be sent full information without any obligation whatever.

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Co.

14 E. 41st St. 29 E. Madison St.
New York 17, N. Y. Chicago 2, Ill.

Morehouse-Barlow Co. of California
261 Golden Gate Ave. 440 Melrose Ave.
San Francisco 2, Calif. Los Angeles 29, Calif.

DIRECTORY of SCHOOLS

FOR BOYS

The Cathedral School of St. Paul

GARDEN CITY, LONG ISLAND, NEW YORK
Founded 1877

Boarding and Day school for boys
Grades 5 through 12
College Preparatory — Fully Accredited
All Sports — 50 Acre Campus
New Laboratories — Swimming Pool
20 Miles from New York City

Fine country setting close to the facilities and opportunities
of New York City.

Mr. Kenneth C. Dolbeare, *Headmaster*

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades — 5th through 12th

College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 1600 acre farm
in historic Chester Valley.

Boys' Choir Religious Training

Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box S, Paoli, Pa.

San Rafael MILITARY ACADEMY

Founded 1890

College Prep., fully accredited; boarding and day
cadets grades 7 through 12. Small classes, all sports.
Catalog, Rev. Dr. Sumner Walters, Recor and Head-
master; 5th & Cottage Ave., San Rafael, Calif.

THE CHOIR SCHOOL

of the Cathedral Church of St. John the Divine
Established 1901

Has a limited number of places each academic year in
fifth grade. Students are choristers of Cathedral and
sing daily services. Boys follow standard curriculum,
with a modern language and Latin, from fifth grade.
Fall and spring testing programs. E.R.B. and
I.S.E.B. Throughout the life of the School, emphasis is
placed upon the Christian perspective. For information
concerning choir scholarships, and brochure, write:

Headmaster: G. Coerte Voorhees
Dept. D, Cathedral Heights, N. Y. 25, N. Y.

NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888.
Episcopal Church auspices. Religious instruction
part of academic curriculum. Small classes (aver-
age: 10 students) encourage the best in every boy.
Guidance from understanding faculty. Fireproof build-
ings. New 3-court gym. 85 acres on Lake Geneva,
75 miles from Chicago, 55 miles from Milwaukee.
Senior ROTC Basic. All sports; sailing. Catalog.
1610 South Lake Shore Road Lake Geneva, Wisconsin

THE LIVING CHURCH — — \$10.00 a Year

FOR GIRLS

KEMPER HALL

Church Boarding School for Girls. 92d year.
Thorough college preparation and spiritual
training. Unusual opportunities in Music, Dra-
matics and Fine Arts including Ceramics. All
sports. Junior School. Beautiful lake shore
campus 50 miles from Chicago. Under the
directions of the Sisters of St. Mary.

Write for catalog:

Box LC

Kenosha, Wis.

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls,
grades 9-12 inclusive. Established 1880. Accredited
College Preparatory and General Courses. Music and Art.
Ample ground, outdoor life.

For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under
direction of the Sisters of St. Mary. Grades 9 through
12. College preparatory. Fully accredited. Small classes.
Riding, music, art.

Sister Superior, St. Mary's School
Peekskill 9, New York

PRAYER BOOK

Continued from page 16

that. It is the essence of the mind of the Church down the centuries as the men of 1662 saw it. As such it was born out of the Church under the guidance of the Spirit. Parliament accepted it and made it legal. But Parliament did not invent it or formulate it. The Church did that.

It is the glory of the Prayer Book that it is of the Church and as such has a continuity right back to the Apostles. Even in the worst times of persecution there were many who had used it secretly. It is one of the tragedies that it is an Act of Parliament. For such Acts carry pains and penalties. The punishment for transgressing the Conventicle Act of 1664 was that a man could be transported for life. The Act of Uniformity was going to lead to wrangles for judges and heartbreaks for Christians. But that would not be the Church's fault.

The Church had emerged from a period of tribulation scarred but whole. But the Church is not the same thing as the sum total of Churchmen. Churchmen so often fall short of their calling. In the times of which we have been thinking there were many things to make Churchmen bitter. Their enemies had suppressed them, their churches had been ravaged. Humanly speaking, it was understandable that they should retaliate. But we must not speak humanly.

The 1662 Book of Common Prayer, 300 years later, is seen to have many imperfections. That is not surprising since corporate worship is a living, growing thing. What is surprising is that a Book which could nurture holy souls for so long could come out of such a dingy background.

Yet it was not only the Prayer Book which glowed at that time. The Church itself was showing that while it remembered the past it also looked forward to the future. Men were forsaking the old ways of learning and research which had hardened into inflexible bands and were beginning to ask the questions we associate with science. But there was no sign of a divorce between science and religion. Robert Boyle and Isaac Newton, permanent signposts on the road of science, were both Churchmen. The first *History of the Royal Society* (founded in 1662) was written by a bishop. And the beginnings of higher criticism of the Bible were very dimly becoming visible.

It is a fascinating age when men were repaying old injuries and being vindictive, when men were relaxing after the frigidity of the Commonwealth and being immoral, when men were finding the old learning inadequate and sowing the seed of the Age of Reason, the Industrial Revolution, and so many other convulsions in our history. And all that is only a part of the "all that" which lies behind 1662 and all that.

SCHOOLS

TRAINING

WINDHAM HOUSE

The graduate Training Center in the East for Women of the Episcopal Church

For information write:

JOHANNA K. MOTT, Ed.D.

Director of Windham House

326 West 108th Street, New York 25, N. Y.

Every Church School should have a copy of **THE LIVING CHURCH** in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

Place your order now!

One year \$10.00

THE LIVING CHURCH

407 E. Michigan St., Milwaukee 2, Wis.

PEOPLE and places

Appointments Accepted

The Rev. Paul K. Abel, formerly rector of Grace Church, Ocala, Fla., is now in charge of St. Patrick's Mission, Ocala.

The Rev. Clyde Beatty, formerly in charge of the Church of St. John the Evangelist, Edenton, N. C.; St. Philip's, Elizabeth City; and St. Ann's, Roper, is now rector of St. James' Church, Portsmouth, Va.

The Rev. Harry M. Blair, formerly vicar at the Church of the Good Shepherd, Follansbee, W. Va., and Old St. John's, Colliers, is now vicar at St. Mark's Church, Berkeley Springs, W. Va., and Mount Zion Church, Hedgesville.

The Rev. John Broome, formerly rector of Emmanuel Church, Farmville, N. C., will on October 15 become rector of St. Paul's Church, Beaufort, N. C.

The Rev. Jon P. Davidson, who recently was ordained deacon, is now curate at Grace Church, Manchester, N. H.

The Rev. Walther R. Dettweiler, formerly rector of St. John's Church, Newark, N. J., will on October 28 become vicar at the Church of the Incarnation, Salina, Kan.

The Rev. Arthur J. Ehlenberger, formerly rector of All Saints' Church, Bergenfield, N. J., is now rector of St. Bartholomew's Church, Brooklyn, N. Y.

The Rev. Roberts E. Ehrgott, formerly rector of St. John's Church, Mount Prospect, Ill., is now rector of the Church of the Nativity, 7800 Lantern Rd., Indianapolis 26, Ind. Residence: 6910 Riley Ave., Indianapolis 20.

The Rev. Ronald S. Fitts, formerly associate chaplain of the Episcopal Foundation serving the University of Minnesota from Holy Trinity Church, Minneapolis, is now at St. John's Church, Elmira Heights, N. Y.

The Rev. J. Daniel Gilliam, formerly assistant

rector at St. John's Church, Fayetteville, N. C., is now in charge of Good Shepherd Church, Fayetteville, N. C., and Christ Church, Hope Mills.

The Rev. David A. Jones, formerly assistant rector of Trinity Church, Alpena, Mich., is now rector of St. Andrew's Church, Manchester, N. H.

The Rev. C. Edward Keller, Jr., formerly curate at Christ Church, Bloomfield and Glen Ridge, N. J., in charge of the Church of the Ascension, Bloomfield, will on November 1 become rector of St. Agnes' Church, Little Falls, N. J. Address: 75 Union Ave.

The Rev. Lewis M. Kirby, Jr., formerly priest in charge of St. Mark's Parish, Frederick and Washington Counties, Md. (Grace Church, Brunswick), with address at Knoxville, Md., will on October 16 become rector of St. George's Parish, Perryman, Md. (St. George's history dates back to 1671.) Address: St. George's Parish, Box 22, Perryman. Fr. Kirby recently became record and music editor of **THE LIVING CHURCH**.

The Rev. Edgar A. Nutt, who formerly served the Church of the Good Shepherd, Hamburg, N. J., will be rector of St. Luke's Church, Charlestown, N. H., and vicar of the church at West Claremont.

The Rev. John S. Power, formerly vicar at the Church of the Good Shepherd, Prospect, Ore., and St. Martin's, Shady Cove, is now rector of St. Peter's Church, Albany, Ore. Address: 1033 E. Twenty-Fourth Ave.

The Rev. Frank W. Robert, formerly rector of St. Peter's by the Sea, Gulfport, Miss., is now doing graduate work at Louisiana State University and serving as part-time assistant at St. James' Church, Baton Rouge, La. Address: 2069 Myrtle Dale Ave., Baton Rouge.

The Rev. Edward C. Rorke, formerly rector of Trinity Church, Geneva, N. Y., is now assistant minister at St. Peter's Church, Albany, N. Y. Address: 107 State St., Albany 7.

The Rev. Herald C. Swezy, formerly rector of

LET'S BACK THEIR COMMITMENT

Over 1,000 students are enrolled this fall in the eleven accredited seminaries of the Church.

Faculties are carrying a heavy teaching load.

Plants are filled to capacity.

More could be enrolled if there were increased funds available for:

Scholarships

Faculty Salaries

Plant Development.

SUPPORT THE SEMINARIES WITH SIGNIFICANT GIFTS!

DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

CLASSIFIED

advertising in **The Living Church** gets results.

FOR RENT

BOYS' CAMP: Located on Long Lake, Adirondack Mountains, New York. If interested, full information available. Reply Box B-844.*

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dacron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

LINEN CHASUBLES, Fair Linens and other Church Linens, exquisitely hand embroidered. Linens by the yard, including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS WANTED

EXPERIENCED PRIEST available after October 1. Single. Correspondence invited. Reply Box W-841.*

RECORDINGS

CHRISTMAS CHIMES! FREE RECORDS! Excellent Chime Recordings. Hi-Fi 33 $\frac{1}{3}$ 12" double-side records. Albums available: Christmas Chimes, Praise, Faith, Cathedral, Morning, Evening, Wedding, Easter, Patriotic, Memories. Also Organ-Chimes Albums: Christmas, Wedding, Hymns, Favorites. Twenty hymns on each. One FREE for every three purchased. \$3.98 each monaural. \$4.98 stereo. Postage Paid. Free catalogue. Chimes, 1818 Outpost Drive, Hollywood 28, Calif.

LITURGICAL RECORDS — Imported and domestic. All labels. Seminary Book Service, Dept. RM, Alexandria, Va.

*In care of **The Living Church**, Milwaukee 2, Wis.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

the Church of the Ascension, West Park, N. Y., will on November 1 become rector of Holy Nativity Church, Bronx, New York. Address: 3061 Bainbridge Ave., New York (Bronx) 67, N. Y.

The Rev. Edward H. Tickner, formerly vicar at St. Ann's Church, Wauchula, Fla., is now curate at St. Thomas' Church, South Miami, Fla.

The Rev. William A. Trevathan, formerly curate at St. Luke's Chapel, Trinity Parish, New York, is now rector of the Church of St. Peter and St. Paul, Bayamon, P. R.

The Rev. E. W. G. Worrall, formerly rector of St. Mark's Church, Waterloo, Iowa, is now rector of St. John's Church, Clinton, Iowa. Address: 503 Fifth Ave. S.

Resignations

The Rev. Thomas R. Smith, assistant at St. Thomas' Church, Terrace Park, Cincinnati, resigned recently in order to attend UTS in New York.

Changes of Address

The Rt. Rev. F. William Lickfield, Bishop of Quincy, has moved from Quincy, Ill., to 3900 Hawthorn Pl., Peoria, Ill. The move was in accord with action taken in May by the synod of the diocese [L.C., June 17th], approving the change in cathedral and in the place of residence of the bishop. St. Paul's, Peoria, replaces St. John's, Quincy, as the cathedral.

The Rev. James Herbert Davis, formerly addressed at 247 Willey St., Morgantown, W. Va., may now be addressed at 900 Garrison Ave., Morgantown. Fr. Davis is working for his Ph.D. in history at West Virginia University and is doing supply work in the diocese of West Virginia.

The Rev. Sidney U. Martin, priest in charge of the Corn Creek district of the Pine Ridge Mission, formerly addressed at Allen, S. D., may now be addressed at Wanblee, S. D.

The Rev. George N. Thompson, formerly addressed in Houston, Texas, where he was assistant professor at the University of Houston, may now be addressed in Los Angeles, where he is doing graduate work at the University of Southern California. Address: 949 W. Thirty-Second St., Apt. 8, Los Angeles 7.

The Rev. Donald F. Winslow, formerly a missionary in Japan, is now studying for his Th.D. degree at Harvard Divinity School. Address: 5 Gibson Rd., Lexington, Mass.

Births

The Rev. Thomas E. Dobson and Mrs. Dobson, of St. Aidan's Mission, Camano-Stanwood, and St. Philip's Mission, Marysville, Wash., announce the birth of their second child and son, Scott Cameron, on August 6.

The Very Rev. Malcolm E. McClenaghan, dean of Trinity Cathedral Church, Sacramento, Calif., and Mrs. McClenaghan announce the birth of a son, Matthew Samuel, on August 31.

Seminaries

Three Seabury-Western professors returned to Evanston, Ill., after spending the summer months abroad:

The Rev. Dr. J. V. Langmead Casserley, professor of apologetics, served as chaplain to a British community in Pontresina, Switzerland, and was later locum tenens at St. Augustine's Parish, Queensgate, Kensington.

The Rev. Dr. Kendig B. Cully, professor of religious education, spent the summer in Puerto Rico and the West Indies and returned to prepare for his sabbatical leave. He will spend some time studying in Latin America.

The Rev. Dr. Paul H. Elmen, associate professor of Christian ethics and moral theology, lectured at St. Augustine's College, Canterbury, Kent, England, and served as locum tenens for a parish in Toddington.

Depositions

Edwin Ellison West, presbyter, was deposed on August 31 by Bishop Hines of Texas, acting in accordance with the provisions of Canon 60; renunciation of the ministry. The action was taken with the consent of the standing committee of the diocese, at Mr. West's request and, according to the official announcement of the deposition, "because of involvement in misconduct and irregularity in his relationship with a schismatic group in the diocese of California in violation of Canonical vows" [L.C., August 19th].

Diocesan Positions

The Rev. William B. Schmidgall, rector of St. Stephen's Church, New Hartford, Conn., is now chairman of the department of Christian education of the diocese of New York, succeeding the Rev. David M. Gillespie, who is now rector of St. Paul's Church, Englewood, N. J.

Education

The Rev. Dr. John O. Patterson has resigned as headmaster of Kent School, Kent, Conn., effective November 2. After 13 years of service as headmaster, Fr. Patterson plans "to establish in the near future a school of Christian intent" in Rome, Italy, in collaboration with Raydon Ronschaugen and Robert Rourke, who have been members of the Kent staff. New headmaster for Kent School is Mr. Sidney N. Towle, who has been serving as associate headmaster and principal of the girls' school connected with Kent.

New headmaster of St. Mary's Episcopal School, Memphis, Tenn., is Nathaniel C. Hughes, Jr., Ph.D. The school, founded in 1873 by the Sisters of the Community of St. Mary, Peekskill, N. Y., moved its six grades to the Church of the Holy Communion in 1953. Three years later it became an integral part of the parish's work. It now has an enrollment of 433 girls and is fully accredited by the state board of education for grades one through twelve.

One of the highlights of the year: A St. Mary's girl, Miss Evelyn Perry, is a semi-finalist in the National Merit Scholarship Competition. The parish rector is the Rev. Eric S. Greenwood.

DEATHS

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

The Rev. John Norton Atkins, retired priest of the diocese of New York, died September 11th, in a hospital at Blowing Rock, N. C.

Fr. Atkins was born in Bayonne, N. J., in 1881. He attended the University of the South and General Theological Seminary, and received the B.A. degree from Columbia University. He was ordained to the priesthood in 1907, and served as an associate at the Valle Crucis Associated Missions, in North Carolina, from 1907 to 1917. He was priest-in-charge at Watauga and Asheville County Missions, North Carolina, 1917-1919; rector, St. Matthew's Church, Enosburg Falls, Vt., 1919-1920; rector, Christ Church, Warwick, N. Y., 1920-1923; superintendent-chaplain, Emerald Hodgson Memorial Hospital, Sewanee, Tenn., 1923-1938; and priest-in-charge, St. Paul's Church, Centerville, Md., 1938-1939.

He was associate rector, St. Luke's Church, Richmond, Va., 1941-1946; and, rector, Church of the Holy Communion, Liberty, N. Y., 1946-1947. He was locum tenens at churches in Hickory, Bat Cave, Boone, and Morgantown, N. C., from 1947 to 1951. Fr. Atkins did supply work at Holy Cross Church, Valle Crucis, and St. Mary's Church, Blowing Rock, N. C., in 1951. He retired in 1949.

Surviving are his wife, Katherine Morgan Atkins, three sons, and a daughter.

The Rev. Eloff F. Johnson, rector of Christ Church, Ithaca, Pa., died of a heart attack, while opening the church for services, on September 16th.

The Rev. Mr. Johnson was born in Philadelphia, Pa., in 1921. He was a graduate of the Philadelphia College of Pharmacy, and in 1944 received the master of science degree from the University of Pennsylvania. Mr. Johnson was graduated from the Philadelphia Divinity School in 1950, and received the S.T.M. degree from that school in 1957. After his graduation from the Philadelphia College of Pharmacy, Mr. Johnson taught at the school, and was an associate professor at the time of his ordination to the priesthood in 1950. He was curate at the Church of the Redeemer, Bryn Mawr, Pa., from 1950 to 1953, and rector of St. Simeon's Church, Philadelphia, in 1953 and 1954. Mr. Johnson was associate rector of St. Martin's Church, Radnor, and also served the mission at Ithaca, Pa., from 1954 to 1957. When the mission became Christ Church, Ithaca, Mr. Johnson became its first rector.

Survivors include his wife, the former Elizabeth Wagner, and a sister.

THE HANDBOOK OF BIBLICAL PERSONALITIES

BY GEORGE M. ALEXANDER

Identifies approximately 600 men and women of the Bible. Arranged in alphabetical order, with references to Bible chapters and verses, crisp biographical sketches present each person, describing the events of his life, and his relationship to other biblical personalities. An introductory section gives the meaning and origin of Hebrew names. \$5.75

**You need
these useful
reference books
from**

Seabury

I JOHN TAKE THEE MARY

BY ROBERT N. RODENMAYER

A complete, sensibly written "basic blueprint" for successful and rewarding Christian marriage. In candid, informal fashion, Dr. Rodenmayer discusses such varied topics as preparation for the wedding, the ceremony itself, adjustments, tolerance, in-laws, sex, children, and what makes marriages break or endure. Wise, practical counsel for anyone contemplating marriage; an invaluable resource for ministers to use and recommend during pre-marital counseling. \$3.50

The Seabury Book for Advent

BOOK OF PRAYER FOR EVERYMAN

BY THEODORE PARKER FERRIS

An anthology of prayer from one of America's leading preachers. Written in an unsentimental way characterized by the same simplicity and great depth which have made Dr. Ferris' preaching outstanding. Includes *Daily Prayer*; *Prayers for the Christian Year*; *Hospital Prayers*; *Prayers for Special Needs and All Occasions*, etc. With an Introduction to deepen the reader's understanding of prayer. \$2.75



at all bookstores

GREENWICH, CONNECTICUT