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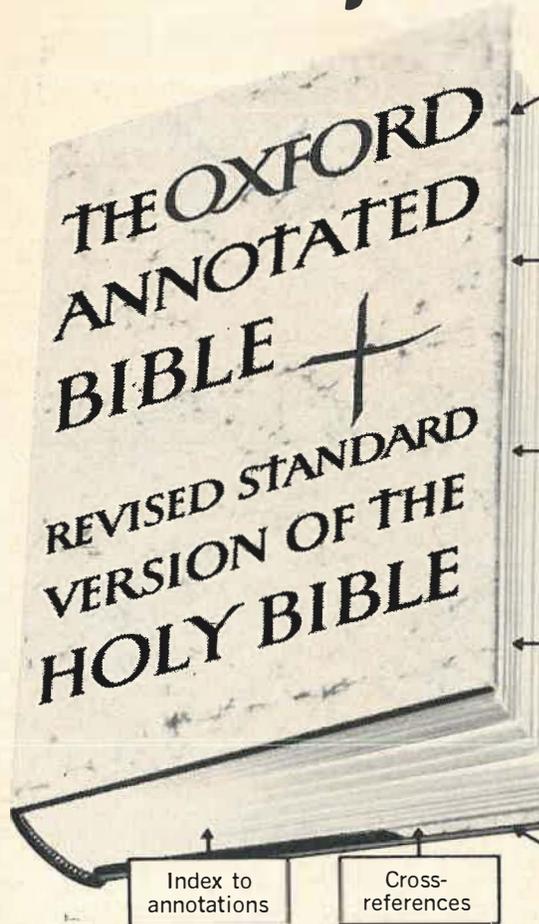
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# The Living Church

Volume 145      Established 1878      Number 22

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

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## THINGS TO COME

### November

- 25. Sunday next before Advent
- 29. National Council meeting, San Antonio, Texas, to December 1
- 30. St. Andrew

### December

- 2. First Sunday in Advent
- 9. Second Sunday in Advent
- 16. Third Sunday in Advent
- 19. Ember Day
- 21. St. Thomas (Ember Day)
- 22. Ember Day
- 23. Fourth Sunday in Advent
- 25. Christmas Day
- 26. St. Stephen
- 27. St. John Evangelist
- 28. Holy Innocents
- 30. Christmas I

### January

- 1. Circumcision
- 6. The Epiphany

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

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

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## 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.

### 100 Hours for the Fathers

The November 4th issue of THE LIVING CHURCH entitled "The Theological Revolution" was marvelous. Congratulations for getting some skilled and informed theologians to write about an important topic.

Even Mr. Bunday's point in his article "Vogue vs. Verity" was well-taken, wrapped as it was in droll humor. However, there is one issue I would debate with him. Where he says: "We [Episcopalians] must reject the proposition that the Scriptures are to be tackled anew in each age as if no Christian had read or commented on them before," he implies that the great, contemporary, Reformed theologians have not come to terms with the Creeds and the writings of the Church fathers. If Mr. Bunday thinks that they have neglected tradition, let him set aside about 100 hours to read, just for example, the pages in Karl Barth's *Church Dogmatics* devoted to a treatment of the fathers. He will find that Barth has given considerable study to the theological thought in the Church's history. In fact, one of the reasons Anglicans and Romans respect Barth's work is precisely his profound knowledge of tradition.

(Rev.) EDWARD A. M. COBDEN, JR.  
Curate, All Saints' Church  
Worcester, Mass.

### Reminiscences Wanted

I am hoping next year to begin work on writing a history of the diocese of Polynesia.

I will be very grateful to hear from any of your readers who have documents or who can supply information about earlier years in the diocese and I will be especially grateful to hear from former members of the staff or people who have worked and lived in the diocese and I would value having from them reminiscences, impressions, and so on.

(Rt. Rev.) JOHN CHARLES VOCKLER, OGS  
The Bishop of Polynesia  
Box 35, G.P.O. Suva  
Fiji Islands

### The Women

The response to "The Women" article by the Rev. Edgar M. Tainton and the splendid editorial on the same subject in the October 28th issue will, I believe, swell the "letters to the editor" to such a volume that additional staff will be required.

A resolution sent to the General Convention in Detroit by the women convened at Triennial asked for a definition of the word "laymen." It was returned unanswered by the House of Deputies, as usual. The women of the Church have not accepted the situation but patience is fast running out. They can call us the "lovely ladies of the laos" but that doesn't fool us. We know it is the laymen plus some of the clergy who can't

*Continued on page 21*

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# BOOKS

## The Man for His Time

**The Hundredth Archbishop of Canterbury.** By James B. Simpson. Harper & Row. Pp. 262. \$5.95.

The first few chapters of this biography of Arthur Michael Ramsey, *The Hundredth Archbishop of Canterbury*, are far from reassuring to an American who is seeking to find here a person in whom he will take pride, a person qualified to lead our great Communion in the 20th century. So typically English is his upbringing! Listen to the chapter headings: "A Cambridge Childhood, Repton (a Public\* School), Magdalen College, Cuddesdon, The Lecturer of Boston, The Vicar of St. Benet's, Regius Professor." And so typically English are the anecdotes of a cycling parson and an absent-minded professor.

But as James Simpson's chapters unfold there is revealed even in this most English of lives, a universal mind, proof once more of the genius of the Holy Spirit who can build for the work of His Church from the most unlikely of environments. As John XXIII reaches the papacy from peasant stock during its most sophisticated era and seems to be the man for the time, so Michael Cantuar, from a seemingly narrow English background springs out of the book as the man for his time when Anglicanism is more world conscious than ever before.

Here are some signs: His vigorous activity in the Cambridge Union Society, a debating association in which the issues of the day were fought out in high seriousness. An early vocation to the political life until he heard Lord Hugh Cecil, a parliamentary leader, remark, "After all, nothing in politics matters too much; it is men like Newman in the Church of St. Mary the Virgin in Oxford, and Wesley, preaching unpaid down the country, who do the most good." A handkerchief torn to shreds, unconsciously, while at prayer.

When asked his Churchmanship, he replied, "I am the Archbishop of York, and father in God to the whole Church."

He comes through as a man of giant intellect; of political awareness; large minded in matters ecumenical (his *The Gospel and the Catholic Church*, written as a young man, cut new ground in this field); devout; courageous (the sermon at his enthronement asking for more freedom from the State was far from timid); and more concerned with the Church Universal than the Church of England, with the world than with the British Isles.

\*Which means just the opposite of what public school means in the U.S.

The biography reads easily. (Mr. Simpson has written for *Look* and the *New York Times Magazine*.) Occasionally it seems a bit arch and pulls in information by the scruff of the neck in already overloaded sentences. But it is well that esoteric terms are explained for the layman, even at the expense of style.

One particularly appreciates the richness of anecdote, the Archbishop's natural and warm relationship with his butler, and the delicacy of handling matters deeply personal, like the death of his mother.

The author paints character effortlessly. We see Mrs. Ramsey, brave and warm. We see Lord Fisher through the eyes of his former pupil. Many other familiar and awesome figures walk through the book; the young Elizabeth II receives his homage as Bishop of Durham, her first such ceremony: "For a moment she caught his eye as if to say with twinkling amusement, 'We are both new at our jobs.'" Bishop Bayne comes in with his dash of America toward the end of the book.

All in all it is a most effective and warm portrait of one of whom we can well be proud and whose current visit to America will further strengthen the affection of our Church for her senior Bishop.

PAUL MOORE, JR.

*Dean Moore, of Christ Church Cathedral, Indianapolis, is president of his diocese's standing committee, and was a deputy to the 1961 General Convention.*

## Not by Parachute

**The Birth of the New Testament.** By C. F. D. Moule. Harper & Row (Harper's New Testament Commentaries). Pp. xii, 252. \$5.

The New Testament did not descend from heaven by parachute, all neatly printed and bound in morocco. Everyone knows this, but there is still a lack of understanding of how and why it came into being. C. F. D. Moule's *The Birth of the New Testament*, provides a fascinating study of the forces which operated in this momentous process. (The author is professor of divinity, Cambridge University.)

It becomes clear that the making of the New Testament sprang from the needs of the Church, from its worship, its attempts to convert, the requirements of defense against attacks by Jews and by pagans, the instruction of converts, defense against heresy, and its own inner need for self-understanding. These are the forces which led to the writing of the New Testament books and the equally weighty action of defining the Canon of sacred writings.

These are old truths to some extent, but they are here presented, illustrated, and examined in such a fashion that they are far from humdrum. Instead, there are fresh insights, intriguing glimpses of new understanding, and rays of light on old problems. The novice in biblical study will not feel lost, while the specialist will come to admire the breadth and balance of the work.

Genuine understanding of the Scriptures really matters for every Christian; this book provides just that, and does it richly. Furthermore, it becomes clear that this is more than a matter of purely antiquarian concern. To see how the early Church dealt with its problems turns out to be surprisingly relevant to the Church of today as it faces its own perplexities.

DONALD J. PARSONS

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

## Attempted Escape

**The Strength to Dream: Literature and the Imagination.** By Colin Wilson. Houghton Mifflin. Pp. viii, 227. \$4.50.

I have read most of Colin Wilson's books, hoping that he would finally break through and fully reveal the promise that now and then is evident in his work. He is a self-educated Englishman, enormously well read, serious, concerned with weighty matters of literature, society, and philosophy. The hope remains that — partly by virtue of his unusual background — he will arrive at fresh and liberating insights, and share them with us.

It was in this hope that I began and more or less finished *The Strength to Dream*. Essentially, it is an almost endless series of short essays about practically every novelist of the 19th and 20th century that one is likely to have heard of (e.g., Wilde, Faulkner, Waugh, Greene, Sartre, Wells, D. H. Lawrence). The difficulty is that the book never comes into real focus, or, if it does, the focus escapes this reader. Mr. Wilson is clearly looking for authors who have some coherent vision of the universe, some system of values, who go beyond "mere realism" or a weary amorality. He examines the role of the imagination as an instrument for escaping from meaninglessness. And along the way, he says a number of perceptive things about individual authors and books.

Mr. Wilson is not religious in any orthodox or credal sense, but in his moral earnestness and his desire to find as much light on the human condition as possible he is at least a fellow traveler of those who claim to live in the Light. There is



something appealing and rather noble about the dogged way he ploughs through one novel after another, analyzing the gyrations of the imagination, and finding what glimmers he can of coherence and meaning. One wishes only that he were less solemn and that he could penetrate to a clearer personal standpoint, so that he would have whereon to stand in looking at the more than five foot shelf of books that he dissects in *The Strength to Dream*.

The intention of this book is greater than the achievement, but the achievement is not to be despised. It has none of the gleaming clarity and incisiveness of Edmund Fuller's recent *Books with Men Behind Them*, which also deals with literature, imagination, and those modern writers who hold definite and affirmative values. But in a sometimes pedantic and sometimes murky way, Mr. Wilson opens certain doors and indicates others that are worth trying to open.

CHAD WALSH

*Fr. Walsh is chairman of the English department at Beloit College, and associate rector, St. Paul's Church, Beloit, Wis. His own books include Campus Gods on Trial, Stop Looking and Listen, Knock and Enter, and C. S. Lewis: Apostle to the Skeptics. For a review of his latest, From Utopia to Nightmare, see page 22. He is founder and a member of the editorial board of the Beloit Poetry Journal.*

## With Hymns, Rude Songs

**The English Hymn (Its Development and Use in Worship).** By Louis F. Benson. Reprinted 1962 from the edition copyrighted 1915 by George H. Doran Co. John Knox. Pp. 624. \$6.50.

The reprinting of *The English Hymn*, chief work of Louis F. Benson (1855-1930), distinguished Presbyterian clergyman, is welcome for its wealth of information about hymns, hymn books, and hymn singing. It begins with the evolution of the English hymn from the metrical psalms and continues through "the Hymnody of Social Democracy" in the 20th century.

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Foreword By  
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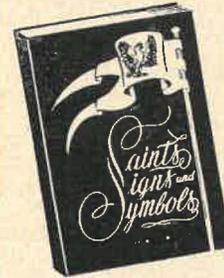
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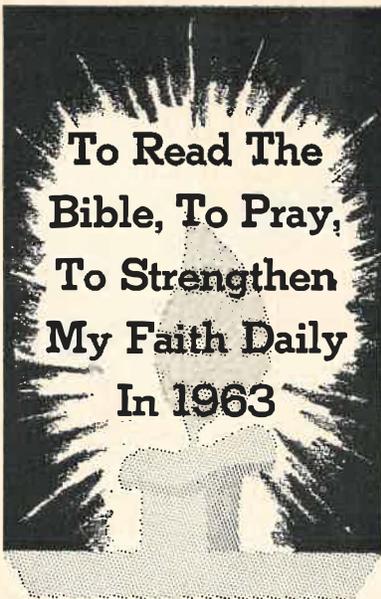
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ies was well advanced by 1915, although revision of the Hymnal of the Episcopal Church was not authorized until 1913.

Benson traces with meticulous care the main stream of the growth of hymn singing in English-speaking Churches, the controversy re psalms *versus* hymns, the propriety of congregational singing, the influence of Watts and the Wesleys, the Romantic movement, and the Oxford Revival, as well as the diverse bypaths of many denominations and sects, even to the rude songs of the camp meetings.

ANNE DOUGLAS

*Mrs. Douglas, who covered the 1961 Triennial Meeting of the Episcopal Churchwomen for THE LIVING CHURCH, has spent many years deeply involved with the music of the Church, and assisted with the preparation of the Hymnal 1940 Companion. Her late husband, the Rev. Canon Winfred Douglas, was a member of the Joint Commission on the Revision of the Hymnal, noted composer and authority on Church music, and author of Church Music in History and Practice, recently published in a revised edition.*

**Men + Women =  
Laity = Church**

**The People of God (A Study in the Doctrine of the Laity).** By the Rev. Dr. Alden D. Kelley, professor of Christian apologetics and ethics, Kenyon College, formerly president and dean of Seabury-Western, and subwarden of St. Augustine's College, Canterbury. Seabury. Pp. 128. \$3.

The size of Dr. Alden Kelley's book, *The People of God*, is deceptive. Much has been said and written about the role of the laity in the life of the Church, but few contributions could be more significant or more thought-provoking than that made by Dr. Kelley in this small book.

The material was originally given as lectures at the Virginia Theological Seminary in 1961, and it is true that much of the language is geared to those versed in theological terminology. It is, therefore, not "light" nor "easy" reading, but unless the questions of doctrine which he discusses are prayerfully considered and real for the Church at large, the part played by the laity may well be unimportant "busy work" on the periphery of the Mission of the Church.

Dr. Kelley is most clear in delineating the heart of the problem he is discussing; where others have, in essence, digressed to try to solve the problem of what it is that the laity *does* and should do, Dr. Kelley concentrates on what the laity *is* and should be. He defines the laity theologically by defining the Church, "not by contrast to the Church regarded as clerics and monastics, nor as a part of the Church, nor as an order of the Church. The laity is the Church, period." The place of the Church in the world and

therefore the role of the laity in the life of the Church and of the world is considered, as is the relationship of the laity and other ministries.

The final chapter, "The Laity and Women in the Church," is, naturally, of special interest to Churchwomen and all who are earnestly seeking how women may most surely and confidently enter into the fullest fellowship of the Church and play out their true role as part of the *laos*, the People of God. Women will do well to read and reread this chapter, but it is to be hoped that it will be considered in the light of the message of the whole book, not used merely in isolation to bolster arguments for greater recognition for women in activities of the Church. The importance of the exciting concept of the laity as the Church and the staggering responsibility which this imposes on all the People of God is perhaps only equalled by Dr. Kelley's real recognition of women as equal members of that laity. And, as the Church's mission is one, so, too, the laity is one — one people, men and women working for the Kingdom of God. Dr. Kelley leaves no doubt that women have never been really accepted as full members of the *laos*. He also makes clear that through Baptism and Confirmation, women as well as men become part of the People of God and to deny this is "to deny Christ's mighty acts of redemption." This is a book for individuals and groups to read and to study and about which to think deeply.

ANNE TYLER PIERPONT

*Formerly a professional social worker (M.S.S. from Columbia University), Mrs. Pierpont is a member of National Council's Department of Christian Social Relations and the national Committee for World Relief and Interchurch Aid. She was elected to National Council at the 1961 General Convention. She is on the national board of the Episcopal Service for Youth, and for three years was its representative on the General Division of Women's Work. Her husband, Donald W. Pierpont, is headmaster of Avon Old Farms, a preparatory school for boys in Connecticut.*

## For Schools, Spires

**Religion in American Public Schools.** By Richard B. Dierenfield. Foreword by Bishop Pike of California. Public Affairs Press. Pp. vii, 115. \$3.25.

A useful description of the present situation of religion in public schools and of the different practices or traditions found in the west, midwest, south, and northeast of the United States is provided in Richard B. Dierenfield's book. (The author is associate professor of education, Macalester College, St. Paul, Minn.)

The summary of relevant decisions by the Supreme Court is a helpful introduction, but it would hardly bear the test of

analysis by those who are deeply involved in Constitutional law. Such a recent publication as *Religion and the Law* by Philip Kurland demonstrates how contradictory can be the implications drawn from even one court ruling such as *Pierce v Society of Sisters*.

*Religion in Public Schools* appears as a timely resource to those who are seeking a policy for curriculum development in this sensitive area of our public school systems. However, I was disappointed that there is no clear indication of how the statistics were compiled, the method of sampling, or even their dates. What is meant, for instance, by a "school system," and how does this vary from state to state? Chart XIV says that almost 30% of the "Western" school systems "co-operate in a program of released time." Does this mean that if one school in a system were "coöperating" by releasing two grades once a week, an affirmative report was made to this question?

Perhaps a more serious weakness in this book is its limited effort to probe into some of the theological issues involved. Prof. Dierenfield fails to define what he means by "religion." The response to the Supreme Court's recent decision in *Engle v Vitale* depends upon whether or not it is thought that "religion" is somehow "established" in a school if "a prayer" is said, if historic affirmations of our dependence upon God are recited, or even if certain information "about" our religious heritage is included in our history or civics classes.

Closely related to this problem is the nature of the religious educational process itself, as distinguished from indoctrination, even within the current curriculum and methods adopted for use in Church schools. The question is not whether we can keep "religion" out of our schools. It is rather a matter of finding some reasonable safeguards against sectarian preference or control of curriculum or personnel, while still leaving some clear indication that we are a nation whose "institutions presuppose a Supreme Being" (words of the Court in *Zorach v Clauson*). If it must remain the primary responsibility for the home and Church to interpret the meaning of such a statement of national purpose in terms of the Judaeo-Christian heritage, then let us at least preserve some pointers which, like our Church spires, rise above the minimal humanistic values which prevail, and invite our children to look beyond man and the state for their ultimate meaning and destiny. *Religion in American Public Schools* can help us consider which of the present "pointers" deserve retention.

The reader of this book will value the concluding chapter, which summarizes the "overall picture." While the references in the back are numerous, it is surprising that more use was not made of the three pamphlets on this subject published by the Fund for the Republic, or the essays

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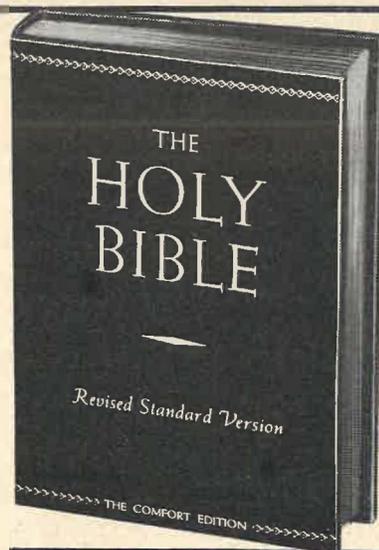
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on religion in America edited by John Cogley and published by Meridian books.

Perhaps a missing chapter is one summarizing recent literature contributing to this significant national debate in which Dr. Dierenfield has provided us with valuable assistance.

TREVOR A. HOY

Canon Hoy is director of the department of education, diocese of California.

## Eight Versions in One Book

**The New Testament Octapla. (Eight English Versions of the New Testament in the Tyndale — King James Tradition.)** Edited by Luther A. Weigle. Thomas Nelson. Pp. xvi, 1489. \$20.

This large volume, entitled *The New Testament Octapla*, contains on facing pages the full text of the following English versions of the New Testament: Tyndale (in final revision, 1535); Coverdale (represented by the 1540 edition of the Great Bible); Geneva Bible (1562 edition); Rheims translation (1582 edition); King James Version; American Standard Version; Revised Standard Version; Bishop's Bible (1602 edition).

In this work the old spelling is followed, but not the old forms of various letters. Thus, for example, from Tyndale we have:

"Ye are the salt of the erthe: but yf the salt have lost hir saltnes, what can be salted therwith? It is thence for the good for nothing, but to be cast oute, and be troaden under fote of men" (Matthew 5:13).

An example of the esteem in which the Revised Standard Version is held in British circles is seen in the quotation in

the introduction to *The New Testament Octapla* from a review in the *Scotsman* of Edinburgh:

"In general it may be claimed, whatever criticism may be directed to this or that minor detail of text or diction, that here we have the most significant and adequate of existing revisions, the one most tenacious in its style and form of the tradition of the English Bible."

The *New Testament Octapla* is a work of obvious interest and usefulness, bringing, as it does, literally to the reader's fingertips eight entire versions of the New Testament.

FRANCIS C. LIGHTBOURN

*Fr. Lightbourn has left the literary editorship of THE LIVING CHURCH to be librarian of Seabury-Western, where he is also instructor in New Testament Greek. He continues his relationship with THE LIVING CHURCH as its theology correspondent and regular book reviewer.*

## Confirmed, Not Graduated

**Ready and Desirous (Preparation for Confirmation).** Report of the Commission on Preparation for Confirmation of the Diocese of New York, 1958-62. Foreword by the Rt. Rev. Horace W. B. Donegan, D.D., Bishop of New York. Morehouse-Barlow. Pp. 84. Paper, \$2.50.

Every clergyman and Church school teacher is constantly looking for new teaching methods and materials to prepare children, young people, and adults for Confirmation. Welcome, therefore, is the report of the Commission on Preparation for Confirmation of the diocese of New York. It gives suggestions about

Confirmation instructions for every age group.

The Commission stresses readiness, desirousness, understanding, and allegiance as being necessary for Confirmation. Living a faith is much more than willingness to agree to certain statements. A complete commitment to Christ, an ever-increasing interest in the Christian community, and love of the brethren constitute allegiance. Such allegiance will help greatly to reduce the high percentage of lapsed communicants.

To me the greatness of this report is in the various chapters on preparation of children, young people, college students, and adults. Confirmation has too often been the closing chapter, a graduation from the life of the Church; the Commission suggests the importance of the "follow-up" of those who have been confirmed. Many reference books for all ages are quoted, books to help the confirmand grow in his allegiance to his Lord.

It is pointed out that Confirmation is intended to be a preparation of full participation in the life of the Church, and, therefore, the Commission is much concerned about individuals requiring special attention. Examples are given of signs of possible trouble in candidates: coercion, magic, emotionalism, show-offishness, literalism, etc. Those who teach must always treat each individual separately, remembering that God is "no respecter of persons." He has high respect and love for each soul.

The report ends with a chapter of "Follow-up to Confirmation" and makes it clear that there is no substitute for pastoral care. Nor can a parish survive by "services" alone, it must have an adequate parish program where the People of God can share the duties, responsibilities, and privileges of "worship, work, and witness."

GERHARD C. STUTZER

*Mr. Stutzer, rector of the Church of the Redeemer, Okmulgee, Okla., is founder and principal of Episcopal Day School, Okmulgee, and, since 1946, has been chairman of the Youth Department of the Province of the Southwest.*

## Inside the Choir

**Don't Upset the Choir.** By Reginald Frary. Mowbray. Pp. 64. 8s. 6d. (Approximately \$1.18).

Subtitled "The Awful Truth about Church Choirs Rehearsed in Twelve Articles," *Don't Upset the Choir* is the fruit of a remarkable method of research. Reginald Frary would present himself at a strange church on Sunday morning and offer to sing alto in the choir! In some cases he met with surprise or even shock, but apparently he was never refused permission to join in. In this manner he got inside information on 12 Eng-

Continued on page 22

Illustration by Reg Frary from the book *Don't Upset the Choir*.



In a gallery at the back of the church

# The Living Church

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Sunday Next before Advent  
November 25, 1962

## NORTHERN INDIANA

### Request for Coadjutor

Bishop Mallett of Northern Indiana has called a meeting of the convention of his diocese for Wednesday, December 12th.

Purpose of the meeting, to be held at St. James' Cathedral, South Bend, is to act on Bishop Mallett's request for a coadjutor for the diocese.

## LAYMEN

### Residentiary Writer

Churchman Hodding Carter, Pulitzer Prize winner and editor of the *Delta Democrat Times*, Greenville, Miss., has been appointed writer in residence at Tulane University, New Orleans. Mr. Carter's moderate views on integration have won him much unfavorable comment from a number of segregationists, as well as the high regard of other people.

Besides spending time on the university campus, writing, Mr. Carter's duties, he says, include being available to students who want his counsel and advice, and appearing for occasional lectures in various classes. The appointment is for the current academic year [see page 19].

Mr. Carter says the idea of appointing artists in residence at colleges and universities is comparatively new in the south, although some New England schools and others have done so from time to time.

## WEST AFRICA

### Permission to Return

The Bishop of Accra, the Rt. Rev. Reginald Richard Roseveare, who was deported from Ghana this summer [L.C., August 26th], has been given permission to return to his diocese.

Bishop Roseveare was sent out of the West African country after he had criticized what he called the "deification" of President Nkrumah of Ghana by the Ghanaian Young Pioneers, a young people's movement. The bishop had called the movement a "Godless organization." He received support from the Archbishop of West Africa, the Most Rev. Cecil J. Patterson (who was visiting Ghana at the time of Bishop Roseveare's deportation, and who was asked to leave the country

at the same time), and from many people in Ghana and around the world, both Anglicans and non-Anglicans.

Granting of permission to return to Ghana, says Religious News Service, followed correspondence between Bishop Roseveare and President Nkrumah. No conditions have been imposed on the bishop's return, it is reported.

Commenting that he has not changed his mind about the Young Pioneers, Bishop Roseveare said that "it is not my business to know what has prompted President Nkrumah's decision. I am extremely grateful for it and overjoyed to be returning to Ghana."

London, England's, *Church Times* reported the bishop as saying that Ghana is a young nation, determined to develop itself rapidly, to take its place among the most advanced and progressive nations of the world, and to play its full part in the total emancipation of Africans everywhere.

"I myself," he said, "am in complete sympathy with these aspirations, and I believe that the Church has a very considerable contribution to make to their fulfillment."

## ARMED FORCES

### "All Mortality Can Give"

What is the American soldier like?

One description has been supplied by Churchman Douglas MacArthur, General of the Army, retired, USA. General MacArthur gave the description in an address last spring to cadets at the American Military Academy at West Point, N. Y. It was recently quoted from New York by Bob Considine, news commentator, in connection with Veterans' Day observances:

"My estimate of [the American man at arms] was formed on the battlefields many, many years ago, and has never changed. I regarded him then, as I regard him now, as one of the world's noblest figures, not only as one of the finest military characters, but also as one of the most stainless.

"His name and fame are the birthright of every American citizen. In his youth and strength, his love and loyalty, he gave all that mortality can give. He needs no eulogy from me, or from any other man. He has written his own history and written it in red on his enemy's breast.

"From one end of the world to the other, he has drained deep the chalice of courage. As I listened to those old songs today during

the review, in memory's eye I could see those staggering columns of the first world war, bending under soggy packs on many a weary march, from dripping dusk to drizzling dawn, slogging ankle deep through mire of shell-pocked roads to form grimly for attack, blue-lipped, covered with sludge and mud, chilled by the wind and rain, driving home to their objective, and, for many, to the judgment seat of God.

"I do not know the dignity of their birth, but I do know the glory of their death. They died unquestioning, uncomplaining, with faith in their hearts. And on their lips the hope that we would go on to victory."

## LITURGY

### Two Names, One Thing

by PETER DAY

Race relations in the United States, the needs of the inner city, overseas missions, and atomic war — these were recurring themes of the Wichita Liturgical Conference which drew more than 900 priests and lay people from all over the nation to Wichita, Kan., November 5-7. Such subjects were presented, by a series of speakers, as intimately related to the Church's life of worship.

"Liturgy and mission are but two names for the same reality," said the Rev. Dr. Massey H. Shepherd, Jr., in the opening address of the conference. He quoted a statement of one of his students, "The liturgy is the present form of God's action in Christ," and noted that the same definition could be used, without any change, for the Church's missionary witness.

"We are always so prone to fall into the fallacy of thinking of liturgy and mission as something which *we* do," said Dr. Shepherd. "Because both liturgy and mission are the sphere of our response and obedience to God's summons, we are apt to stress our response more than the grace of the summons. . . . Never is God or Christ or the Holy Spirit the passive Object of our service or anything that we do, but rather the active Subject who serves us, and in us serves mankind. . . . The terms of this service are not of our making, but of God's. We do not appease Him; He reconciles us. . . ."

"The scandal of every Eucharist is the scandal of the Last Supper. Jesus serves us first. And we cannot save Him or protect Him from this menial task."

Dr. Shepherd gave as an example the call of Isaiah to a mission of prophecy,

which began in a vision of heavenly worship. "That same indissoluble link of worship and mission is supremely exemplified in the Blessed Virgin Mary, the archetype of the Church, both in her unfeigned acceptance of the divine will and in her responsible acceptance of the divine Word made subject to her, that He might 'increase in wisdom and stature and in favor with God and man.'" The Church daily joins in the Sanctus of Isaiah's vision and in the Magnificat, "that with all the saints it may be lifted up in adoration and sent forth in witness."

He warned against "playing safe" with the liturgy: "A great deal of so-called liturgical renewal, if it is not closely watched, gives greater energy to refurbishing traditions than to wrestling with the problem of relevance. Mr. J. B. Phillips has a terrifying phrase for it: 'God in a box.'"

He went on to draw out the relevance of the Church's worship to race relations, to proclaiming the Gospel to other continents, to relations between Churches, to political and economic issues, and to the world-wide "torment of dread and fear of annihilation."

Dr. Shepherd's arrival at the conference was a dramatic event in itself. Grounded by an airplane's mechanical



F. W. Putnam

Dr. Shepherd: Ours not to "play safe."

difficulties, he telephoned to say that he could not arrive on time. Frank Cellier, a Sears, Roebuck executive, made speedy arrangements with United Airlines to have him flown in by a chartered single-engine plane, and Dr. Shepherd landed in Wichita five minutes before the session began.

The conference was sponsored by Associated Parishes, Inc., and St. James' Church, Wichita. It was the third liturgical conference arranged by Associated Parishes (known to insiders as AP), the other two having been held in San Antonio, Texas, and Madison, Wis. Among distinguished persons attending the gath-

ering were the Roman Catholic Archbishop of Wichita, the Most Rev. Mark W. Carroll, and the Rt. Rev. John F. Matthiesen, an archimandrite of the Syrian Antiochian Orthodox archdiocese of New York and North America.

A bold proposal for a common hymnal to be used by Roman Catholics, Anglicans, and Protestant Churches was made by a Roman Catholic priest, the Rev. Joseph T. Nolan, pastor of St. Patrick's Church, Galena, Kan., and an active participant in the Liturgical Movement in his Communion.

"Perhaps it seems almost sentimental to expect great things from a revival of song, compared to other profound movements in Scripture and doctrine, and so on," Fr. Nolan said. "But no less an intellect than St. Augustine testified to the effect of song, in the liturgy at St. Ambrose's cathedral, in bringing him to the truth. And the psalms that brought Augustine to tears are being sung again, in tears and laughter, as truly popular songs; I speak of a truly astonishing success in France by Fr. Gelineau in giving a new mode of singing to vernacular psalms, and making them truly folk songs again; I use the English version gladly, and consider them a major breakthrough. As this renewal of congregational singing in our own [Roman Catholic] Church continues, I look for and propose a joint hymnal with yourselves and our brother Christians. . . . I think that a joint hymnal, as well as a joint Bible translation, would be very much to have in common."

At the beginning of his address, Fr. Nolan said that in the many mansions of the heavenly Father on earth, the Roman Catholics, Orthodox, and Anglicans dwell "on the same street."

"Through Baptism, we share more than a common purpose," he said, "we share a common supernatural life. When I addressed you as 'my brothers and sisters in Christ,' I stated a splendid reality and called to mind an unfinished mission: that *all things* are to be, one day, in Christ, until (in St. Augustine's words) there is only one Christ, praising and adoring the Father."

"The Church's Mission to the Artist" was the stated theme of the next major address, by the Rev. Moelwyn [pronounced Moilwin] Merchant, Welsh-born head of the Department of English at Exeter University in England. Dr. Merchant rephrased his subject as the "dialogue" between the Church and the artist, on the basis of his close relationships with present-day literary, dramatic, and artistic personalities, and traced the different kinds and degrees of communication between the two areas of experience. His comments on shallow and banal art in the churches were greeted with applause.

The Rev. Dr. William G. Pollard, executive director of the Oak Ridge Institute of Nuclear Studies, told the conference that in the present period mankind has entered into a new "dark age." Twentieth-

century man is imprisoned in a world of space and time because of the deadening of his sense of other dimensions of reality, he said. Intellectual arguments have relatively little liberating power, but in the Church's liturgy men can come into contact with the divine dimension that was well understood and accepted by pre-scientific man.

Preacher at the conference Eucharist was Bishop Pike of California, who illustrated the theme of "The Liturgy and Daily Work" with the account in Exodus 17: 8-13 of the battle of the Israelites with the Amalekites in which the tide of battle turned as the hands of Moses were lifted in prayer or dropped in weariness. Although the present day Christian must regard the concept of a God of battle as primitive, he said, it is still true that men's work succeeds or fails in relationship to its being lifted up to God.

Speaking on "The Church's Mission to our Urban Society," the Rev. C. Kilmer Myers, vicar of the Chapel of the Intercession of Trinity Parish, New York City, strongly emphasized Baptism as not merely the Sacrament of personal salvation, but the "nationalization" of the citizens of the kingdom of Christ.

"Baptism is a key with which we may unlock our strategies — to use a word belonging to this present age — as we move in mission toward the present forms of human society. Baptism is the revolutionary Sacrament by which society is transformed. We must recover its meaning and so restore this Sacrament to its central position in the Church's life."

On the relation between Baptism and the Church's mission to urban society, Fr. Myers said:

"The Church's chief obstacle to the formation and implementation of that mission is the disunity of the Church and the presence of Churches. The voice of the Church is unheard by multitudes because they hear only voices — the jarring sounds of separated communities of Christians. It is true that in America there are councils of Churches. But these councils — frustrated and inhibited by denominational self-interest and power interests — never speak with the authority of the Church. In addition, these councils ordinarily are dominated by the ecclesiastical organization man who never is really happy unless he is mimeographing innocuous directives and at the same time slowly choking to death with the red tape of bureaucratic machinery. . . ."

## ANGLICAN CYCLE OF PRAYER

### November

25. Tohoku, Japan
26. Tokyo, Japan
27. Toronto, Canada
28. Trinidad, West Indies
29. Truro, England
30. Tuam, Killala, and Achonry, Ireland

### December

1. Upper South Carolina, U.S.A.

"The only beginning of the visible unity of the Churches, the denominations, is this fact: There is only one Catholic Church, and all baptized men, women, and children are members of it. . . .

"The waters of Baptism are the creation of God alone; they are not manufactured or manipulated as are the bread and wine of the Eucharist. . . . Man brings nothing to Baptism. Baptism is God's act alone. Likewise, unity is God's act alone, assisted only by our assent to be baptized.

"The people who live by millions in the world's cities hunger for unity. Think of the disunity of the people in my own city of New York: ghettos separating one group from the others, community destroyed as though by a deliberate plan, closeness of man to man only on crowded subways or in cliff-like dwellings. Consider the lack of legitimate opportunity for thousands of youths in our great cities and the consequent growth of delinquency. All of these city characteristics are signs of disunity.

"With respect to the Church's mission to urban society, may I say that I am in revolt against those who say that the Church's posture at this point is to listen only — to listen to what people on the assembly line in Detroit are thinking and feeling. I'm all for listening, but I see no purpose in emptying one's self, even if one could, of those powerful symbols which have not only moved his own life but that of Christians for two thousand years. Many of those who listen to city man, industrial man, technological man, New Yorker man, are themselves vacuumous. We have a situation of one vacuum listening to another vacuum. Nobody says anything to anybody. But this is supposed to be 'existential.' . . .

"Here is the real tragedy in modern urban society. No one has anything to say. It's all said for them by the ad men and by TV. Now if you add to that sorry business a group of clergy with no roots at all in the substance of the Catholic faith or, indeed, in anything else, you have a picture of the Church's mission to urban society.

"I do not wish to be misunderstood. I am not saying that the way to implement the Church's mission to urban society is to revive and refine traditional Anglo-Catholicism. There is a host of priests, like myself, which, midway through the active ministry, have no real home in any school of Churchmanship. We are a 'third race' and find it a bit difficult to get better parishes. . . . The most we can say is that we are 'liturgical-Catholic-social Gospel-pentacostalistic!' We have also taken strong doses of Protestant protest. . . .

"Let us not despair. The Church is God's, not ours. I baptized a boy once. Afterwards, he asked, 'God did it, didn't He?' I said, 'Yes, He did it.' The boy said, 'I know it. Everything seems different.' God does it. God does it because



RNS

Bishop Turner of Kansas, Fr. Merchant, and Dr. Pollard: The divine dimension through liturgy.

He is God. We fail because we are men. God does it in us because He forgives us without any strings attached to that stupendous act. And so the Church *is*. She *is*, and Baptism, the Sacrament of Unity, is the door through which the fragmented man of the city may enter to receive the new resurrection order of life 'in Christ.' "

Fr. Myers proposed that there be a cathedral or cathedral-type church in every city, supported by other churches and endowments, and carrying on rich liturgical and artistic endeavor, and serving as a center for both liturgical life and prophecy. The role of the bishop as missionary to urban society should be re-explored, he said, and his relationship to the Sacrament of Baptism should be restored. Priest experts in various fields, including trade unionism and politics, should train laymen for Christian action in their fields. Lastly, he said, our urban strategy "rests solidly upon the parochial structure — that miniature Body of Christ which is the parish." Parishes which have had success in city ministry usually have "a sense of *crisis* between the Church and the world. . . . The crisis may be race. It may be gross economic and social injustice. Its presence in the life of the parish causes liturgy to come alive . . . to become again the 'secret' thing Christians do. . . .

"Baptism and Eucharist are eschatological Sacraments. They point to the end, to the New Age of the New Song when, as in Origen's vision, God shall be all in all."

Preliminary plans for an \$8,000,000 World Liturgical Center at Boca Raton, Fla., were announced to the conference by the Rev. Don H. Copeland, rector of St. Stephen's Church, Coconut Grove, Fla. Fr. Copeland said that an internationally renowned group of liturgical scholars known as the International Ecumenical Committee for Promoting Liturgical Research and Renewal, was co-sponsoring the project with the Episcopal School Foundation, Inc., of Florida. Activities planned include in-service training for priests and ministers from all over

the globe as well as high-level conferences, congresses, research, and the production of literature. Fr. Copeland plans to devote full time to the project as soon as funds are secured to underwrite an interim budget.

#### EPISCOPATE

### Retranslated

By error, *THE LIVING CHURCH* called Bishop Burroughs of Ohio a suffragan of Michigan in its November 11th issue.

Bishop Burroughs appeared, in the cover picture of that issue, between the two Michigan suffragans, and his name was lumped with theirs in the identifications for the picture. We are glad now to make this correction, and relieve the diocese of Michigan of any responsibility for paying the salary of a non-residential bishop! Our apologies all around.

#### AUDIO-VISUALS

### Council Slides and Strips

An Episcopal priest is offering for sale a 70-frame filmstrip of the Vatican Council and its background. The filmstrip comes with a written commentary, and is designed as "an interpretation for the Protestant, Anglican, Orthodox, and Roman Catholic."

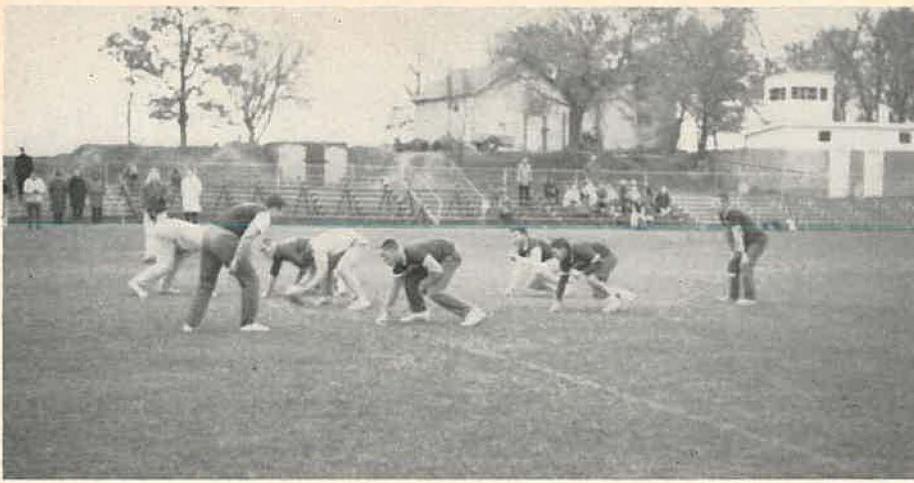
The strip, in color, may be purchased from the Rev. L. Bradford Young, rector of Grace Church, Manchester, N. H., who has been active in ecumenical affairs in his area. Color slides are also available.

#### INTERSEMINARY

### On, Nashotah

On November 3d, Nashotah House defeated Seabury-Western, 32 to six, in the interseminary touch football league.

Despite the cold and cloudy day, the men of both sides played with gusto on the wet field at St. John's Military Acad-



David Hogarth

Nashotah on offense: Signals: Trinity V, Advent IV, Epiphany III. . . .

emy, Delafield, Wis., some two miles from the Nashotah men's home grounds. No casualties occurred during the game, but half-time support was given the home team by a band (orchestra?) of fellow Nashotah students, who, with a bass drum, a trumpet, and a violin, rendered such offerings as "Three Blind Mice" and "Be Kind to Your Web-Footed Friends."

Referees, described by a student at the victorious seminary as "impartial and capable," were St. John's Academy students.

The Rev. Arthur "Keep Smiling" Vogel, substituting in the absence of the regular Nashotah coach, the Rev. James "Crusher" Brown, masterminded his six-man team as their T-formation ground down the opponents. In his off-hours, Fr. Vogel is professor of apologetics and dogmatic theology at the seminary. Coach Brown in his academic life is associate professor of Old Testament and instructor in Hebrew.

On an earlier, less competitive occasion (October 18th), the Seabury-Western men had been hosts to Nashotah folk attending lectures given by the Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey.

#### ENGLAND

### Threat for the Future

A valuable coal seam lies some 2,000 feet below the newly-built Coventry Cathedral.

This news has caused much concern in Coventry, because both the cathedral and about 10 square miles of the center of the city are threatened with ground subsidence if England's National Coal Board should start working the seam. The cathedral council has passed a resolution expressing deep concern, and the Coventry Chamber of Commerce and other groups have joined in.

The Coal Board says that, in any case, it will take 25 years for them to reach the point where the cathedral would be threatened, but of course most officials have ex-

pected the new cathedral to endure longer than that.

In five months more than 2,500,000 visitors have toured the building, according to Ecumenical Press Service, and building extensions are now being planned.

The provost of the cathedral, the Very Rev. Harold Williams, said that because of this "entirely unexpected demand on our service," the architect, Sir Basil Spence, is designing an international youth hostel, administrative offices, and a new school for the cathedral choir.

#### BOOKS

### Seminary Pair

What do two new books — *Apologetics and Evangelism*, published by Westminster Press, and *The New Testament in Current Study*, Charles Scribner's Sons, publisher, have in common?

Answer: Both are written by professors on the staff of Seabury-Western Theological Seminary.

The Rev. J. V. Langmead Casserley, author of *Apologetics and Evangelism*, is professor of apologetics at the seminary, and the Rev. Reginald H. Fuller, who wrote *The New Testament in Current Study*, is professor of New Testament literature and language. Both men are natives of England.

#### HOUSE OF BISHOPS

### Statement Concluded

*The following is the concluding section of the statement issued by the House of Bishops, at its meeting in Columbia, S. C., on the subject of War and Peace. The first part of the statement was printed in last week's LIVING CHURCH:*

D. Christians are called to be peacemakers. Such responsibility exists not solely in relation to the larger issues of our society. Indeed the Christian should be distinguished by the irenic quality of life which he brings to family, work, and community life. The

ministry of reconciliation is not a special calling, but an understanding of the Christian life as one which seeks to remove the barriers which separate the children of God from each other both at home and among nations. The following lines of action commend themselves:

1. Personal action to bind up the wounds of past and present international conflict.

(a.) Invitations to citizens of other lands and races to visit our Christian homes.

(b.) Arrangements to see and visit individuals of other lands in their homes.

(c.) Aid to citizens of other countries in rehabilitating themselves and their lands; support of refugee resettlement.

(d.) Aid in setting up opportunities for interchange of all sorts — cultural, professional, and political — with all peoples.

(e.) Support of Church programs for lay persons, notably young persons and those just retired, to serve in Church programs overseas similar to the Peace Corps (such as that recently developed by the National Council of the Episcopal Church.)

(f.) Recognition of the world-wide community of Christians which already exists on both sides of economic, political, cultural, and racial barriers, as exemplified in the World Council of Churches; support for all forms of Christian interchange across existing barriers.

2. Personal action to encourage governments in the peaceful settlement of international conflicts:

(a.) Encouragement of Christians, particularly young people, to undertake careers in government and public life as a form of Christian vocation.

(b.) Encouragement of Christians for thorough study of the problems of disarmament, including the details of various alternative programs, balancing wisely the requirements of national security and the Christian obligation to seek to settle conflicts by means other than war.

(c.) Encouragement of the fullest and most open discussion of all issues affecting the national welfare, identifying all such discussions as part of the exercise of responsible citizenship, and not subject to condemnation, unfriendliness, suspicion, or humiliation from other Churchmen or other citizens who do not share the same views.

(d.) Support of technical assistance programs, both governmental and people-to-people, economic collaboration programs with all nations, the lowering of trade barriers, and the setting up of common economic and legal institutions across national boundaries.

(e.) Exercise of responsibilities of citizenship through communication and protest with respect to evils in government and community practices, pursuing only non-violent means.

3. Personal action to develop a united sense of the world as a community:

(a.) Support of a program of counseling for every youth facing military service. In this respect, we believe it important that the clergy be given resources, and if possible, training, leading to effective counseling so that young men may be better able to reconcile the demands of conscience and the duty of national service.

(b.) Encouragement of the development of agencies, such as the specialized agencies of the United Nations, which call for the coöperation of citizens of various nations to

meet the economic, cultural, social, scientific, and political needs of the peoples of the world peacefully.

(c.) Support of research and personal and corporate devotion of time and money to the problems of communication, the failures of understanding, and the tensions existing between peoples of different races, creeds, ethnic groups, and nations.

(d.) Recognition that national sovereignty in foreign affairs will not always be compatible with our duty to the community of nations; support for the broad purposes of the United Nations; work for the development of a rule of law among the nations of the world, understanding the problems inherent in the establishment of such institutions.

(e.) Parishes must be encouraged to provide opportunities for thoughtful discussion of contemporary social issues. The above-described courses of action are not easy to

undertake. We are aware that few opportunities now exist throughout the parishes of the Church for serious and disciplined adult study of such issues. We therefore specifically suggest that:

(1.) Diocesan programs be set up, perhaps jointly by Christian education and Christian social relations departments, with the support and encouragement of the bishop, to stimulate adult study of social issues such as those of war and peace.

(2.) Christian education study units be developed for teenage and adult levels on the subject of the Church's role in seeking peace.

(3.) Parish study groups of perhaps twelve persons be selected to undertake serious study of the issues of war and peace, with encouragement that these groups make their positions known to Congressmen and others in government.

(4.) Each Churchman affirm that the image of democracy for America be exem-

plified by opposition to any form of segregation because of race, color, or national origin, and each parish or mission of our Church practice this in its worship and daily endeavors.

F. The Christian's peculiar calling, to pray for the peace and unity of God's creation, should be encouraged by systematic liturgical observances, by reminders from the bishop, and by appropriate materials. It is not merely a pious afterthought to suggest that all Christians, whatever their position in life, can undertake to pray regularly for the reconciliation of God's people. The persistent focusing of the total life of the Church in our day — its worship, prayers, study, and parish program — on the issues of the day, and particularly those of war and peace, is essential to the very life of the Church; just as it is our firm conviction that it is crucial to the life of the world itself that the Church do so.

## Reading List on Church Unity

### Negotiations and Church Relations

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#### ANGLICANS AND METHODISTS:

*Approaches to Unity* (Papers in connection with conversations between Episcopal Church and Methodists.) Jt. Comm. on Approaches to Unity, 1952. Available from the National Council, PECUSA.

*Conversations between the Church of England and the Methodist Church: an interim statement* (1958). SPCK, 1958. Pre-Lambeth report.

#### ANGLICANS AND THE CHURCH OF SOUTH INDIA:

*General Convention Report*, 1958. General Convention Journal, report of the Joint Commission on Approaches to Unity.  
*The Church of South India, 1900-1947*. By B. Sundkler. Lutterworth, 1954.

#### OLD CATHOLICS:

*The Old Catholic Movement: Origins and History*. By C. B. Moss. SPCK, 1948.

#### EPISCOPAL CHURCH AND PHILIPPINE INDEPENDENT CHURCH:

*General Convention Report*, 1961. General Convention Journal. Relations with the Philippine Independent Church (Also includes relations with the Spanish Reformed Church and the Lusitanian Church.) Report of the Joint Commission on Approaches to Unity.

#### ANGLICANS AND PRESBYTERIANS:

*Relations between Anglican and Presbyterian Churches*. Pre-Lambeth report, 1957. Seabury (SPCK).

#### Documents

*Documents on Christian Unity*. Seabury Press, 1962. Published by the Joint Commission on Approaches to Unity. Includes the Chicago-Lambeth Quadrilateral and resolutions of General Convention, 1961.

*Documents on Christian Unity*. Editor, G. K. A. Bell. Oxford, 1955. Selections from the first and second series, 1920-1930.  
*Anglo-Russian Theological Conference*. Editor, H. M. Waddams. Morehouse-Barlow.

*Faith and Order Conferences Reports*: Lausanne, 1927; Edinburgh, 1937; Lund, 1952. Lausanne, G. H. Doran Co.; Edinburgh, Macmillan; Lund, SCM.

*Lambeth Conferences Reports*, 1920, 1930, 1948, 1958. Seabury, 1958.

To help meet the growing interest and concern of many Churchpeople in matters of Church unity, as well as suggest appropriate study materials for parochial groups exploring current ecumenical thought and activity, the Joint Commission on Approaches to Unity recommends the use of the following books and pamphlets. This brief introductory list may be readily supplemented by the references for further reading suggested in a number of the books listed here.

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#### Historical and General

*The Ecumenical Movement*. By Norman Goodall. Oxford University Press, 1961.

*One Christ, One World, One Church*. By N. V. Hope. Church Historical Society, 1953.

*The Road to Reunion*. By Charles D. Kean. Seabury Press, 1958.

*The Council, Reform and Reunion*. By Hans Küng. Sheed and Ward, 1962.

*The Anglican Communion and Christendom*. By A. E. J. Rawlinson. SPCK, 1960.

*Two Centuries of Ecumenism*. By G. H. Tavard. Fides, 1960.

#### Approaches to Unity

*On the Road to Christian Unity*. By Samuel M. Cavert. Harpers, 1961.

*Divided Christendom*. By Yves M-J Congar. Bles, 1939.

*Strangers No Longer*. By Peter Day. Morehouse-Barlow, 1962.

*The Recovery of Unity*. By Eric Mascall. Longmans Green, 1958.

*The Household of God*. By Lesslie Newbigin. Friendship, 1954.

*The Christian Tradition and the Unity We Seek*. By A. C. Outler. Oxford, 1957.

*The Pressure of Our Common Calling*. By W. Visser 't Hooft. Doubleday, 1959.

*The Coming Great Church*. By T. O. Wedel. Macmillan, 1945.

# Narnia Rediscovered

WE REPRINT here the first two chapters of the first book of C. S. Lewis' *Chronicles of Narnia*, recently published in a new edition by the Macmillan Company. These chapters introduce the reader, and the first of the British children who are the heroes and heroines of these tales, to the land of Narnia — a land of learning and of delight to children and to adults. (Well-bred parents have been known to battle at least verbally for first possession of each new book in the series.)

Narnia is a land of adventure, and the *Chronicles* have been called fairy tales, but they are above all allegory. In Narnia, the children meet with giants, fauns, dwarfs, centaurs, and dancing trees, and their adventures involve good and evil. Upon hearing these two chapters read aloud, all but two boys in a sixth-grade Church school class wanted to hear more. The two boys "only like horror stories with monsters." We suspect that the boys will find as much of the truth about horror and monsters as they can handle, in Narnia.

In Narnia, most important, the children meet the figure who rules over all, the great and noble Lion ("he isn't a *tame* Lion"), Aslan. The murder of Aslan in the first book, the reason for his death, the grief of the children, and the rollicking and awesome joy of the Lion's living again constitute an allegory remarkably helpful in leading to children's understanding of the Crucifixion and Resurrection of our Lord.

The Narnia tales make excellent annual gifts to godchildren (the first volume was written for one of Mr. Lewis' own godchildren), wonderful read-aloud books for families of children of varying ages, inspired Sunday-school material — and they have been used for all these as well as the repeated enjoyment of repeated reading by those who have known them since they were first published in 1950. Now in new format, they, happily, retain the original line drawings by Pauline Baynes, some of which are reproduced here.

The series includes:

(1) *The Lion, the Witch and the Wardrobe*. How Aslan freed Narnia from the grip of the White Witch.

(2) *Prince Caspian*. The children help save Narnia from the Telmarines and their king, under whose rule the sort of "history" taught in Narnia "was duller than the truest history you ever read and less true than the most exciting adventure story."

(3) *The Voyage of the "Dawn Treader"*. The voyage takes the children to the end of the world, takes a brave mouse beyond it.

(4) *The Silver Chair*. The children help Prince Rilian escape the terrifying underground kingdom of the Emerald Witch.

(5) *The Horse and His Boy*. The horse talks and the boy is really a prince, and an invasion threatens Narnia.



From *The Lion, the Witch and the Wardrobe*  
Lucy and Mr. Tumnus:  
after tea, almost kidnapped.

(6) *The Magician's Nephew*. In flashback the beginnings of Narnia are explained. Includes an upsetting visit to England by a witch.

(7) *The Last Battle*. The dread Calormenes drive the Narnian king to cry for help from the children from the other world. A frightening stable plays a big part in this story, and the part gets as big as possible when, near the end, Lucy says, "In our world, too, a Stable once had something inside it that was bigger than our whole world."

Indeed, largeness is much a characteristic of the Narnian Chronicles. In *Prince Caspian*, Lucy sees Aslan:

He was there: the huge Lion, shining white in the moonlight, with his huge black shadow underneath him. . . .

"Aslan," said Lucy, "you're bigger."

"That is because you are older, little one," answered he.

"Not because you are?"

"I am not. But every year you grow, you will find me bigger."

Most children's books diminish in size as the children grow up. But we know children who read the Narnia books when they were small, and though they are now in college, they testify that — like Aslan himself, like the Christianity the books teach in parable — the stories were simple enough for delight then, but are large enough to teach them still.

*In new editions of tales  
which grow with you, readers  
young and old can re-enter  
the land of Narnia, where adventure  
leads into theology, and you  
can find as much of the truth  
as you can handle*

#### CHAPTER I

##### *Lucy Looks into a Wardrobe.*

Once there were four children, whose names were Peter, Susan, Edmund and Lucy. This story is about something that happened to them when they were sent away from London during the war because of the air-raids. They were sent to the house of an old Professor who lived in the heart of the country, ten miles from the nearest railway station and two miles from the nearest post office. He had no wife and he lived in a very large house with a housekeeper called Mrs. Macready and three servants. (Their names were Ivy, Margaret and Betty, but they do not come into the story much.) He himself was a very old man with shaggy white hair, which grew over most of his face as well as on his head, and they liked him almost at once; but on the first evening when he came out to meet them at the front door he was so odd-looking that Lucy (who was the youngest) was a little afraid of him, and Edmund (who was the next youngest) wanted to laugh and had to keep on pretending he was blowing his nose to hide it.

As soon as they had said good night to the Professor and gone upstairs on the first night, the boys came into the girls' room and they all talked it over.

"We've fallen on our feet and no mistake," said Peter. "This is going to be perfectly splendid. That old chap will let us do anything we like."

"I think he's an old dear," said Susan.

"Oh, come off it!" said Edmund, who was tired and pretending not to be tired, which always made him bad-tempered. "Don't go on talking like that."

"Like what?" said Susan; "and anyway, it's time you were in bed."

"Trying to talk like Mother," said

Edmund. "And who are you to say when I'm to go to bed? Go to bed yourself."

"Hadn't we all better go to bed?" said Lucy. "There's sure to be a row if we're heard talking here."

"No there won't," said Peter. "I tell you this is the sort of house where no one's going to mind what we do. Anyway, they won't hear us. It's about ten minutes' walk from here down to that dining room, and any amount of stairs and passages in between."

"What's that noise?" said Lucy suddenly. It was a far larger house than she had ever been in before and the thought of all those long passages and rows of doors leading into empty rooms was beginning to make her feel a little creepy.

"It's only a bird, silly," said Edmund.

"It's an owl," said Peter. "This is going to be a wonderful place for birds. I shall go to bed now. I say, let's go and explore to-morrow. You might find anything in a place like this. Did you see those mountains as we came along? And the woods? There might be eagles. There might be stags. There'll be hawks."

"Badgers!" said Lucy.

"Snakes!" said Edmund.

"Foxes!" said Susan.

But when next morning came, there was a steady rain falling, so thick that when you looked out of the window you could see neither the mountains nor the woods nor even the stream in the garden.

"Of course it *would* be raining!" said Edmund. They had just finished breakfast with the Professor and were upstairs in the room he had set apart for them — a long, low room with two windows looking out in one direction and two in another.

"Do stop grumbling, Ed," said Susan. "Ten to one it'll clear up in an hour or so. And in the meantime we're pretty well off. There's a wireless and lots of books."

"Not for me," said Peter, "I'm going to explore in the house."

Everyone agreed to this and that was how the adventures began. It was the sort of house that you never seem to come to the end of, and it was full of unexpected places. The first few doors they tried led only into spare bedrooms, as everyone had expected that they would; but soon they came to a very long room full of pictures and there they found a suit of armour; and after that was a room all hung with green, with a harp in one corner; and then came three steps down and five steps up, and then a kind of little upstairs hall and a door that led out onto a balcony, and then a whole series of rooms that led into each other and were lined with books — most of them very old books and some bigger than a Bible in a church. And shortly after that they looked into a room that was quite empty except for one big wardrobe; the sort that has a looking-glass in the door. There was nothing else in the room at all except a dead blue-bottle on the window-sill.

"Nothing there!" said Peter, and they all trooped out again — all except Lucy. She stayed behind because she thought it would be worth while trying the door of the wardrobe, even though she felt almost sure that it would be locked. To her surprise it opened quite easily, and two moth-balls dropped out.

Looking into the inside, she saw several coats hanging up — mostly long fur coats. There was nothing Lucy liked so much as the smell and feel of fur. She immediately stepped into the wardrobe and got in among the coats and rubbed her face against them, leaving the door open, of course, because she knew that it is very foolish to shut oneself into any wardrobe. Soon she went further in and found that there was a second row of coats hanging up behind the first one. It was almost quite dark in there and she kept her arms stretched out in front of her so as not to bump her face into the back of the wardrobe. She took a step further in — then two or three steps — always expecting to feel woodwork against the tips of her fingers. But she could not feel it.

"This must be a simply enormous wardrobe!" thought Lucy, going still further in and pushing the soft folds of the coats aside to make room for her. Then she noticed that there was something crunching under her feet. "I wonder is that more moth-balls?" she thought, stooping down to feel it with her hands. But instead of feeling the hard, smooth wood of the floor of the wardrobe, she felt something soft and powdery and extremely cold. "This is very queer," she said, and went on a step or two further.

Next moment she found that what was rubbing against her face and hands was no longer soft fur but something hard and rough and even prickly. "Why, it is just like branches of trees!" exclaimed

\*Chapters I and II reprinted from *The Lion, the Witch and the Wardrobe*, copyright, 1950, by the Macmillan Co. Illustrations by Pauline Baynes, from the books.

Lucy. And then she saw that there was a light ahead of her; not a few inches away where the back of the wardrobe ought to have been, but a long way off. Something cold and soft was falling on her. A moment later she found that she was standing in the middle of a wood at night-time with snow under her feet and snowflakes falling through the air.

Lucy felt a little frightened, but she felt very inquisitive and excited as well. She looked back over her shoulder and there, between the dark tree-trunks, she could still see the open doorway of the wardrobe and even catch a glimpse of the empty room from which she had set out. (She had, of course, left the door open, for she knew that it is a very silly thing to shut oneself into a wardrobe.) It seemed to be still daylight there. "I can always get back if anything goes wrong," thought Lucy. She began to walk forward, *crunch-crunch*, over the snow and through the wood toward the other light.

In about ten minutes she reached it and found that it was a lamp-post. As she stood looking at it, wondering why there was a lamp-post in the middle of a wood and wondering what to do next, she heard a pitter patter of feet coming toward her. And soon after that a very strange person stepped out from among the trees into the light of the lamp-post.

He was only a little taller than Lucy herself and he carried over his head an umbrella, white with snow. From the waist upwards he was like a man, but his legs were shaped like a goat's (the hair on them was glossy black) and instead of feet he had goat's hoofs. He also had a tail, but Lucy did not notice this at first because it was neatly caught up over the arm that held the umbrella so as to keep it from trailing in the snow. He had a red woollen muffler round his neck and his skin was rather reddish too. He had a strange, but pleasant little face with a short pointed beard and curly hair, and out of the hair there stuck two horns, one on each side of his forehead. One of his hands, as I have said, held the umbrella: in the other arm he carried several brown paper parcels. What with the parcels and the snow it looked just as if he had been doing his Christmas shopping. He was a Faun. And when he saw Lucy he gave such a start of surprise that he dropped all his parcels.

"Goodness gracious me!" exclaimed the Faun.

## CHAPTER II

### *What Lucy Found There*

"Good evening," said Lucy. But the Faun was so busy picking up his parcels that at first he did not reply. When he had finished he made her a little bow.

"Good evening, good evening," said the Faun, "Excuse me — I don't want

to be inquisitive — but should I be right in thinking that you are a Daughter of Eve?"

"My name's Lucy," said she, not quite understanding him.

"But you are — forgive me — you are what they call a girl?" asked the Faun.

"Of course I'm a girl," said Lucy.

"You are in fact Human?"

"Of course I'm human," said Lucy, still a little puzzled.

"To be sure, to be sure," said the Faun. "How stupid of me! But I've never seen a Son of Adam or a Daughter of Eve before. I am delighted. That is to say —" and then he stopped as if he had been going to say something he had not intended but had remembered in time. "Delighted, delighted," he went on. "Allow me to introduce myself. My name is Tumnus."

"I am very pleased to meet you, Mr. Tumnus," said Lucy.

"And may I ask, O Lucy, Daughter of Eve," said Mr. Tumnus, "how you have come into Narnia?"

"Narnia? What's that?" said Lucy.

"This is the land of Narnia," said the Faun, "where we are now; all that lies between the lamp-post and the great castle of Cair Paravel on the eastern sea. And you — you have come from the wild woods of the west?"

"I — I got in through the wardrobe in the spare room," said Lucy.

"Ah!" said Mr. Tumnus in a rather melancholy voice, "if only I had worked harder at geography when I was a little



From *Prince Caspian*  
Aslan was not a tame lion.

Faun, I should no doubt know all about those strange countries. It is too late now."

"But they aren't countries at all," said Lucy, almost laughing. "It's only just back there — at least — I'm not sure. It is summer there."

"Meanwhile," said Mr. Tumnus, "it is winter in Narnia, and has been for ever so long, and we shall both catch cold if we stand here talking in the snow. Daughter of Eve from the far land of Spare Oom where eternal summer reigns around the bright city of War Drobe, how would it be if you came and had tea with me?"

"Thank you very much, Mr. Tumnus," said Lucy. "But I was wondering whether I ought to be getting back."

"It's only just round the corner," said

the Faun, "and there'll be a roaring fire — and toast — and sardines — and cake."

"Well, it's very kind of you," said Lucy. "But I shan't be able to stay long."

"If you will take my arm, Daughter of Eve," said Mr. Tumnus, "I shall be able to hold the umbrella over both of us. That's the way. Now — off we go."

And so Lucy found herself walking through the wood arm in arm with this strange creature as if they had known one another all their lives.

They had not gone far before they came to a place where the ground became rough and there were rocks all about and little hills up and little hills down. At the bottom of one small valley Mr. Tumnus turned suddenly aside as if he were going to walk straight into an unusually large rock, but at the last moment Lucy found he was leading her into the entrance of a cave. As soon as they were inside she found herself blinking in the light of a wood fire. Then Mr. Tumnus stooped and took a flaming piece of wood out of the fire with a neat little pair of tongs, and lit a lamp. "Now we shan't be long," he said, and immediately put a kettle on.

Lucy thought she had never been in a nicer place. It was a little, dry, clean cave of reddish stone with a carpet on the floor and two little chairs ("one for me and one for a friend," said Mr. Tumnus) and a table and a dresser and a mantelpiece over the fire and above that a picture of an old Faun with a grey beard. In one corner there was a door which Lucy thought must lead to Mr. Tumnus' bedroom, and on one wall was a shelf full of books. Lucy looked at these while he was setting out the tea things. They had titles like *The Life and Letters of Silenus* or *Nymphs and Their Ways* or *Men, Monks, and Game-keepers; a Study in Popular Legend* or *Is Man a Myth?*

"Now, Daughter of Eve!" said the Faun.

And really it was a wonderful tea. There was a nice brown egg, lightly boiled for each of them, and then sardines on toast, and then buttered toast, and then toast with honey, and then a sugar-topped cake. And when Lucy was tired of eating the Faun began to talk. He had wonderful tales to tell of life in the forest. He told about the midnight dances and how the Nymphs who lived in the wells and the Dryads who lived in the trees came out to dance with the Fauns; about long hunting parties after the milk-white Stag who could give you wishes if you caught him; about feasting and treasure-seeking with the wild Red Dwarfs in deep mines and caverns far beneath the forest floor; and then about summer when the woods were green and old Silenus on his fat donkey would come to visit them, and sometimes Bacchus himself, and then the streams would run with wine instead of water and the whole forest would give itself up to

jollification for weeks on end. "Not that it isn't always winter now," he added gloomily. Then to cheer himself up he took out from its case on the dresser a strange little flute that looked as if it were made of straw and began to play. And the tune he played made Lucy want to cry and laugh and dance and go to sleep all at the same time. It must have been hours later when she shook herself and said, "Oh, Mr. Tumnus — I'm so sorry to stop you, and I do love that tune — but really, I must go home. I only meant to stay for a few minutes."

"It's no good *now*, you know," said the Faun, laying down his flute and shaking his head at her very sorrowfully.

"No good?" said Lucy, jumping up and feeling rather frightened. "What do you mean? I've got to go home at once. The others will be wondering what has happened to me." But a moment later she asked, "Mr. Tumnus! Whatever is the matter?" for the Faun's brown eyes had filled with tears and then the tears began trickling down his cheeks, and soon they were running off the end of his nose; and at last he covered his face with his hands and began to howl.

"Mr. Tumnus! Mr. Tumnus!" said Lucy in great distress. "Don't! Don't! What is the matter? Aren't you well? Dear Mr. Tumnus, do tell me what is wrong." But the Faun continued sobbing as if his heart would break. And even when Lucy went over and put her arms round him and lent him her handkerchief, he did not stop. He merely took the handkerchief and kept on using it, wringing it out with both hands whenever it got too wet to be any more use, so that presently Lucy was standing in a damp patch.

"Mr. Tumnus!" bawled Lucy in his ear, shaking him. "Do stop. Stop it at once! You ought to be ashamed of yourself, a great big Faun like you. What on earth are you crying about?"

"Oh — oh — oh!" sobbed Mr. Tumnus, "I'm crying because I'm such a bad Faun."

"I don't think you're a bad Faun at all," said Lucy. "I think you are a very good Faun, you are the nicest Faun I've ever met."

"Oh — oh — you wouldn't say that if you knew," replied Mr. Tumnus between his sobs. "No, I'm a bad Faun. I don't suppose there ever was a worse Faun since the beginning of the world."

"But what have you done?" asked Lucy.

"My old father, now," said Mr. Tumnus, "that's his picture over the mantelpiece. He would never have done a thing like this."

"A thing like what?" said Lucy.

"Like what I've done," said the Faun. "Taken service under the White Witch. That's what I am. I'm in the pay of the White Witch."

"The White Witch? Who is she?"

"Why it is she that has got all Narnia



From *The Last Battle*

For boys who want horror stories, all the truth they can handle.

under her thumb. It's she that makes it always winter and never Christmas; think of that!"

"How awful!" said Lucy. "But what does she pay *you* for?"

"That's the worst of it," said Mr. Tumnus with a deep groan. "I'm a kidnapper for her, that's what I am. Look at me Daughter of Eve. Would you believe that I'm the sort of Faun to meet a poor innocent child in the wood, one that had never done me any harm; and pretend to be friendly with it, and invite it home to my cave, all for the sake of lulling it asleep and then handing it over to the White Witch?"

"No," said Lucy. "I'm sure you wouldn't do anything of the sort."

"But I have," said the Faun.

"Well," said Lucy rather slowly (for she wanted to be truthful and yet not to be hard on him) "well, that was pretty bad. But you're so sorry for it that I'm sure you will never do it again."

"Daughter of Eve, don't you understand?" said the Faun. "It isn't something I *have* done. I'm doing it now, this very moment."

"What do you mean?" cried Lucy, turning very white.

"You are the child," said Mr. Tumnus. "I had orders from the White Witch that if ever I saw a Son of Adam or a Daughter of Eve in the wood, I was to catch them and hand them over to her. And you are the first I ever met. And I've pretended to be your friend and asked you to tea, and all the time I've been meaning to wait till you were asleep and then go and tell *her*."

"Oh but you won't, Mr. Tumnus," said Lucy. "You won't, will you? Indeed, indeed you really mustn't."

"And if I don't," said he, beginning to

cry again, "she's sure to find out. And she'll have my tail cut off, and my horns sawn off, and my beard plucked out, and she'll wave her wand over my beautiful cloven hoofs and turn them into horrid solid hoofs like a wretched horse's. And if she is extra and specially angry she'll turn me into stone and I shall be only a statue of a Faun in her horrible house until the four thrones at Cair Paravel are filled — and goodness knows when that will happen, or whether it will ever happen at all."

"I'm very sorry Mr. Tumnus," said Lucy, "But please let me go home."

"Of course I will," said the Faun. "Of course I've got to. I see that now. I hadn't known what Humans were like before I met you. Of course I can't give you up to the Witch; not now that I know you. But we must be off at once. I'll see you back to the lamp-post. I suppose you can find your own way from there back to Spare Oom and War Drobe?"

"I'm sure I can," said Lucy.

"We must go as quietly as we can," said Mr. Tumnus. "The whole wood is full of *her* spies. Even some of the trees are on her side."

They both got up and left the tea things on the table, and Mr. Tumnus once more put up his umbrella and gave Lucy his arm, and they went out into the snow. The journey back was not at all like the journey to the Faun's cave; they stole along as quickly as they could, without speaking a word, and Mr. Tumnus kept to the darkest places. Lucy was relieved when they reached the lamp-post again.

"Do you know your way from here, Daughter of Eve?" said Tumnus.

Lucy looked very hard between the trees and could just see in the distance a patch of light that looked like daylight. "Yes," she said, "I can see the wardrobe door."

"Then be off as quick as you can," said the Faun, "and — c — can you ever forgive me for what I meant to do?"

"Why, of course I can," said Lucy, shaking him heartily by the hand. "And I do hope you won't get into dreadful trouble on my account."

"Farewell, Daughter of Eve," said he. "Perhaps I may keep the handkerchief?"

"Rather!" said Lucy, and then ran toward the far-off patch of daylight as quickly as her legs would carry her. And presently instead of rough branches brushing past her she felt coats, and instead of crunching snow under her feet she felt wooden boards, and all at once she found herself jumping out of the wardrobe into the same empty room from which the whole adventure had started. She shut the wardrobe door tightly behind her and looked around, panting for breath. It was still raining and she could hear the voices of the others in the passage.

"I'm here," she shouted. "I'm here. I've come back, I'm all right."

To provide a sound basis for further reading, and to enable Churchpeople to "sing praises with understanding," the author recommends some

# Useful Books

## For The Parish Library

by A. Denis Baly

Chairman of the Religion Department, and Lecturer in Political Science, Kenyon College, Gambier, Ohio

I cannot help being a professor. That is my job. When I was asked to write this article I began to think, in my shocking academic way, in terms of a freshman course in the Christian faith.

What kind of books ought every educated Christian person to have read so as to make possible that intercourse among Christians which can be conducted only among those who share a common background of knowledge? What kind of information and understanding ought the preacher to be able to assume in his congregation, if he is to proclaim the Word to men and women who know that of which he speaks, and to preach "from faith to faith?" I wandered, therefore, around my library to find which books I recommend most frequently to students, as most likely to give them a sound basis for further reading, and enable them to "sing praises with understanding."

### The Old Testament

Certainly, any Christian's knowledge must start with the Bible, and in the Bible with the Old Testament, about which he should know a great deal more than he usually does. The whole New Testament presupposes the Old Testament. You are expected to know it, to be able to pick up the references, to understand that there in Palestine, in the time of Pontius Pilate, God brought to a triumphant climax the enormous history of salvation, whose steady course can be traced through all of Jewish history.

An admirable introduction to this topic, which could be read with profit

even by those who already know the Old Testament well, is James Muilenburg's *The Way of Israel* (Harper, 1961, \$2.90). Written by an acknowledged expert in the field, whose lectures at Union Theological Seminary have fascinated and charmed generations of students, it introduces the reader in turn to the concept of "the Word" of God, to the symbols of ancient Judaism, the great experience at Sinai, the teaching and worship, and the abiding hope for the future. The clarity and depth of this short and important book are beyond praise.

Somewhat similar in scope is Harvey H. Guthrie's *God and History in the Old Testament* (Seabury, 1960, \$4.25), though he pays more attention to the different schools of thought in Israel, which he rightly describes as the different witnesses to the faith, and he gives a fuller picture of how the Old Testament was constructed. Some of the major ideas of the Old Testament are dealt with by H. H. Rowley in his book, *The Faith of Israel* (Westminster, \$3.50). Rowley holds in Britain something of the same position as Muilenburg does in this country, a great elder statesman of Old Testament scholarship, and whatever he writes demands attention.

A somewhat longer book, but one which has abundantly proved its worth, is John Bright's *The Kingdom of God* (Abingdon, \$3.75 and \$1.25), which traces this important concept through the Old Testament and into the New. It is a "must" for everyone who would understand the biblical argument. For the think-

ing of the prophets, perhaps the best book on which to begin would be E. W. Heaton's *The Old Testament Prophets* (Penguin, 1958, 95¢), a very useful little volume indeed.

### The New Testament

Among the vast mass of introductory books on the New Testament, which are available at low price, it is difficult to know which to select. A. M. Hunter, however, has written two short books which I would certainly like to see on the shelves of any parish library. The earlier of them is *Interpreting Paul's Gospel* (Westminster, 1954, \$2.50), an excellent work to place in the hands of those — and how many of them there are — who are baffled by St. Paul, and find his arguments obscure and even repellent. The later one is *Introducing New Testament Theology*. It is only a little book, but crammed with excellent sense, and an honest summary of the Church's present understanding of her faith.

Another little book which is far more valuable than many long ones is T. W. Manson's *The Servant-Messiah* (Cambridge University, 1956, \$1.25), and as I look at my copy I find that I have underlined something on almost every page. In less than a hundred pages it throws a flood of light on the ministry of Jesus and why "it must needs be that the Christ suffer." A good general book on the New Testament as a whole, for those who want to know something of the achievements of modern scholarship, is Richard Heard's

*Continued on page 29*

# EDITORIALS

## A Season Lavish

The publishing of religious books and books with religious significance is lavish this season. We receive about 20 new titles each week, plus a number of new editions of old books. Many of the books received are excellent and would make fine gifts; some of the many are reviewed in this Christmas Book Number.

Even books considered scholarly are gradually becoming more readable by those who are not really scholars. Now the layman can begin to satisfy his growing hunger for theology without getting intellectual indigestion. Children may grow better acquainted with theology in an exciting way in the new editions of C. S. Lewis's *Chronicles of Narnia* [page 14]. Parishes that want to fatten up their larders of basic books can sample A. Denis Baly's guide for starting a parish library [p. 18]. Any of the books reviewed in those two articles and in individual reviews will be admirable gifts for an individual or a parish. And in a time of growing ecumenical concern, it is good to know that the Church's Unity Commission has prepared a list of books having to do with this critical concern [p. 13].

This is a year of plush picture books for adults; in the secular field you can find any number of gorgeous, four-color, oversized volumes to make conversation-piece gifts to bedeck the coffee table or even to enjoy



looking at. Prices go from \$5 up; \$25 is not unusual. The religious field is not without its own such, e.g., McGraw-Hill's *Our Living Bible* (to be reviewed in a future issue), Pinnacle's *The Psalm Book of Charles Knowles* [p. 23], Harper's *Phoenix at Coventry* (which will be reviewed in a future issue).

At a time when the emphasis on the luxurious and costly and non-essential in Christmas gifts is so heavy it becomes something of an orgy, there is still the urge (and it, too, is widely appealed to in advertising) to give "the gift of lasting value." Well, we are all for lavish

giving, and we are all for fun, and even the trivia which are part of the complex essence of Christmas joy; we are all for enjoyment of these things so long as the revelry doesn't flatten out into worship of the things of the world, or become a tawdry escape from the old fears of 1962 and the ones which loom on the horizon of 1963. Christian books are a healthy leaven for the Christmas list any year. As for gifts of lasting value, many of the Christian books and books with Christian implications this year (and last year and the years before) are gifts of *eternal* value, the lucid conveyors of those truths which help us to bend our wills to God's.

## How to Influence the World

We read in the November 14th issue of the *Christian Century* the news that Churchman Hodding Carter, editor of the *Delta Democrat Times*, Greenville, Miss., and writer-in-residence at Tulane University, [see page 9], delivered an address in the Distinguished Lectures Series last month at the University of New Hampshire. In his address, Mr. Carter, a Pulitzer Prize winner, placed the blame for the Mississippi crisis not only on the governor of the state but also on "Churchmen, most of our newspapers, our more moderate and wiser politicians, and our educators," who, he said, "abdicated. They refused to try to assume open leadership at any time during the months in which any perceptive citizen of Mississippi was becoming increasingly aware that the behavior of [Governor] Barnett and the state legislature could have only one, inevitable result."

Speaking of the place of the Churches in the affair, he said, "... except in the minority of Churches which have some sort of hierarchical discipline, the dissenting, educated ministers are at the mercy of congregations which permit no such Communistic doctrine as that of man's equality."

Which remarks, made by one who has himself earned the right to speak of such things by his own unflinching adherence to unpopular principles, we find well worth thinking about. It may be trite to say that the only thing needed for evil to triumph is for good men to do nothing, and it is certainly an over-simplification, but it is one of those principles which is widely agreed with but seldom really thought about. In the Oxford affair, it comes into sharp focus, according to Mr. Carter's analysis of the situation, and leads to the perhaps uncomfortable conclusion that the real murderers of two men on the Mississippi campus may well have been hundreds of people who never even got near the place.

We call this conclusion "uncomfortable" because there are far fewer men innocent of guilt by omission than there are men innocent of guilt by commission. And most Christians seem to harbor the conviction, or at least the feeling, that the sins of omission are hardly more than peccadillos. Most of the forms for self-examination that we have seen ask questions as to what

has been done, rather than questions about what has been left undone.

But all this sense of ease because one's sins are only negative is the devil's doing. Not even a cursory reading of the Gospels can possibly encourage such an attitude. Our Lord, Himself, in His judgments which we have recorded (and this was the Judge speaking!) was usually rather easy on the "publicans and sinners" who were most harshly judged by society — those whose sins were positive. But to those fine, upstanding members of the community who never did the wrong things but neglected the right ones, He was truly scathing in His denunciation. "Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." *Omission* was their sin — the mere failure to do and to be that which God required. And they were the sinners to whom the Son of God did *not* say, "Go in peace."

Mr. Carter was asked in a radio interview about the motivation for his own convictions on racial matters, so clearly (and sometimes so painfully) at odds with the majority of the people in his home area. He replied that "he attributed his position to his experiences during the war years and especially to the strength he has derived from his Episcopal Church," in the words of the *Christian Century*.

Mr. Carter has since told us that the references to the war years were to his service in the Middle East and North Africa and India and Sicily during World War II. He said that he thought that living through something like war either destroys everything a man believes in or else strengthens his belief in things greater than himself.

We remember, too, being impressed, during the Korean conflict, with how well integration had gone off on Air Force installations with which we were quite familiar, in contrast to parishes of the Church, which we thought ought to have gotten the job done first. Seeing airmen working and relaxing and enjoying their recreation together without any sign that differences in skin color made any other kind of difference was a glimpse into "what ought to be" of everyday civilian life — a "what ought to be" that in many areas cannot yet take place even among small children on the school-ground, and which cannot yet take place in many parishes.

The military got that job done first. But the Church must achieve its results differently. The Church does not exist to change society or to raise moral standards. The Church exists to bring men under the rulership of God and to bear witness to that rulership, that Kingdom. The Church exists to bring men to their knees before the one, holy God of righteousness, and to bring their wills into obedience to His. And those who come to worship and to love and to obey the righteous God must also come in some way to reflect His holiness, His righteousness, His love. Which is a far greater thing than any ethical code, any moral standard, any humanitarian emotion. This is the righteousness that is greater than that of the Pharisees, this is the grace that is mightier than the Law. This is the love that must in the Christian be as great for his neighbor as himself. The Church is not, and should not attempt to be, a political lobby, even for righteousness. Rather the Church must concern itself with changing the hearts of individual men by bringing them under the rulership of Christ. The changed men will change the society.

## MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

### Intimate and Delightful

**THE INTIMATE BACH:** Laurindo Almeida, guitar; Virginia Majewski, viola; Vincent DeRosa, French horn. Capitol P 8582, \$4.98; stereo, Capitol SP 8582, \$5.98.

Alfred Frankenstein makes quite a case for the validity of arranging music Bach wrote for one instrument for other instruments, saying in his jacket notes that the composer "saw no harm at all in arranging his own music . . . for whatever interpretive forces happened to be on hand at the moment. . . ." Most of us are familiar with the large orchestral transcriptions of Bach's music by Stokowski, Ormandy, and others. The arrangements on this disc are of an entirely different nature. Here the musical forces are, as the album title indicates, intimate. Let me state right now that they are also delightful.

Almeida is a highly accomplished artist. I do not claim to be an expert on the art of playing the Spanish guitar, but no one can doubt that he is a master of his instrument. The playing of the other instrumentalists is equally fine. Miss Majewski's tone is rich and full.

Technically, the sound is excellent.

**SING UNTO THE LORD:** The Walter Ehret Chorale; Edwin Flath, organ; Walter Ehret, conductor. Golden Crest CR-4032, \$4.98 (mono or stereo). Contents: Agnus Dei — Thomas Morley; Tenebrae Factae Sunt — Francis Poulenc; O Sacred Head — Johann Sebastian Bach; Lacrymosa from "Requiem" — Wolfgang Amadeus Mozart; Gloria from "G Major Mass" — Franz Schubert; The Last Words of David — Randall Thompson; Praise — Alec

Rowley; David's Lamentation — William Billings; He Watching Over Israel from "Elijah" — Felix Mendelssohn; Ave Maria — Tomas Luis Da Victoria; With a Voice of Singing — Martin Shaw.

Many will, no doubt, recognize the name of the conductor of this new choral group. He is well known in music circles as a composer and arranger of both secular and church music. The composers represented are all familiar names and many of the pieces take their places in the "standard" repertory of church music. To my knowledge this disc contains the only currently available performances of Martin Shaw's bright "With a Voice of Singing," Rowley's excellent "Praise," and the early American composer Billings' "David's Lamentation," to name a few.

The performances are straightforward. The recording, made in the General Seminary Chapel, is quite satisfactory. All in all, a very satisfying record.

One final note, my copy contained a postcard which, when returned to the manufacturer, brought a copy of each of the pieces on the record. This is an extra bonus and an idea which could very well be followed by other recording firms.

"see the forest for the trees." Male ego plus a sense of their inadequacy prompts the action.

The bishops love us for what we are and what we do but are powerless to help us because of the shortsightedness of the laity. As Bishop Kinsolving said, "The ladies, God bless them."

Women are not pushing for power — only the right to be considered persons. I notice that the fruits of our bazaar efforts and our coins of thankfulness are welcomed and joyfully accepted. We give them to the glory of God and for the extension of His Kingdom.

RUTH HUTTON  
(Mrs. Sam B. Hutton)

Fort Smith, Ark.

Thank you for the article on "The Women" [L.C., October 28th] and for your editorial on the same subject. They both said so well what I think!

MARY ALICE NADEN  
Ass't Professor of Christian Education  
St. Margaret's House

Berkeley, Calif.

Will copies of the article by the Rev. E. M. Tainton, entitled "The Women," and printed in the October 28th issue, be available in reprints?

(Rev.) RICHARD J. HERSHEL  
Rector, St. Alban's Church  
Newtown Square, Pa.

**Editor's comment:** If there are sufficient requests, the article by Fr. Tainton will be available at 7 cents per single copy; 6 cents for 25 or more; 5 cents for over 100.

### Comfort

That is a wonderful and comforting editorial in the November 11th issue, "The Way to Peace." Especially the statement: ". . . they were but seeing the world as it really is at all times. Wholesale atomic destruction may not be a present threat at all times, but death, for each man, certainly is." And coupled with that, "Death is not the ultimate threat." We have always lived individually under such peril of sudden death, but it is only recently that so many have come to realize it.

A. R. PATTON

Ft. Collins, Colo.

### Reprints?

Would it be possible to obtain reprints of an article on credit unions which appeared in a recent issue of THE LIVING CHURCH [September 30th].

(Rev.) GRAHAM COTTER  
Executive Secretary,  
Diocesan Council for Social Service  
Diocese of Toronto

Toronto, Ont., Can.

**Editor's comment:** If there are sufficient requests, the article on credit unions will be made available in reprint form at 12 cents per single copy; 11 cents for 25 copies or more; 10 cents for 100 or more.

## Advent Candles

The idea of observing Advent by some kind of ceremony, in the church or the home, has spread rapidly through the Church in recent years. The rector may still preach on the classic Four Last Things of Advent, but what was needed was an *activity* that could be shared by young and old. We must be helped to draw near to Christmas by some cumulative series of simple devotions. For this, the use of the Advent candles, said to have originated in Germany, has been found very suitable.



RNS

Advent wreath

The core of the plan is quite simple: At the gathering of the group a single candle is lighted on the first Sunday in Advent, with some brief reading and prayer. This is lighted at each meeting through the first week. On the second Sunday two candles are lighted, on the third Sunday, three, and on the fourth, four. Then on Christmas Eve, or at the Christmas dinner, a fifth candle may be lighted, which represents our Lord.

This has been done by single Sunday school classes, or in church at the start of the service. However, the main emphasis of the practice has been on lighting the candles in the home. Quite naturally, the idea of candles on the table, lighted at the start of the meal, has been accepted generally. This has frequently been a set of small, low candle-holders, or a candle-abrum.

Recently, the method has become rather general of making some holder for the Advent candles, and the way of a wreath is now well established. Many forms of the wreath have been reported, often revealing much ingenuity and artistic ability. In one parish each class, on the Sunday before Advent, made a sample wreath. These were exhibited in the parish house, where families could see the wide possibilities in design and material, and make their own.

Parishes which urge the use of the candles in the home usually provide some mimeographed forms for the devotions of the family in lighting at each meal. Experience has proved that these should be brief, since the meal has been served, and small children cannot follow anything too complicated. But the fact of having the whole family, at its only regular meeting place, do some meaningful religious act together, is a vast educational gain.

One parish makes a point of having an annual Advent wreath party, in the week preceding Advent. It is a family covered-dish supper, at which entire families, of all ages, sit together. The actual lighting of the candle is acted out by a typical family. Then all work at the making of their own family wreath. For this, quantities of materials have been provided, as well as candles to be purchased. There are artificial holly leaves, wire, styrofoam circles, and ribbon. Convenient strips of wood, with a brace and carpenter's auger-bit, helped some fathers to build a strong base to be concealed in the decorations. All were blessed by the fact that the whole family had worked at making their wreath, and they carried them home with joy, to be used as intended. This was felt to be a great gain in family life.

Variations of the wreath as reported are numerous. A parish has made a vertical wreath in wrought iron, some three feet in diameter, which hangs at the choir. Its large candles are lighted in turn, each Sunday.

From Canada comes this plan: A committee make wooden bases, paint them, sprinkling sparkle dust while the paint is still wet. These are brought to each home by the teacher in a special call.

Variations are many. Families have enjoyed using during Advent the beautiful illumination, "The Days of Christ's Coming," with the story by Dorothy L. Sayers. Day by day a numbered window is opened, giving one more incident of the approach to Bethlehem. It is published by the Seabury Press. But by whatever method, the observance of Advent by some form of devotion is now taught in many parishes. In all this, the class teacher is the key to creating understanding and enthusiasm.

### 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.

#### November

25. Church of the Holy Comforter, Kenilworth, Ill.
26. Church of the Messiah, Chicago, Ill.
27. Church of the Holy Comforter, Poughkeepsie, N. Y.
28. St. Ann's, Anna, Ill.; St. Mary's, Williamsport, Pa.; St. Paul's, Suamico, Wis.
29. St. Peter's, Ripon, Wis.
30. St. Andrew's, Kenosha, Wis.; St. Andrew's, Peoria, Ill.; St. Andrew's, Manitou Springs, Colo.; St. Andrew's, Charleston, S. C.; St. Andrew's, Grayslake, Ill.

#### December

1. St. John's, Sturgis, Mich.

## BOOKS

Continued from page 8

lish choirs of various descriptions.

Any choir member may recall variations of some of the incidents described, such as struggling with words on one page and music on another. Others could happen only in England, and could be coped with only by the most intrepid of Britishers. One choir thought nothing of singing for a groundbreaking during a cloudburst, another regularly traveled by slow train to another town every Sunday for Evensong. In the illustration [page 8] choristers are climbing up a ladder and through a trapdoor into their places in a rear gallery.

The author is definitely on the side of the old, sentimental hymns "everyone knows." He dislikes advanced, clever young organists who believe that "any hymn tune which is popular with the congregation must be in the worst possible taste and therefore should be suppressed."

The book should bring at least a few chuckles to anyone who has been connected with a choir.

MARTHA PRINCE

*Mrs. John B. Prince, Jr., former news editor of THE LIVING CHURCH, is a long time choir member of Christ Church, Whitefish Bay, Wis., where her husband was formerly choir director and organist.*

### Letters to a Businessman

**Ethics and Business.** By the Rev. William A. Spurrier. Scribners. Pp. 179. \$3.50.

Twenty-three imaginary letters from a priest to assorted businessmen, in *Ethics and Business*, deal with everything from price fixing to labor relations, advertising, and salesmen's quotas. William Spurrier, a priest of the Church, is a professor and chaplain at Wesleyan University.

This book (his fourth) should be read by all Churchmen in business who think either that Christianity has nothing to do with business or that it has pat answers to problems of business ethics. Other readers, however, may be somewhat disappointed, particularly if they have sampled the books produced by the NCCC study of Christian Ethics and Economic Life.

Prof. Spurrier has included in the letters a mass of information concerning modern business practice. I found only one arresting inaccuracy: the statement that "to insure executive power, all stockholder votes are so rigged that unreturned votes are inevitably pro votes." Corporation laws do not make management self-perpetuation quite so easy.

The best letters are those in which the Christian doctrine of man is summarized in its relation to economic activity.

WILBER G. KATZ

*The reviewer is professor of law at the University of Wisconsin.*

## Eden Could Have Been Dandy

**From Utopia to Nightmare.** By the Rev. Chad Walsh. Harper & Row. Pp. 191. \$4.

Chad Walsh adds a noteworthy title to his list of admirable books that bring Christian insights to bear upon contemporary mores and upon literature. *From Utopia to Nightmare* is a work of scholarship, yet without the heavy hand of "learned" writing that sometimes mars such studies. His book is lucid, concise, absorbing.

From Plato's time, men have speculated about forms of the ideal society. It was a great Christian, indeed a saint, Thomas More, who in the title of one of the most notable of such speculations, gave us the word "Utopia," by which the genre is known. It is Greek for "no place," but is also a Greek pun for "good place."

Prof. Walsh reviews the great, and also some obscure, utopias, chiefly to guide us toward a phenomenon characteristic of our age — the emergence in considerable numbers of inverted utopias, or in the interesting antonym: dystopias. The most famous of such are Huxley's *Brave New World* and Orwell's *1984*. They begin like utopias in that they depict imaginary places or times, in which the human race has "advanced." But in them the fruits of "progress" and science, optimistically supposed to lead us to better and better things, if not indeed to perfection, are shown as corrupted. Progress, in these visions, has proved a snare and delusion. Dystopias, he tells us, are "the prophetic form of our age."

It is both frightening and ironic to see how many visionary societies, actually intended to be ideal, would strike us as pretty appalling in themselves. Such are the pitfalls of planned perfection when so imperfect a creature as man is making the blueprint. Fr. Walsh shows clearly that one man's utopia is another man's dystopia. One of his most striking acts is to use both types of books to illuminate our present culture. Again and again he offers alarming particulars to show how far we have actually advanced, without realizing it, toward elements that are prominent in both utopian and dystopian pictures. And it is noteworthy that we find this to be true not only behind the iron curtain, but in the vaunted free world.

Even Christian utopias are drawn, by the very nature of the enterprise, toward the tendency to trace the disorders of individuals to society, rather than the disorders of society to individuals — though indeed there is an interaction of such influences in reality.

Prof. Walsh shrewdly observes:

"If large parts of the world are indeed being remodelled into utopian shapes, this in itself helps to explain the growing number

of dystopian novels. Utopia gleams less brightly when you have it."

If the best of utopias seem constricted, rigid and confining; if life in them is partly "a virtuous bore," it is because, as he tells us, you can't have it both ways. If society is to be free and creative it will not be safe and orderly. God Himself could have preserved Eden as a dandy utopia by withholding free will. The notoriously pious dreariness of many well-meant visions of Heaven is because the state of bliss is put forth as static and unvarying. The unending hymn-sing is too small a concept of eternal life and deserves Mark Twain's famous quip: "Heaven for climate; Hell for society."

*From Utopia to Nightmare* is a valuable book. In itself it will enlighten and stimulate you, beyond which, too, it will serve as guide to some unusual and worthwhile additional reading.

EDMUND FULLER

*Mr. Fuller, of the faculty of Kent School, is the author of Books With Men Behind Them, just published by Random House.*

## Comprehensive

**Ecclesiastical Embroidery.** By Beryl Dean. Charles T. Branford Company, Boston, Mass. Pp. 258, including appendix, bibliography, and index. \$10.00.

Beryl Dean's *Ecclesiastical Embroidery* is the most comprehensive book on the subject one may expect to find. It is also a beautiful book. Any sort of books on the subject are rare, and, like most of those which do exist, this one comes from England, and may need some slight amount of translation for the American user.

But "comprehensive" is indeed the word for this book, which not only describes in minute detail the many and various techniques of ecclesiastical embroidery and other sewing, but furnishes 107 working diagrams and 32 full pages of exceptional photographs [see cover]. Not only this, but the subject is pursued from 330 A.D., when "Constantine gave a golden cloth cloak to a church in Jerusalem for use at Easter" to Le Corbusier's chapel at Ronchamp and the chapel at the Pennsylvania State University.

Although this book treats exhaustively of methods, and brings them up to date in terms of the materials available and in terms of the use of modern textiles and threads, there is a continuing accent on the importance of excellence of design as well as skill in craftsmanship, and the author pleads for honest original artistry to replace the mere copywork that is all too often the embroiderer's aim.

An encyclopedic work, the book includes history, liturgics, symbolism, theory of design, the construction of vestments and altar linens, choice of fabrics, and working instructions in the various

methods of embroidery — gold work, laid work, appliqué, etc.

This is a book from which the interested amateur may learn a great deal, and it is well that there is an index and bibliography. The appendix listing suppliers of materials is primarily of use to English readers, and it would be most helpful if a list of American suppliers could be somehow furnished.

CHRISTINE FLEMING HEFFNER

*Mrs. Heffner, the wife of a priest, is managing editor of THE LIVING CHURCH, author of several books and pamphlets, and has been a member of several parish altar guilds and instructor in altar work in a diocesan youth conference and has done ecclesiastical embroidery.*

## Harmony of Elements

**The Psalm Book of Charles Knowles.** Introduction by **Philip Hofer**, curator of printing and graphic arts, Harvard College Library. Foreword by **Katharine Kuh**, art editor of the *Saturday Review*. Pinnacle Press (marking its debut) and Viking Press. Pp. 42. \$7.50.

Charles Knowles, as a 17-year-old student at Putney School, in Vermont, displayed ability as a genuinely creative artist and also his desire to find aesthetic expression of religious faith when he executed his Psalm Book. (A year later he died of an incurable illness.)

In hand-printing his book, now reproduced by Viking and Pinnacle, Charles Knowles harmonized all elements of make-up — wood engravings, typography, vari-colored paper, etc., in an imaginative binding. The simplicity of the book results from his mastery of materials in a unique way, dictated by feeling, sensing, and visioning that which causes a work to be art.

He has not copied nature, but rather has used it to recreate and to design. He has conveyed his own meaning in a kind of pictograph language, illustrating eight of his favorite passages from the Psalms.

DONALD DUBOIS

*Mr. DuBois is head of the art department of the Mishicot Community Schools, Manitowoc County, Wis.*

## Kindling the Will

**The Day Book of Meditations.** By **Anne W. House.** Seabury. Not paginated (approximately 200 pp.) \$2.75.

**The Day Book of the Bible.** By **Anne W. House.** Seabury. Not paginated (approximately 200 pp.) \$2.75.

Two companion books of devotions, compiled by Anne W. House, have recently been published by Seabury Press.

In *The Day Book of the Bible* the compiler gathers together for daily use "many of the great inspirational passages contained in the Old and New Testaments

and in the Apocrypha." The passages have been selected from appointed Psalms and Lessons in the Book of Common Prayer and are preceded by prayers taken from many sources.

The effect of the combined daily selection is to point up a particular teaching and to "retain a discernible delineation of the seasons of the Christian Year as they unfold." Included in the back of the book are devotions for holidays and Holy Days.

"*The Day Book of Meditations* draws its inspiration" to quote again from Anne House "from the writings of the Church's leaders and thinkers" such as Thomas a Kempis, Jeremy Taylor, William Law, J. W. C. Wand, Evelyn Underhill, Father Andrew, Angus Dun, Bernard Iddings Bell, and Arthur Lichtenberger. A short text preceding each meditation is taken from the corresponding Bible passage used in the other volume.

Samples from Meditations:

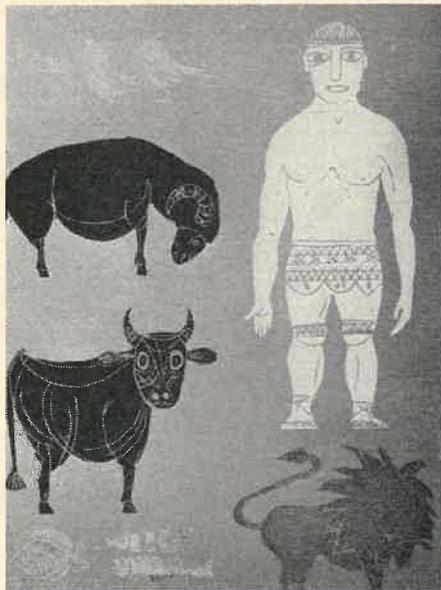
Day 214: "My heart is steadfast, O God." Psalm 57:7.

"Those who have gone on trying in earnest to love and to cling to Him, in spite of all discouragement, inward and outward, in spite of low spirits, and the bitter sense of uselessness and unworthiness, they of all others may be said to walk by Faith, not by Sight. How can they fail to receive the blessing of Faith?" — John Keble

Day 348: "Men will be lovers of self, lovers of money, proud . . . holding the form of religion but denying the power of it." 2 Timothy 3:2-5

"Sin is everything about us which is other than God would have it be; it is all that falls short of the glory of God. The heart of it in man is his self-centredness, the putting of himself in the centre where only God should be." — William Temple.

Mrs. House, an active Churchwoman and mother of four, says meditation is an



Wood engraving by Charles Knowles for *The Psalm Book of Charles Knowles.*

aid that leads to prayer "kindling the will to be with God and helping man to communion with Him. When the meditation leads the worshiper into prayer, it has fulfilled its purpose." Anne House is a pseudonym used by Elfrieda McCauley — Mrs. Leon McCauley.

The use of these books is hindered somewhat by the lack of pagination.

DOROTHY HARVEY

*Mrs. William Harvey, herself the mother of four children and an active Churchwoman, is the wife of the rector of St. James' Church, Manitowoc, Wis.*

## Worship: Two Views

**Worship and Theology in England: From Newman to Martineau, 1850-1900.** By **Horton Davies.** Princeton University Press. Pp. xiv, 390. \$7.50.

**The Psalms Are Christian Prayer.** By **Thomas Worden.** Sheed and Ward. Pp. x, 219. \$3.95.

*Worship and Theology in England, and The Psalms Are Christian Prayer* have to do with worship; one descriptively, the other explicatively.

Prof. Horton Davies' book is the fourth volume of a projected five-volume set that will cover the development of worship and theology in England from Cranmer to the present day. Volume III, *From Watts and Wesley to Maurice*, has already appeared.

This is a handsome book. It makes interesting reading, covering Roman, Anglican, and Free Church developments. When the book is finished, there is no doubt that the reader will feel knowledgeably at home in the years described. The author treats his subject with enough latitude to make the last half of the 19th century living and full. Poetry, preaching, architecture, liturgy, theology, and ideals of piety are all shown to make their contribution to the age.

Partisans of the various Churches and movements treated — the reviewer included — would no doubt like to change a word, phrase, or slant. But in most cases, if one reads on, he will at least find his own position suggested. Nevertheless, the description of the Tractarian Movement as aiming simply at pre-Reformation traditions and medieval unity certainly does not do the movement full justice.

Thomas Worden's book on psalms is a splendid one that merits a wide audience. Its topic is important and its treatment generally sound.

As the introduction notes, while an understanding of the psalms is the purpose of this book, a discussion of the psalms does not dominate the contents of the book. More accurately, this volume is an introduction to the Hebraic biblical mind.

It is the author's contention that the mind which produced the psalms is not



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foreign to the Christian mind, if both minds are understood. With the proper understanding of their nature and purpose the psalms can be enthusiastically embraced by Christians for what they are. Certainly the author's contention that condescension and allegorizing are not sufficient means to sustain the traditional role of the psalms in Christian worship is a sound one.

In his attempt to show that the literal and historical meanings of the psalms have contemporary meaning, the author has good sections on the nature of God's revelation to Israel, on the corporate nature of Jewish life and prayer, and on the redemptive nature of the escape from Egypt. The discussion of the breadth of meaning of praise for the Jews is especially good.

The vindictive nature of some of the psalms is explained by the fact that, for the psalmists, the absoluteness of God's hoped-for victory for His people had to be expressed only in terms of this world. God's absoluteness leads to historical absoluteness. When fully developed, this is an impressive point, but, when all the explanations are over, the author's concept of Christian love and mercy seems pale if not inadequate.

ARTHUR A. VOGEL

*Fr. Vogel is professor of apologetics and dogmatic theology at Nashotah House.*

Our Patchwork Critics

**The Ghetto Game: Racial Conflicts in the City.** By Dennis Clark. Sheed & Ward. Pp. 245. \$4.

It is estimated, Dennis Clark points out in *The Ghetto Game*, that by 1975 two-thirds of the entire nation will live in the major metropolitan areas, and much of the rest of us in smaller cities. To an increasing degree, then, the social patterns of the metropolis reshape the national life.

But one of the characteristics of our urban society is that our largest cities are, in fact, a patchwork of ghettos, and the concentration of people of color in the "black belts" has made a full scale national phenomenon of a system of racial attitudes and restrictions which was formerly a regional condition peculiar to the south. Thus Mr. Clark writes:

"The gains won by the civil rights crusaders in forays against various selected targets have been counterbalanced by racial practices rooted in the system of housing segregation."

Mr. Clark's book should find a wide circle of interested readers, particularly, though not only, among those engaged in the inner-city urban work of our Church. As former housing specialist for the city of Philadelphia and now executive secretary of the New York Catholic Interracial Council he writes with authority of his subject.

He explores what lies behind the contrasts of wealth and poverty often to be found in a single city block, and the cause of the violence which erupts often at predictable times in our metropolitan areas. Then he discusses such questions as: What are the rules of the "Ghetto Game"? How do they affect members of minority groups who want homes? What factors determine urban racial change, and what is the future of the desegregation movement in housing?

J. R. BROWN

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

A Tithe for Eternity

**Tithing and the Church's Mission.** By Rev. Messrs. Carl L. Sayers and Bertram White. Preface by Bishop Emrich of Michigan. Morehouse-Barlow. Pp. 65. Paper, \$2.

Carl Sayers and Bertram White use three classes of people to convey the message of *Tithing and the Church's Mission*. There is group one, the New Testament saints, who seek men for God and offer to serve God in their relationship with all persons. They are small in number. There is group number two, dedicated to seeking material success and a place in society, and also small in number. Between these two militant groups are the largest number: the folk drawn neither to God nor worldly success.

Even some churches seem to be on the side of group number two, because they want more and more beautiful church facilities; and, because they resort to such worldly money-raising techniques as lotteries, give-away programs, and bazaars. In spite of this, enough of the group one saints have refused to succumb and have kept alive biblical stewardship.

The tithe has distinguished the saints of all Churches. It represents a minimum of giving 10% from daily earnings to the treasury of God's House. Since most of the social work and welfare aid of our time is provided by government and secular agencies, a portion of the Christian tithe must go in this direction.

Along with our treasures we must also tithe our time and talents. We also are required to be law-abiding, because the law and grace are together essential in biblical sacrificial giving.

The Church has long recognized the need for spiritual discipline and a rule of life. The tithe is part of this discipline.

When we approach the altar of God with our offerings and Eucharistic prayer they are joined together with Christ; supreme offering to the Father. We should combine this corporate participation in the Sacraments with being Christ's representatives in the world, in social contacts, in business, and in politics.

It is estimated that in the average par-

ish 80% of the work, in terms of time, talent and treasure, is carried on by about 20% of the people, who are of group number one. The problem is bringing into deeper fellowship group number two and the conversion of group number three. If all Church members tithed a minimum of 10%, statistics give evidence of staggering possibilities of what the Church could do.

Tithing, like prayer, does not cease in years or even in a lifetime; it can continue on into eternity by our bequests. Science has even provided for parts of our earthly bodies to constitute part of the tithe by the assigning of them to be used by others after our death.

Christian stewardship is the art of living responsibly before God with all that we have and all that we are. The question for the individual is also a corporate question for the Church: "What does it profit a man if he gains the whole world and loses his soul?"

EDITH VICKERY

*Mrs. James Vickery, businesswoman, is president of the Church Women of the Diocese of Fond du Lac, and a member of a "very small country church," St. Paul's, Suamico, Wis.*

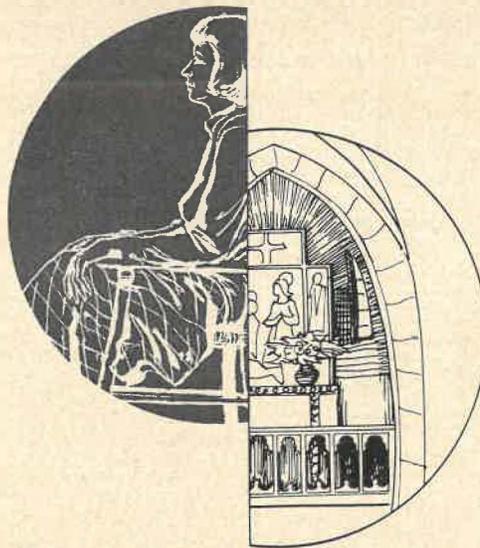
## For Young People, a Mosaic

**THE SCRIPTURES.** By Colin Alves, M.A. New York: Cambridge University Press. \$1.75. Pp. xix, 195. Teacher's Supplement published separately.

*The Scriptures* is organized in a textual pattern for group study in either weekly Church school classes or a young people's program. It would be most effective with junior high school students where the discussion is led by someone with a good Bible background. The facts presented, although extremely interesting reading by themselves, need supplementary information and guidance in reading Bible selections.

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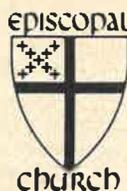
The approach to Bible study in *The Scriptures* is from the point of view of the time and circumstances of origin and



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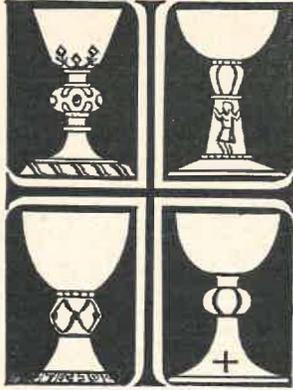
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DOROTHEA PFEFFERKORN

*A former director of religious education, Mrs. W. A. Pfefferkorn is now kept busy as a homemaker and mother and is engaged in volunteer parish and community work in Manitowoc, Wis.*

## To Remember Is to Know

### The Church and the Reality of Christ.

By John Knox. Harper & Row. Pp. 158. \$3.50.

Dr. John Knox has given a picture of the Church as the Body of Christ in strong terms, and it is significant that while this book was being written its author, with considerable sacrifice, received Episcopal Confirmation and ordination.

*The Church and the Reality of Christ* will have a wide influence among all Christians, but it will be of especial significance to most of the readers of this review.

The book embodies and expands the Bohlen Lectures which were delivered in Philadelphia in October this year. It is a welcome addition to the number of major books which have established Dr. Knox (professor of sacred literature, Union Theological Seminary) as one of the foremost contemporary leaders of Christian thought. It deals with one of the most important subjects confronting Christians today, the nature and purpose of the Church.

As Dr. Knox reminds us, this renewed interest in the Church is largely the result of the "Form-Critical" approach to the New Testament. This discipline leaves us only the preserved records of the Church. Dr. Knox has summarized his reaction to this discovery (p. 10):

"My first impulse was to say, 'If we have only the Church, we have nothing.' It took more than 20 years for me to reach the point of seeing that in having the Church we have everything."

There are many stimulating passages in the book. It is difficult to select from these for illustrations because they are all a part of a closely developed discussion, and removed from context are in danger of being misunderstood or misused. As to

the relationship of the Church to the Scriptures, Prof. Knox confronts us with the statement (p. 50):

"When we ask more precisely how the memory of the Church is related to what the Gospels say, I believe one must answer that the Church remembers both more and less than the Gospels contain."

You will find his discussion of this statement highly rewarding.

The argument of the book may be summarized in these words of the author (p. 119):

"It (the book) began with the statement of a thesis — namely, that the act of God in Christ can be defined as His creation of the Church. It continued with a definition of the essential nature of the Church as a sharing in a common memory and in a common Spirit received and known as the living reality of the very one remembered, so that God's act in creating the Church can also be spoken of as his act in raising Jesus from the dead. We then considered the bearing of this thesis upon our understanding of what have been traditionally called the 'person' and the 'work' of Christ, recalling finally, in the latter connection, the bold conception of the writer to the Ephesians that it is in the perfected Church that God's whole purpose for the whole cosmos will in the end be fulfilled — 'the reconciliation of all things in Christ' will be nothing other than the Church realizing under God's creative hand its true nature and amplitude."

This presents a very lofty concept of the Church, but the author rejects any effort to preserve the ideal by an escape from the limitations and distortions seen (or imagined) in the Church as it exists

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in the space and time we know. He defines this Church as "an existing historical community in which Jesus is remembered and his living reality as Lord and Christ is known, in which that reconciling action of God in history which we call by Christ's name is expressed and embodied" (p. 128). And again he reminds us (p. 129):

"There is no other conceivable historical locus of distinctively Christian experience, no other conceivable historical source of distinctively Christian knowledge."

JAMES L. JONES

*Dr. Jones is professor of New Testament and Greek at Philadelphia Divinity School.*

## Blooms for Children

Ont of the less than distinguished crop of Christmas books for children so far received, the few that can be described as good or excellent bloom with special brilliance. In addition to the new editions of C. S. Lewis' *Chronicles of Narnia* [see page 14] and the two books reviewed below, some of the other good books worthy of mention and relevant to young Episcopalians are:

**All Things Bright and Beautiful.** Leo Politi illustrates C. F. Alexander's hymn. Words and music included. Scribners. \$3.25. Primary.

**Tree Angel.** By Judith Martin. Illustrated by Remy Charlip. Knopf. \$2.50. Angel bestows upon three trees power to run and escape wood chopper's axe. (Reminiscent of Narnia's walking trees.) Suitable for dramatization by children. Picture book.

**The Shepherd Psalm.** Written and illustrated by Maud Petersham. Macmillan. \$2.50. How King David was inspired to write 23d Psalm. Grades 1-4.

**A Street of Churches.** By Katherine Dougherty. Illustrated by Judith Brown. Abingdon. \$1.25. Story of churches in one town: a modern one, an old, old church, one with a tall spire and bells, another with beautiful windows, a synagogue. Useful for Church schools. Primary.

**Christmas in the Stable.** By Astrid Lindgren. Illustrated by Harold Wiberg. Coward-McCann. \$2.95. Mother tells child story of Christmas in the stable, which child then visualizes as happening in his family's own stable. Picture book and elementary grades.

**Arches and Spires.** By Alfred Duggan. Illustrated by Raymond Briggs. Pantheon Books. Pp. 96. \$2.95.

*Arches and Spires* is a history of English church architecture by a British writer of adult historical novels.

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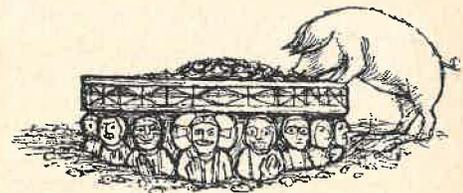
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Christians. The essentials of Romanesque and Gothic styles are made clear, the interior of the medieval church is discussed, and the effect of the Reformation on the Church is brought out. The final chapter is concerned with churches of the last 300 years. It contains only a brief mention of modern church architecture.

The book can be recommended to any 5th to 8th grader as a quick survey of the subject. (Adults will also enjoy it.) The historically inclined or the student interested in architecture will be tempted to



© 1961, Raymond Briggs

Illustration by Raymond Briggs from *Arches and Spires*, by Alfred Duggan.

seek further information. It is extremely readable and makes an immediate appeal to the eye. The numerous drawings are entertaining and at the same time make clear pertinent points, e.g.,

"One of the results of the Reformation was that 'venerable stone baptismal fonts . . . in bad times were taken out of the church and hidden in farmyards, as feeding troughs for animals, though the whole parish knew where they were and kept them undamaged until it was safe to bring them back' (see cut).

MARJORIE F. WARNER

**Singing Windows.** Written and illustrated by **Mary Young**. Abingdon. Pp. 63. \$3.75.

*Singing Windows* (published last spring) describes the making and use of stained glass windows in the past and at present. Several types of windows are identified. The windows in the cathedral at Chartres and in the Washington Cathedral, Washington, D. C., are prominently represented in the stained glass pictured and described.

A section of the book recounts the legends told in some of the world's more renowned windows. The final chapter contains directions for making simulated stained glass windows at home or at school.

*Singing Windows* is handsomely illustrated in black and white or glowing color on almost every page. Its greatest appeal will be to the reader in 5th to 8th grade who is interested in art or religion. It will have some appeal at the high school level, and can be read with profit and enjoyment by anyone seeking an introduction to the subject.

MARJORIE F. WARNER

Miss Warner is children's librarian, Manitowoc Public Library, and co-president of the Women of St. James, St. James Church, Manitowoc, Wis.

## PARISH LIBRARY

Continued from page 18

*An Introduction to the New Testament* (Harper, 1950, \$3.00).

Last in my selection of books on the New Testament is Oscar J. F. Seitz's *One Body and One Spirit* (Seabury, 1960, \$4.25), which is a study of the Church in the New Testament. Without shirking the difficult problems which beset the whole question of the early Church, the author makes clear for the uninstructed reader much that he would otherwise fail to see, and much also that he should know if he is fully to play his part as a member of the Church.

### Today's World

From the Church in the New Testament we go to the Church in the world of today, and the tasks which she faces in the modern era. Here I find that the five books I have picked out cover a wide, and perhaps a somewhat unexpected, field. I use all of them in discussion groups with students, and have found them to be provocative of much searching and honest discussion.

The first of them, Herbert Butterfield's *Christianity and History* (Scribner's, 1949, \$2.95 and \$1.25) may possibly be on the

parish library shelves already, but if it is not, it should be one of the first to be put there. His arguments have not pleased every historian, but they are of the first importance for those who struggle to relate their faith to the grim events of the world in which they live. The second in this group is T. S. Eliot's *Christianity and Culture* (Harcourt, Brace, \$1.95), which is really two very short books published together. One sentence catches my eye as something which the Episcopal Church of today would do very well to ponder: "To justify Christianity because it provides a foundation of morality, instead of showing the necessity of Christian morality from the truth of Christianity, is a very dangerous inversion."

Peter L. Berger's *The Precarious Vision* (Doubleday, 1961, \$3.95), is less well known than his book for students, *The Noise of Solemn Assemblies*, but I believe it to be the better book. Parts of it are quite hilariously funny, and it may shock the pious, but all Christians need to consider very seriously the picture which he draws of the complicated structure of illusions in which we live.

### The Realm of Symbols

The last two books are rather more difficult, and not what the ordinary churchgoer might be expected to read, but I include them because they raise important questions about the whole realm of symbols which is of increasing importance in the understanding of the faith today. One is a symposium edited by Thomas J. J. Altizer and others, *Truth, Myth and Symbol* (Prentice-Hall, 1962, \$1.95), and the other is Mircea Eliade's *Cosmos and History* (Harper, 1959, \$1.95). This is a far from easy book, because Eliade quotes a variety of foreign languages without translating them, but it is worth struggling with. It shows how every religion is the means whereby man defends himself against what he calls "the terror of history," and how the Christian faith stands alone in taking historical events as the scene of God's revelation of himself.

### Devotion and Worship

Finally, a book of devotion, and a book on worship. The first is Austin Farrer's *A Faith of Our Own* (World Publishing Company, 1961, \$3.65), a collection of 30 brief but masterly meditations which repay very prayerful study, and the second is Stephen Bayne's *Enter with Joy* (Seabury, 1961, \$3.50), seven addresses on worship and preaching by a man whose name alone is a guarantee of excellence.

Not all these books are new, but a book is none the worse for being old. Few parishes have large library budgets, and where money is short, it is better to spend one's dollars on trusted friends than on the latest theories which have fluttered the seminary doves.

## SCHOOLS

### FOR BOYS

### 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.

### 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 (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva, 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 1611 South Lake Shore Road Lake Geneva, Wisconsin

### 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, Rector and Headmaster, 5th & Cottage Ave., San Rafael, Calif.

### 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.

## SCHOOLS

### FOR GIRLS

## KEMPER HALL

Church Boarding School for Girls. 92d year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics 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

# 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.

## OF INTEREST TO WOMEN

**RAISE EXTRA MONEY!** Church organizations can now raise needed funds in a surprisingly easy, sure way, sewing babywear. Free details! Babygay, Dept. R-1, Warsaw, Indiana.

## POSITIONS OFFERED

**CASEWORKER:** M.S.W. with wide experience, including supervision; responsible for some casework, some supervision and administrative direction. Write Rev. Ralph Bonacker, Director, Episcopal City Mission Society, New York City 12.

## POSITIONS WANTED

**EXPERIENCED PRIEST** seeks rectorship in Low Church diocese. Over twenty years' experience. Good pastor, able preacher and administrator. Excellent references. Reply Box K-854.\*

**ORGANIST-CHOIRMASTER** available. Represented in New York for recitals. Vitally interested in choirs, liturgy and church. Reply Box T-858.\*

**QUALIFIED,** dependable, single, church sexton, age 23, seeks to relocate in San Francisco peninsula area around January 1. Reply Box C-850.\*

**WANT SUMMER EMPLOYMENT** — High School senior, rector's daughter, A. F. S. exchange in Philippines 1962, wants to earn income to enter college next fall. Reply Box C-857.\*

## RECORDINGS

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

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

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**THE LIVING CHURCH**

# PEOPLE and places

## Appointments Accepted

The Rev. James R. Allen, who was formerly in charge of promotion at St. Michael's Farm for Boys, Picayune, Miss., is now in charge of St. Boniface's Church, Mequon, Wis. (By coincidence, he succeeds the Rev. James Ethan Allen; so in the records at St. Boniface's only the middle initial is different.)

The Rev. Theodore P. Ball, formerly canon at the Cathedral of St. John the Baptist, Santurce, P. R., and rector of the cathedral's English-speaking congregation, is now rector of the Church of the Holy Family, Miami, Fla. (until recently called the Church of the Holy Angels). Office address: 18501 N.W. Seventh Ave., Miami 69.

The Rev. Lee Sampson Block, formerly assistant rector at Trinity Church, San Antonio, Texas, is now in charge of the Church of the Ascension, Refugio, Texas. Address: Box 903 Refugio.

The Rev. Leonard W. Bond, formerly vicar at St. Peter's Church, Pomeroy, Wash., and Grace Church, Dayton, Wash., is now vicar at St. John's by the Sea, Bandon, Ore., and St. Christopher's, Port Orford.

The Rev. Gordon T. Charlton, Jr., formerly rector of Christ Church, Mexico City, Mexico, will on January 1 become rector of St. Andrew's Church, Wilmington, Del. Address: 1310 Copley Dr., Welshire, Wilmington 3.

The Rev. W. Lee Davis, formerly rector of St. John's Church, Idaho Falls, Idaho, has for some time been chaplain at the University of Idaho. Address: 612 Elm St., Moscow, Idaho.

The Rev. William R. Deutsch, formerly vicar at St. Bede's Church, Bensenville, Ill., is now vicar at St. John's Church, Lockport, Ill. Address: 1022 S. Washington.

## Armed Forces

Chaplain Christopher B. Young (Lieut. USNR), "Operation Deep Freeze" chaplain, will leave Antarctica sometime in November for a 45-day leave. He will visit New Zealand, perhaps Australia, some of the islands of the Pacific, and his home diocese, South Florida. Then he will report for duty in California. Address after that time: Chaplain's Office, U.S. Naval Training Center, San Diego 33. (He has promised to share some of his adventures in the Antarctic with *THE LIVING CHURCH* family.)

## Changes of Address

The Rev. Dr. William E. Craig, director of St. Francis Boys' Homes, Salina, Kan., has had a change in post-office box number from 366 to 1348 in Salina.

The Rev. Dr. Harry S. Longley, former rector of Holy Trinity Church, Philadelphia, may now be addressed at 208 E. Rose Valley, Rd., Wallingford, Pa.

The Rev. Robert Pollard III, and All Saints' Church, Valley Cottage, N. Y., should not be addressed on Lake Rd., but on Ridge Rd.

The Rev. Dr. Alfred M. Smith, retired priest of the diocese of Pennsylvania, formerly addressed in Jenkintown, Pa., may now be addressed at the Houston Foundation, Box 4098, Chestnut Hill, Philadelphia 18.

## Births

The Rev. Hampton H. Thomas, Jr. and Mrs. Thomas, of Grace Church, Carlsbad, N. M., announce the birth of their first child, Anne Frances, on October 29.

## Travelers

The Rev. W. Josselyn Reed, rector of Holy Innocents' Church, Beach Haven, N. J., recently returned from a visit to Liberia. He had been a missionary there about 30 years ago; it was his first return visit. On October 20 he celebrated Holy Communion and preached at St. Thomas' Church, Monrovia, Liberia. Traveling by jet plane, he was able to attend evening services the same day at the Church of St. Mary the Virgin in New York City.

## Diocesan Positions

In the diocese of California, the following have been elected as moderator and vice-moderator, respectively, of the presbyteries of the Oakland deanery: Eden — Col. William E. Carpenter, the

Rev. John Ashe; Peralta—the Rev. Frederick Latimore, Elwood Wright; Lake Merritt — the Rev. Richard Younge, Dean Stone; Berkeley — the Rev. Albert Olson and someone to be appointed in January; San Pablo — Phillips D. Baker, the Rev. John Spear; Sacramento Valley — Robert Love, the Rev. William B. Carns; Mount Diablo — the Rev. Stanley Smith, Phillip Jelly.

## Visitors Abroad

The Rev. James Takashi Yashiro, son of the Presiding Bishop of the Nippon Seikokai, will study for a year at St. Augustine's College, Canterbury, Kent, England.

Another Japanese clergyman, the Rev. Augustine Amagi, will study for a year at King's College, Halifax, Nova Scotia, and do parish work for the following year in a Canadian parish. Three teachers from the Shoin School for Girls in Kobe, Japan, will study in the United States (at the University of California; Annie Wright Seminary, Tacoma, Wash.; and St. Margaret's House, Berkeley, Calif.)

## Resignations

The Rev. Dr. H. Robert Smith, rector of St. John's Church, Gloucester, Mass., has retired. Address: 1 Pleasant St., Rockport, Mass.

The Rev. Sherrill B. Smith, Sr., rector of Trinity Church, Brooklyn, Conn., will retire on December 1. Address: Cheshire Rd., Prospect, Conn. Fr. Smith is now serving his seventh three-year term as Superior of the Brotherhood of the Way of the Cross.

The Rev. J. Gordon Holmes, rector of St. Luke's Church, Wenatchee, Wash., retired in May. He and Mrs. Holmes spent the summer in England and toured the continent in September. They plan to make their home near Seattle, Wash.

The Rev. John R. Reeves, vicar at St. James' Church, Green Ridge, Pa., retired on August 1. Address: c/o The Houston Foundation, Box 4098, Philadelphia 18, Pa.

## DEATHS

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

The Rev. Charles Edgar Greene, rector of St. Mary's Church, Wayne, Pa., since 1953, died in Bryn Mawr, Pa., hospital on October 26th.

Fr. Greene, born in Philadelphia in 1906, was graduated from the University of Pennsylvania with a degree in business administration in 1928, and worked in the business world before deciding to seek Holy Orders. He was ordained to the priesthood in 1947, and served as assistant at St. Luke's Church, Germantown (1946-1947), and at St. Thomas' Church, Whitmarsh, Pa. (1947-1952). While at the church in Whitmarsh, he was priest-in-charge of Trinity Church, Amblor, and was its first rector, in 1953, when it became a parish.

He is survived by his wife, the former Catherine McCarthy; three sons; two grandchildren; and a brother.

Mary Gray Tracy MacIntosh, wife of the Rev. I. M. Standish MacIntosh, rector of Trinity Church, Lime Rock, Conn., died in Sharon Hospital, Sharon, Conn., on October 27th. Mrs. MacIntosh was 54 years of age.

Mrs. MacIntosh was born in Hartford, Conn. She and her husband (then a deacon), immediately after their marriage in 1930, went to live in the missionary district of South Dakota; they spent most of their 24 years there working in the Indian field. Mrs. MacIntosh was president of South Dakota's Woman's Auxiliary when, in 1954, she and her husband returned to Connecticut. For three years she was chairman of the Episcopal Churchwomen of the Litchfield archdeaconry, diocese of Connecticut, and at the time of her death she was United Thank Offering treasurer for the archdeaconry.

She is survived by her husband, a sister, three brothers, a nephew, and a niece.

# CHURCH DIRECTORY

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

## TUCSON, ARIZ.

**ST. MICHAEL & ALL ANGELS** 5th St. & Wilmot  
Sun HC 7:30, 9:30, 11:15; MP 9, Cho EP 7;  
Daily MP & HC 7, EP 5:45; also HC Wed 6:30;  
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

## LOS ANGELES, CALIF.

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

## ST. MATTHIAS

Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,  
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH  
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45, EP 6; C Sat 4-7

**ST. THOMAS'** 18th & Church Streets, N. W.  
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues  
& HD HC 12:15; Thurs HC 7:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

## FORT LAUDERDALE, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

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

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &  
HD 10; C Sat 5-6

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Cald-  
well, Minister-Christian Education  
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;  
Daily MP 8; Wed HC 10

## WEST PALM BEACH, FLA.

**HOLY SPIRIT AND DAY SCHOOL**  
1003 Allendale Road  
Rev. Peter F. Watterson, r  
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

## ATLANTA, GA.

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

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

## CHICAGO, ILL. (Cont'd.)

**ST. PAUL'S** 50th & Dorchester  
Sun HC 8, 9, MP 11 (1S HC 11); Daily EP 5:30;  
Daily HC Mon-Fri 7; Wed & Sat 9:30

## EVANSTON, ILL.

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

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2001 St. Paul  
Rev. Osborne R. Littleford, r  
Sun 7:30, 9, 11, 4; Daily HC and the offices

## MOUNT CALVARY N. Eutaw and Madison Sts.

Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);  
Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder  
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser;  
Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Anthony P. Treasure  
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung  
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7  
Low Mass; Sat 8:30 Low Mass, C 10 to 11

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
119th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays MP & HC 7:15 (G HC 10 Wed); EP 5:15

## ST. BARTHOLOMEW'S Park Ave. and 51st St.

Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30  
& 11 Ch S, 4 EP (Spec Music); Weekdays HC Tues  
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ  
Recitals Wed 12:10; EP Daily 5:45. Church open  
daily for prayer.

## SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)

Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services & sermons in French

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave., & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

## HEAVENLY REST 5th Ave. at 90th Street

Sun HC 9 & 1S 11, MP Ser 11 ex 15; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

## ST. IGNATIUS' Rev. Charles A. Weatherby, r

87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery  
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

## ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

Rev. Chas. H. Graf, r; Rev. A. MacKillop, c  
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,  
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

## ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.

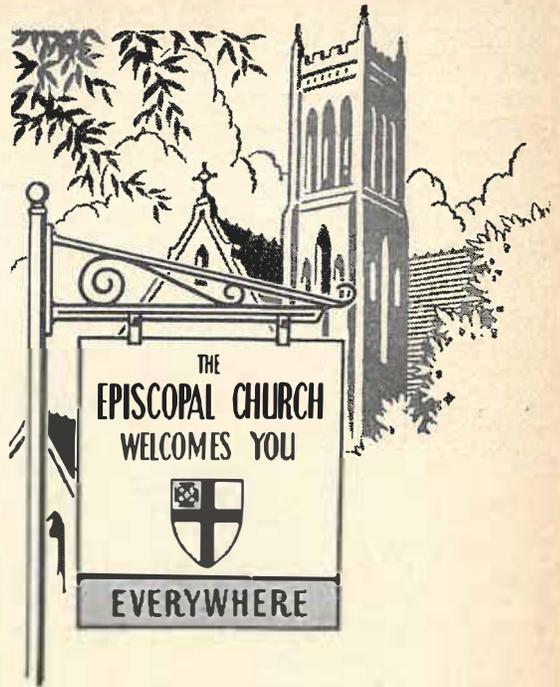
46th St. between 6th and 7th Aves.  
Sun Low Masses 7, 8, 9, (Sung), 10; High Mass 11;  
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat  
2-5, 7-9

## RESURRECTION

Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.  
Sun Mass 8, 9:30 (Sung), 11 (Sol); Daily 7:30 ex  
Sat; Wed & Sat 10; C Sat 5-6

## ST. THOMAS 5th Avenue & 53d Street

Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat  
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon  
12:10. Church open daily 6 to midnight.



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

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

#### TRINITY Broadway & Wall St.

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

#### ST. PAUL'S CHAPEL Broadway & Fulton St.

Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30, Organ Recital Wed 12:30

#### CHAPEL OF THE INTERCESSION

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

#### ST. LUKE'S CHAPEL 487 Hudson St.

Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

#### ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC  
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30  
MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,  
9:30 HC; EP daily 6

#### ST. CHRISTOPHER'S CHAPEL 48 Henry Street

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

## PEEKSKILL, N. Y.

### ST. PETER'S 137 N. Division

Rev. M. L. Foster, r; Rev. J. C. Anderson, c  
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;  
Wed 9:30; Fri 6; C Sat 4

## PHILADELPHIA, PA.

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

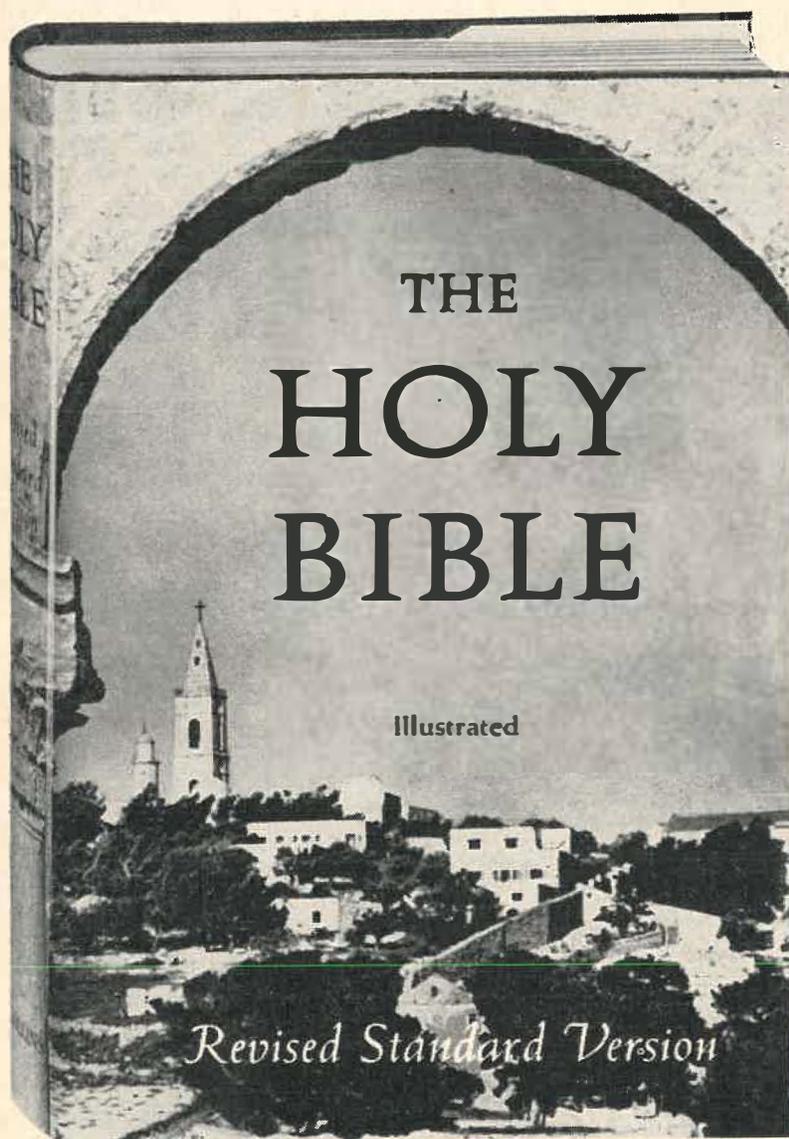
## RICHMOND, VA.

### ST. LUKE'S Cowardin Ave. & Bainbridge St.

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

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

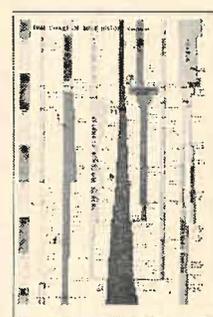
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