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[see page 10]



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Time to Test

It's a long time since we started, back there in September. With only a few Sundays left, and the good weather and other interests competing, it is time that we tried to gather up the fragments that remain. What have we really learned, in each class? For those who have been laying stress upon growth in Christian character, adaptability, and social adjustment, as well as factual learning, this summary may be made from a study of notes kept on each individual pupil since the opening of school.

But for those who are conscious mainly of the importance of subject-matter, reviews, tests, and drills are necessary. If the matter in the textbook has been taught well this year, the pupils may be able to recall much of it. To find out how much, some kind of examination is needed. What forms can the tests take?

Questions asked the class (not written) allow the bright ones to reply, but leave no certainty that every pupil knows each point. Clearly, for all pupils who can write at all, some form of written test is called for.

In planning a test, the teacher must go through the whole course and decide just what has been the principal goal, and the most important things which, in his judgment, he would hope that every child might remember for life. This calls for some extra homework, but is well worth the effort. When thus analyzing your course, you may find four kinds of learning which you might have been aiming for.

(1) Factual recall: names, places, relations, details of stories, short summaries, identification of ecclesiastical objects, books of the Bible, and correct spelling of the words. This is the bulk of traditional Bible and Church teaching, and the teacher should make this last effort to lodge them thoroughly. "My children know the Joseph stories." "My class knows the Eucharistic vestments." Or do only a few of them? Find out.

(2) Verbal memory: catechism, collects, hymn verses — whatever has been assigned. Find out which ones know them and can recite them, letter-perfect. These may last through life, in devotional use, when the facts have grown blurred.

(3) Meanings: This is often given in the form of a pat phrase or motto. Or it was given by the teacher as the apt "moral" of each story. At best, the meanings have been reached through earnest class discussion, and original expression. Now is the time to find out if your teaching has "made sense." Can you find out?

(4) Judgments: Can the pupil *decide*, from what has happened in your class, what is the Christian way in specific cases? Between September and May a lot has happened to this child. He has grown in body, and he has had many experiences outside your class. If you have been using open-end stories now and then, your children will have become used to the need for applying standards to cases. There are ways of testing this awakening.

A straight list of questions calling for specific facts given during the year is the commonest and most obvious method. These can be on the blackboard, or mimeographed, with spaces allowed for the written answer. They can be marked easily; the answer is either right or wrong.

To make it easier, such a test might allow, "Answer any eight of these ten questions." A novel method, calling for ingenuity and original thought, is simply to announce, "Make up five good questions on our year's work, and answer them in your own words." Papers are judged on the quality of the questions as well as the answers. It is advisable to speak of this on the Sunday preceding, so that all may be thinking about it.

The true-false check for questions of judgment or fact is effective, provided the questions are carefully worded.

Give a new open-end story or incident from life, and ask for a written decision with reasons.

The following has always been effective and easy: "We will all write a paragraph (or sentence, or page) on what we have learned this year." Or "What I will always remember about our course."

In any case, remember that you are trying to find out just what *you* have accomplished. You are clinching a few points made earlier. But you are really *checking up on yourself*. And your rector, reading the questions you have prepared, will be able to evaluate your work. He will learn what you consider important.

ACU CYCLE OF PRAYER

May

13. St. Mary the Virgin, New York City; Canterbury House, University of Miami, Fla.; Trinity, Peru, Ind.; St. James', Jamaica, N. Y.
14. Church of the Good Shepherd, the Bronx, N. Y.
15. Rev. Alfred M. Smith, Jenkintown, Pa.
16. ————
17. St. Paul's Cathedral, Springfield, Ill.
18. Church of St. James the Less, Philadelphia, Pa.; St. Matthew's, Detroit, Mich.
19. Sisters of the Holy Nativity, Providence, R. I.; Trinity, New Castle, Pa.

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.

Reason to be Beastly?

Oh no, please do *not* remove Mrs. Erhard's list of 32 hymns from the Hymnal [L.C., April 22d].

I agree with her protest against mangling, and would cite one outstanding instance: 406, in which the verse between the present 3d and 4th was removed, greatly reducing the meaning of the 4th. Some manglings are an improvement, as "floating in his languid eye" which is still, I think, in the English Hymnal in one of the Passiontide hymns: it may have been in our 67. Yet some of the hymns marked for removal appear to have nothing against them save archaic phrases, deep awareness of the enormity of sin, and the anguish of repentance. But they connect us, beneficially, with former ways of Christian thinking, and with truths which our modern squeamishness tends to slide over. Often the polite confession in Morning Prayer is the only sop we throw to the Sacrament of Penance. Anguish seems out of place. It is well for us to be jolted out of that attitude.

Disapproval of the spiritual, 80, amazed me. In my opinion it is deeply moving and beautiful, especially when considered against the background of slavery and rejection whence it came. Another, 458, breathes the calm faith of one who is dying. To others who are dying it could be a source of comfort and peace. In the case of 443, who has not known that flash of perceptiveness which suddenly reveals a truth to him, and transforms his life?

Hymns may be many things to many people. How can anyone sing 243 with a straight face? Yet it is in our Hymnal, and supposedly for serious reasons. "And one [saint] was slain by a fierce wild beast: And there's not any reason — no, not the least — Why I shouldn't be one too." Perhaps these

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lines should be modified. Or perhaps not. Possibly it is good to find holy laughter in our Hymnal. There is also 436, a beautiful hymn; but "Peace, perfect peace, with loved ones far away," can have two interpretations.

Hymn 556 is a solemn hymn; but once when Evening Prayer was being offered at an outdoor altar on a camp site, just at sunset, the congregation found themselves pestered by swarms of mosquitoes. Hymn 556 was announced. The words, "Christian, dost thou see them," were bad enough, but when it came to "Christian, up and smite them,"

Continued on page 17

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O God, Light of the minds that see Thee, Life of the souls that love Thee, and Strength of the thoughts that seek Thee; enlarge our minds and raise the vision of our hearts that, with swift wings of thought, our spirits may reach Thee, the Eternal Wisdom, who art from everlasting to everlasting; through Jesus Christ our Lord.

Amen.

St. Augustine

Metropolitan Museum of Art
Gift of Coudert Brothers, 1888



"A Franciscan Reading," done in tempera on wood, by Vittorio Crivelli (active, 1481-1501), is in the Metropolitan Museum of Art.

The Living Church

For 83 Years:

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

Third Sunday after Easter
May 13, 1962

INTERCHURCH

Asian Intercommunion

Presiding Bishop Lichtenberger has received notification from the Most Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikokai [Holy Catholic Church in Japan], that the Seikokai recently established a limited measure of intercommunion with the Church of South India.

The Japanese Church also has now proposed a status of full communion with the Philippine Independent Church.

The House of Bishops of the Japanese Church also agreed to recognize the "Church of Lanka," if it is organized on the basis of its proposed constitution, and declared itself then prepared to enter into full communion with it.

STORMS

Churches Spared

Tornadoes and other wind storms that swept across the midwest at the end of April, leaving at least five people dead and many others injured, had little direct effect on Churchpeople and their churches, so far as THE LIVING CHURCH has been able to determine.

No reports of deaths or injuries among Churchpeople had been received at press time, and the only Episcopal church damage that had been reported was light.

In Chicago, lightning hit the Church of the Epiphany, causing an estimated \$110 - \$150 damage to roof slates. No wind damage was reported to that church or others in the diocese.

Winds in Three Rivers, Mich., felled many trees, but "almost providentially," to use one local citizen's expression, the trees did not land on buildings. A leaded window at Holy Trinity Church, Three Rivers, was pushed in slightly, and probably will require repairs. St. Gregory's Priory (of the Order of St. Benedict), also in Three Rivers, suffered only minor wind damage.

A parishioner of Holy Trinity Church told THE LIVING CHURCH that the church had lost a steeple in a tornado in 1942, and that, despite intentions, it had never been replaced. Perhaps, he suggested, it was just as well that it was still missing from the top of the church when the latest storm hit.

NATIONAL COUNCIL

Question of Application

by WILLIAM GRIFFITH

Does the Episcopal Church oppose the use of public funds for the support of all private educational institutions, or does the Church's opposition to the use of such funds apply only to private primary and secondary schools?

The National Council, at its spring meeting, May 1st to 3d, at Seabury House, Greenwich, Conn., took the latter position, when it adopted the following resolution:

"Whereas the General Convention of 1949 adopted a resolution on the subject of federal aid to education, and whereas this resolution was reaffirmed by the National Council at its April meeting in 1961, and by the General Convention of 1961, now therefore be it resolved that the National Council affirms that, in its understanding of these several actions, reference is made therein only to primary and secondary schools."

The resolution was presented by Bishop Hines of Texas.

The 1949 General Convention, in its resolution on the subject, said that it fully endorsed "the principal that sectarian schools be supported in full from private sources or from a Church," and that "we stand unalterably against the use of



federal or state funds for the support of private, parochial, or sectarian schools."

In another, allied resolution, the Council asked the appointment of a commission to study Church-state relations. The Council said:

"Whereas there is widespread and growing inquiry, in both the major Communions and public life, on several crucial issues of Church-state relations, such as federal aid to Church-owned and Church-related institutions at all levels, acceptance of public funds by Church-related agencies, tax exemptions for Church programs, [and] religion in the public schools; therefore be it resolved that the National Council requests the Presiding Bishop to appoint a commission of Churchmen, lay and clerical, to make

a study of Church-state relations, independently and corporately, for the Protestant Episcopal Church, with staff services provided by the Departments of Christian Social Relations and Christian Education, with other Departments related as appropriate; and be it further resolved that the first phase of such a study be a consideration of aid to Church-owned and Church-related schools, in the light of the General Convention resolution and the current debate on the matter in the Churches and the country as a whole."

Marvin C. Josephson, director of the American Church Institute, told the National Council that he doubted whether the ACI schools could survive without help from the federal government toward scholarships, buildings, etc.

Presiding Bishop Lichtenberger called attention to the presence at the National Council meeting of Bishop DeWolfe of Long Island, who recently celebrated the 20th anniversary of his consecration. Bishop DeWolfe later remarked to THE LIVING CHURCH that "the joys in the episcopacy, in extending the Church and articulating the Faith, all overcome the responsibility and heartaches that go along with the office."

Council, turning its attention to history, adopted this resolution:

"Whereas January 1st, 1963, marks the centennial of the Emancipation Proclamation; therefore be it resolved that the National Council suggests that the congregations and people of the Protestant Episcopal Church join with other citizens in celebrating this historic occasion in appropriate ways: by rededication of the nation to its heritage of freedom symbolized by the Proclamation and other documents of our history, by a reaffirmation of opposition to any denial of human rights, and by acts of penitence for the Church's failure to act more affirmatively in response to these documents in the cause of justice; and be it further resolved that the National Council of the Protestant Episcopal Church respectfully requests the President of the United States to issue a commemorative statement honoring this centennial anniversary in terms appropriate for 1963."

The Department of Christian Social Relations, by another resolution, was authorized to prepare and distribute material on the above, and, by still another resolution, a copy of the action was to be sent to the President of the United States.

The Council was told that the total

cost of the new Episcopal Church Center in New York City will be \$5,800,000. The sale of Church Missions House ("281"), which was appraised four years ago at \$450,000, brought \$350,000 as its sale price. Negotiations for the sale of Tucker House, Greenwich, were said to be "practically completed" at the time of the Council meeting. No figure was given as its sale price, since the sale had not been consummated. The property in Evanston, Ill., it was reported, will be needed until June, 1963. The Evanston property has been the site of the General Division of Research and Field Study.

The Rev. Alexander Jurisson, executive secretary of the Division of World Relief and Inter-Church Aid, made an appeal to Episcopalians for support of the Share Our Surplus appeal. "When we help through our own Church," said Fr. Jurisson, "we should not ask a man's Church affiliations. The Good Samaritan didn't. We must help Cubans in Miami, not only because they are refugees, but to ease pressure on our own communities in South Florida. Let their problems become our program."

Attention was called to "Bishops' Flights" of Cuban refugees — planeloads which are taken from Florida to other parts of the country. Since 1949, it was reported, the Episcopal Church has resettled over 16,800 refugees from Europe and Asia. Now refugees from our own hemisphere are being resettled. On April 9th, more than 80 Cuban refugees flew to Los Angeles on a flight sponsored by Bishop Bloy of Los Angeles. Another planeload is scheduled to fly to Boston on May 22d, under the sponsorship of Bishop Stokes of Massachusetts. Bishop Curtis, Suffragan of Los Angeles, plans to sponsor a flight in late May or early June. Fr. Jurisson himself, it was pointed out, was a refugee — from Estonia.

The Presiding Bishop's Fund for World Relief, it was reported, will continue to help the relief program of the Episcopal Latin Center in Miami, upon the recommendation of the Bishop of South Florida, providing that Churchpeople and parishes will make enough funds available to the Presiding Bishop's Fund for that purpose.

Bishop Wright of East Carolina told the Council of a reference to him in a recent issue of the Wilmington, N. C., *Morning Star*, which inadvertently got mixed up with another story. As the tale appeared in the paper, "the Rt. Rev. Thomas Wright, Bishop of the Episcopal diocese of [here began another column] sent up such a fierce barrage of anti-aircraft fire that the carrier *Enterprise* sent the message, 'Are you on fire?'" The second part of the unusual story was actually part of an account by Admiral Arleigh Burke, USN, of the battles of the *USS North Carolina*.

More National Council news next week.

CONNECTICUT

Break in New Haven

An Episcopal priest figured in the quelling of an attempted jailbreak in Connecticut last month, according to the *New Haven* (Conn.) *Register*.

The Rev. J. Archibald McNulty, rector emeritus of St. Andrew's Church, New Haven, and Protestant chaplain at the New Haven state jail, was on hand at the jail on April 14th when seven prisoners held two prison guards hostage for 30 minutes in an unsuccessful attempt to escape.

Fr. McNulty and the county sheriff engaged the would-be escapees in conversation while police surrounded the jail. The prisoners abandoned their attempt.

RELIGIOUS ORDERS

Mirfield in America

Residents of New York and neighboring states who are interested in the work of the Community of the Resurrection, Mirfield, England, as well as others who feel the need for a greater stability in their lives, are being invited to join the recently-established New York branch of the Fraternity of the Resurrection.

The Rev. Albert A. Chambers, rector of the Church of the Resurrection, New York City, has been appointed chaplain, and Mrs. Robert E. Sargent, a communicant of Trinity Parish, has been named secretary.

The primary objective of the fraternity is to enroll as "companions" those men and women who desire to follow our Lord more fully, with special attention to His manifestation as the Risen Christ. Members, clerical and lay, live under a simple rule. Those who do not wish to commit themselves immediately to reporting on a definite rule of life may still be in touch with the community either as associates or friends.

The secretary's address is 344 Westervelt Avenue, Staten Island 1, New York.

BIBLE

Combined Forces

Two Bible publishers — the printers of the Revised Standard Version and the printer of the major portion of the Gideon Bibles — have merged their sales, advertising, and merchandising facilities.

Thomas Nelson & Sons, of New York City (publishers of the RSV Bible), and the National Bible Press, Philadelphia, will sell and promote their products through Nelson-National, a sales and advertising organization. The combined organization plans to offer approximately 225 different editions of the Bible in the King James, American Standard, and Revised Standard versions.

KOREA

The Bishop Moves In

This is adapted, with permission, from the May, 1962, edition of Korea Calling, published by the Christian Literature Society, Seoul, Korea.

An Anglican bishop is following the apostolic custom of going where the mission work is, and living among and converting non-Christians.

In the late summer of 1961, the Rt. Rev. John C. S. Daly, Anglican Bishop in Korea, was looking for his beggar boys — a number of waifs from the streets of Seoul who found warmth and shelter in the crypt of the Seoul cathedral during the winter of 1960-1961 [L.C., November 13, 1960]. In the spring, the police had rounded up dozens of these boys and others, and the bishop felt a concern for them, and wondered how they were being cared for.

When he heard that a big group of boys was being used for road building near the east coast of Korea, Bishop Daly set out to find them. When he got there, he found that the boys were not the beggar boys at all but much older lads, hoodlums who had been used by the old government to break up demonstrations and political meetings. Some 900 of them were doing a magnificent job of road making — they were well fed and housed and proud of their road construction. The bishop was taken around in a jeep by a Republic of Korea Army major, who arranged a picnic lunch for about 300, and insisted on the bishop's "making a preachment," which he interpreted.

As they traveled together, the bishop realized that the ROK major was concerned for the people among whom his duty lay. His soldiers had been organizing a labor force which in eight months had made 36 miles of mountain tracks into 24-foot roads. These roads were being built to carry coal from mines — most of them very small — to railheads. The major spoke of the job as the most worthwhile he had ever undertaken, and the people as the friendliest Koreans he had ever met. Then suddenly the military officer, himself a Buddhist, turned to Bishop Daly and said, "Can't you bring missionaries here to help these miners and their families?"

Bishop Daly, who spent nine years of his ministry among miners, heard the words of the major as a challenge.

This spring, Bishop Daly and a team of young Koreans moved into a house which the bishop has purchased next to what will be the main market place of the area. There they will work and worship together. The team began work early in Lent, and the bishop took up his permanent residence with them after the diocesan synod in Eastertide. He intends to return to Seoul once a month for diocesan business.

OUTSIDE OPINION: Appearing by invitation as contributor of an article in the Roman Catholic weekly *Ave Maria*, the Rt. Rev. G. O. Williams, Anglican Bishop of Bangor, Wales, puts forth reasons for the great interest of the Anglican Churches in the forthcoming meeting of the Roman Church's Ecumenical Council.

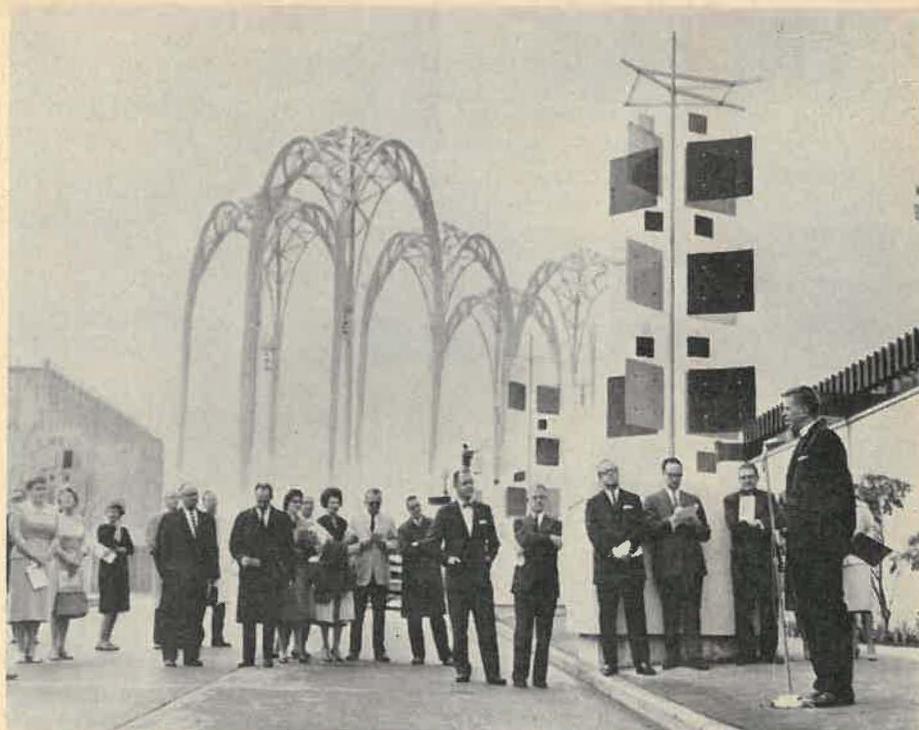
Discussing these reasons from the vantage point of the provisions of the Lambeth Quadrilateral, Bishop Williams concludes: "It is from the depths of our convictions — not out of superficial politeness — that we are turning our attention to the Council and to all that it can accomplish."

NEW NOMADS: In an article in the *Carpenter*, publication of the United Brotherhood of Carpenters and Joiners of America, Bishop Craine of Indianapolis recently wrote that the Church in America "is challenged by the immense social changes which represent two new facts. One is that we are now an urban people, and the other is that we are once again a nomadic people." The bishop's article is one of a series being run by the magazine on urban redevelopment and renewal.

BLESS THESE DRIVERS: The Rev. Clifford E. Barry Nobes, rector of St. Paul's Church, Kansas City, Mo., has drawn up a brief service for the blessing of teenagers who have attained first drivers' licenses. In the course of the service the new driver is asked to promise "so to conduct yourself while operating a vehicle that you will endanger neither yourself, your passengers, nor any others using the highways."

KINSOLVING WIDOW DIES: Sally Bruce Kinsolving, widow of the Rev. Arthur B. Kinsolving, former rector of St. Paul's Church, Baltimore, died recently in Laurel (Md.) Sanatorium after a long illness, according to the *New York Times*. She was the mother of the Rev. Arthur L. Kinsolving, rector of St. James' Church, New York City. Her late husband was the uncle of the Rt. Rev. Arthur B. Kinsolving II, Bishop of Arizona. Mrs. Kinsolving became a Roman Catholic in 1940.

LOCK-PICKER: Item in the *Trinity Chimes* of Trinity Church, Ambler, Pa., where the Rev. J. A. Schultz is rector, and the Rev. R. E. Joseph, assistant: "The rector's reputation for unusual talents was augmented last week when he successfully picked the lock on the Josephs' apartment which had jammed . . . [with] the Josephs inside. But where did he learn to pick locks?"



RNS

POLISH NATIONAL CATHOLICS

Information on Bishops

Information on the apostolic lineage of living bishops of the Polish National Catholic Church is being supplied by PNC authorities at the request of a German Benedictine priest in connection with the forthcoming Second Vatican Council of the Roman Catholic Church, according to a report from Religious News Service.

Information as to PNC participation in Anglican consecrations also has been requested, according to the report.

The report says that Prime Bishop Leon Grochowski of the PNC, told the recent annual meeting of his Church's Supreme Council that the information was being furnished at the request of Fr. Laurentius Klein, OSB, of Germany. Fr. Klein, said Bishop Grochowski, had written that he was gathering "specific data about consecrations to the episcopacy in the Polish National Catholic Church to be laid before Cardinal Bea [Augustin Cardinal Bea, head of the Vatican Secretariat for Promoting Christian Unity], who has been constituted by the Pope with responsibility for such questions for the forthcoming [Vatican] Council." The letter continued:

"I would be grateful if you could send me further information about the lineage of the now-living bishops of the Polish National Catholic Church in the [United] States. Of special interest is the name of the consecrator and the date of the consecration. . . . Are there also documents concerning the participation of the Polish National Catholic bishops in the Anglican consecrations to the episcopacy?"

Bishop Grochowski reportedly told the
Continued on page 25

The Rev. Canon Rudolf Devik (far right) is shown delivering address at the dedication of the Christian Witness Pavilion and Children's Center at Seattle's world's fair. The pavilion is sponsored by Christian Witness in Century 21, a organization representing 22 Churches and 14 Church-related agencies. Rising from the mist in the background are the arches of the U.S. science pavilion.

SPOKANE

Eucharist, NCC, Report

The convocation of the missionary district of Spokane, meeting at St. John's Cathedral, Spokane, Wash., April 25th and 26th, heard an eloquent plea from Bishop Hubbard of Spokane for the relation of the Eucharist to the daily lives and needs of God's people. After long debate, the convocation rejected two resolutions calling for severance from the National Council of Churches.

A first reading was given a draft constitution, to take effect at such time as the district should become a diocese. It was referred back to the drafting committee for further consideration.

A memorial to the National Council calling for reappraisal of the new parochial report form, "with respect both to the requirements of Canon 5 and to the reasonable convenience of those who must use it," was unanimously adopted. An invitation to hold the 1963 sessions in St. Michael's Church, Yakima, was accepted, but a proposal to require meetings in alternate years to be held outside the see city was rejected.

The convocation paid tribute to two district trustees who have retired after many years of service. Jay W. Fancy had been treasurer of the trustees for more than 25 years. W. S. Gilbert had been a member of the board for 53 years, serv-

ing under every bishop of Spokane. Both men live in Spokane.

Bishop Lewis of Olympia spoke.

ELECTIONS. Council of advice: clergy, Ernest Mason, David Alkins, Spaulding Howe, Jr.; laity, C. Clement French, George Shields, Larry L. German. Executive council: Rev. George Ames, Rev. Harold Adams; Ross Osborn, Daniel Gaiser.

MICHIGAN

Lepers' Bus

A goal of the parishioners of St. James' Church, Birmingham, Mich. — a bus for a leper colony in Okinawa — has become



St. James' gift to Okinawa lepers: Wheels for the isolated.*

a reality. The bus has been obtained and is being shipped.

Bishop Kennedy of Honolulu, speaking to St. James' parishioners last September, said that a 25- to 30-passenger bus would be of great aid to the leper colony. "Our people are so poor and our lepers so isolated that they have no means of getting around the island," he said. "If we could just take a group of lepers, for example, on an occasional tour, it would bring some joy and light into a very drab, isolated existence. One woman told me she had not been outside the walls of the colony for 32 years. They are suffering people, and anything we can do for them to help I know will be pleasing in God's sight."

A bus, formerly owned by the Leader Dog School for the Blind, Rochester, Mich., was located and purchased. It was rehabilitated through the generosity of a member of the parish and shipped to New York City by carrier service. Church World Service will handle the shipping to Okinawa.

The bus is painted a dark green, and white lettering reads, "The Episcopal Church." Japanese lettering will be added in Okinawa. A placard, which is attached to the bus for identification during transit, reads, "To the Leper Colony, Okinawa, from St. James' Church, Birmingham, Michigan."

OKLAHOMA

Guthrie Crusade

Trinity Church in Guthrie, Okla., was sponsor of the last in a series of five inter-church laymen's breakfasts during that city's recent "Crusade for Christ." Thirteen Guthrie churches cooperated in the eight-day crusade.

Some 160 laymen heard U.S. Senator Mike Monroney speak on "A Christian's Posture in the Cold War" at the breakfast sponsored by Trinity Church. The senator, a communicant of St. Paul's Cathe-

problem affecting their ministries. Next-most-often-mentioned problem, with nearly a third of the respondents listing it, was "the financial problem," or "insufficient salary and/or expense allowance."

Number three in the list of problems was the lack of parishioner interest in Bible study and religious fundamentals. Nearly 20% listed this.

In specific questions relating to time problems, nearly two thirds of the clergy replying to the survey said that administration takes too much of their time. Nearly half of the clergy said that they do not get enough time for study and prayer.

Comparison with a similar survey conducted in 1958 shows that the financial problem has eased slightly, but that while the time spent in administrative work was troublesome to 52.1% of the replying clergy in 1958, this year's survey showed 63.3% claiming too much time is taken in this way. [RNS]

SOUTH DAKOTA

Rapid City Rally

With the clergy and Church workers of the Niobrara (Indian work) Deanery of the missionary district of South Dakota meeting together in Rapid City, S. D., in mid-April, the occasion was too good to pass up. So an Episcopal Missionary Rally was held at the Rapid City municipal auditorium on April 10th.

Emmanuel Church, St. Matthew's Church, and St. Andrew's Church, Rapid City, cooperated in the rally, which was planned in just 32 days. Banners representing the overseas areas where missionaries are at work were borrowed from the National Council and used in the procession. The Ven. Vine V. Deloria, archdeacon of the Niobrara Deanery, was the preacher, and Bishop Gesner of South Dakota pronounced the absolution and a benediction. Other participants included Church Army Cadet Laverne Lapointe, and the Rev. Messrs. Andrew Weston, Martin J. Dwyer, Hanford L. King, Jr., and Dennis A. Tippet. [Fr. King and Fr. Tippet (with hammer) are shown on this week's cover readying the auditorium for the rally.]

Presiding Bishop Lichtenberger also addressed the congregation, via a tape recording.

The offering from the service is being sent to Japan, where it will be used to purchase a motor bike for a Japanese priest in one of the urban missions there.

SEMINARIES

Dean Washburn Dies

The Rev. Dr. Henry Bradford Washburn, dean emeritus of Episcopal Theological School, Cambridge, Mass., died April 25th at the age of 92.

Born in Worcester, Mass., Henry Wash-

dral, Oklahoma City, was the crusade's major speaker.

The non-Roman Catholic churches of Guthrie worked together on the men's breakfasts and women's "prayer coffees" and on the publicity, but each church held its own evangelistic and teaching services on each of the crusade's days.

Ten priests of the diocese of Oklahoma assisted the Rev. R. A. Laud Humphreys, rector of Trinity Church, in officiating at daily Eucharists and offices. Total attendance at Episcopal services during the crusade was 600.

Other churches participating were of the Southern Baptist, Methodist, Presbyterian, Disciples of Christ, Lutheran-Missouri Synod, Church of God, and Church of the Nazarene denominations.

MINISTRY

Time, Money

A lack of time was listed as first among the troubles of American Protestant clergy in a survey recently conducted for the Ministers Life and Casualty Union, of Minneapolis, an insurance firm.

Of those who responded, about half listed "demands of time" as the major

*The Rev. Kenneth H. Gass, rector of St. James', stands at the bus with Mrs. Donald Howarth, a parishioner.

burn attended high school there and then went on to earn the B.A. at Harvard and the B.D. from ETS. Later he received the D.D. from Harvard and from ETS, the LL.D. from Hobart, and the Litt.D. from Boston University.

He was made a deacon in 1894 and ordained a priest in 1896. He was married to Edith Hall Colgate in 1908. Before going to ETS as professor of ecclesiastical history in 1908, he was curate of St. John's Church, Providence, R. I., and rector of St. Mark's Church,

Worcester. He became dean of ETS in 1920, retiring 20 years later. Washburn Hall, two-year-old refectory at ETS, was named in his honor.

Dean Washburn was executive secretary of the War Commission of the Episcopal Church (1918-1919), executive secretary of the Army and Navy Commission (1941-1945), and served as a deputy to General Convention from 1928 to 1940.

A member of the standing committee and board of missions of the diocese of

Western Massachusetts from 1902 to 1908, he also served on the cathedral chapter and standing committee of the diocese of Maryland. From 1943 to 1949 he was vice chairman of the Harvard Board of Purchasers. He was the author of *Men of Conviction, The Religious Motive in Philanthropy*, and *Life of Philip Mercer Rhineland*.

Surviving are two sons, Bradford Washburn, director of the Boston Museum of Science, and Sherwood Washburn, a professor at the University of California.

ANGLICAN PERSPECTIVES

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

In the Temple, Modern Day Peddlers

We had to wait for a moment or two outside the door of the tiny chapel while a photographer crouched in the entrance to snap three pilgrims kneeling inside.

Busy with his directions and his flash-gun, he delayed us and the long line of others behind us; and I was angered because the chapel enshrined the Empty Tomb, and the place was the Church of the Holy Sepulchre in Jerusalem, and one felt this photograph-merchant had no right to invade so holy a house of prayer. But he was an enterprising little man; not long afterward he asked us if we wouldn't like to be photographed kneeling at the altar built on the Rock of Calvary, so we could have a memento to send our friends wishing they were there.

Just outside you can buy plastic models of the shrines, and even charge them on your Diners' Club cards, if you want. Thronged with pilgrims and tourists as the city was, there must have been at least one peddler for each visitor in the narrow little streets, hawking olive-wood beads, silver crosses, medals, flowers, and a thousand other souvenirs, of varying degrees of artificiality depending on what one wished to pay.

How easy it was for a puritanical sort of person like myself to grow bad-tempered with all this commercialism. What right had they to trade on the deepest pieties and prayers of pilgrims. What right indeed? But it suddenly occurred to me that this was no great novelty in Jerusalem. As a matter of fact, the day He died those narrow streets must have looked pretty much the same, and the Temple and its precincts must have known many an enterprising little man selling souvenirs to the same jostling crowds of pilgrims and tourists. And the holy places must have been enshrined then in much the same foolish richness of marble and silver as these places are now.

And this was a cleansing reflection,

in a way. For one thing, it meant that I needed not feel protective of Him. He was quite familiar with all this, and quite able to take care of Himself. Had He not seen them in the Temple, trading on the same kind of pieties? Had He not looked at the stone and precious metal and told them of a greater building not made with hands? Had He not seen the likes of me a thousand times, and walked through just such crowds — crowds with just such feelings and just such needs? Had He not even looked at us, knowing all this about us, and still felt that the Cross was not too much to bear for us? Jerusalem has not changed over-much, nor has humanity. And the wonder of the Cross remains, now as then: It was the high-water mark of God's initiative in loving us as we are, as what we are, knowing more about us than we even know about ourselves.

For another thing, it meant remembering that there is no way to build a perfect temple. One grows very impatient with the clutter of the Holy City with the great church at the heart of it — not simply the commercialism of souvenirs and peddlers but the ecclesiastical commercialism, the rival altars, the jostling of rites, the superstitions, the evidence on every side of His broken Body. But there is a danger in simple impatience, if it is left without the immense humility that must go with it. Who was I, a sniffy reformed Westerner, to think that my temple would be that much better?

I resented waiting for some pilgrims to have their pictures taken at the Tomb. But while I was fuming, one of the pilgrims was stroking his crippled ankles with his hands that had just touched the stone covering the spot where Jesus' body may have lain. If he was made whole, as I pray he was, it would be through faith and because God had broken through all the half-truths and the superficial adornments and the human improvisations of glory, to heal and save. Just

so, it occurred to me, might He in His mercy brush aside the more sophisticated claptrap I might think appropriate, to make such as me whole again.

There is no temple made with hands nor any human community good enough for Him. There is no way to purify humanity until it is fit for Him. God's salvation is always an invasion, in His time and on His terms. Therefore we need not lie awake nights worrying about how to keep Him safe nor how soon we can get things ready for His visit.

Does this sound like an argument for carelessness or lawlessness in spiritual things? I should hope not. I'm sure there is no way we can abdicate our constant fight for purity and worthiness. Our Lord drove out the money-changers even though He was willing to die for them. And how could humanity ever cease the struggle to cleanse our worship? No, it doesn't mean that; it means, I think, the penitent recognition of sinfulness in all we do coupled with the thankful recognition that the initiative is God's and not ours. Only if those two are held closely together can we find the way to cope with the peddlers in the Temple.

All of which made a very neat little Holy Week meditation for me in Jerusalem, until I caught myself wondering whether the sermons I peddled in the Temple were really all that different from the genuine plastic olive-wood beads or the snapshots of the family on Calvary. To each peddler his own merchandise.

But it could be that our Lord had His own thoughts about all of us, tourists, pilgrims, peddlers, preachers, and that all alike fell short of the glory, and all alike needed to be loved in spite of ourselves, and all alike were loved. If so, let Him be thanked by all preachers and all mankind. But I have the uncomfortable feeling that just because preachers and highly-educated 20th-century Christians are as complicated as we are, it may be that we need a double dose of self-examination as to the souvenirs we peddle, and a vastly greater pity on His part in whose Name we offer our diverse wares.

Dr. Barrett is the author of the Samuel Entwistle series which has been running in the Witness for many years. He is now rector of St. John's Church, Tallahassee, Fla. For a number of years he was chaplain of Kenyon College and was executive secretary of the National Council's Division of College Work from 1945 to 1948.

There is a growing library of books which report on the relevance of fiction and poetry to the Christian view of man's condition and circumstance. The three books reviewed here are worthy of inclusion in that library.

THE THEOLOGY OF ROMANTIC LOVE. A Study in the Writings of Charles Williams. By **Mary McDermott Shideler.** Harpers. Pp. ix, 243. \$5.

Reading Charles Williams is like looking into a deep, sun-dappled pool. One sees through wavy light and dark the glint of a mysterious object on the pool's bed: perhaps it is only the reflection of light upon a common pebble, or perhaps it is a bit of gold, or a precious stone. One cannot quite identify, one cannot reach the treasure, if such it be, without diving to the bottom.

Reading the surface of Charles Williams' literary pools is of no avail. You have to dive in. Sometimes all that is found is common stuff. But here and there is the piece of gold, the precious stone, the pearl of great price worth diving for. I think Mrs. Shideler's book helps us to locate the pearls. (It would be interesting to compare Williams' ideas of love with those of Denis de Rougemont in *Love in the Western World*.)

Mrs. Shideler's book will be of greatest interest, I imagine, to those who are devotees of Charles Williams, and it may spur on those who have found Williams difficult to read and need an introduction to his style and thought.

Mrs. Shideler has done a competent piece of work in gathering and sorting the ideas of Charles Williams. Her book somewhat simplifies the task of securing a perspective on his contribution to Christian thought.

I confess with a sense of failure that I have never found the pleasure in reading Williams' books which many people, whose literary maturity I have admired, seem to have found. His imagery often seems too private, his love for playing with phrases and words in little inversions and counter-melodies can be precious, and his style is often involuted and murky.

Yet Williams was an imaginative thinker, in some ways an original thinker, and for those thoughtful Christians who will wrestle with his tortuous and oblique approach there are striking and clarifying insights to be found concerning the nature of love, both human and divine. After the fashion of men of art, Williams begins with the concrete experience of man, and leads off into fresh and sometimes eloquent perceptions concerning the nature of God.

THE VICTORIAN VISION. Studies in the Religious Novel. By **Margaret M. Maison.** Sheed & Ward. Pp. 360. \$4.50.

Broader in scope and easier to read is *The Victorian Vision*, though it is

doubtful if many of the host of 19th century novelists Margaret Maison mentions thought so deeply or imaginatively about the Christian faith as Charles Williams.

Dr. Maison's comprehensive survey of Victorian novelists is deftly accomplished in this book.

Her style is economical and witty, and her comments discriminating. It is good reading, and to the 20th century reader who has not read a Victorian novel for years, and who never heard of half the authors who in their time wrote best-selling books, her book is surely a revelation.

Most of us who have been nurtured within an anti-Victorian tradition are unaware of the tremendous production of

In Literature, the Religious Question

A review of three current books

which seek in poetry and fiction

a relevance to Christianity

by the Rev. Thomas van B. Barrett



Mary Shideler
For Charles Williams, a pearl diver.

religious fiction in that period. Many of us are ignorant of the bitter and almost constant conflict over religious matters which went on during the preceding century.

Margaret Maison's book provides a vivid picture of this many-sided conflict: a conflict between low Churchmen and Tractarians, Anglicans and Roman Catholics, dissenters and Anglicans, doubters and believers.

This was a conflict that was waged not only in sermon, pamphlet, and theological discourse, but in a flood of propaganda fiction, most of it second or third rate from a literary standpoint, but all of it of interest in disclosing the temper and vitality of the Victorian age. Spinners, widows, deans, bishops, and cardinals turned to the novel, evidently as a means of propagating their religious ideas.

It is doubtful that Dr. Maison's book will lead many to return to the labor of wading through these melodramatic, sentimental, and moralistic novels. But it is a valuable book in that it shows the many strands of religious thinking which not only influenced the Victorians, but have helped mold the religious thought of our own times.

What we call the Victorian Age did not end on a definite date or with the death of the queen. The age of doubt and even despair which was reflected at the end of the century in the works of Thomas Hardy and Samuel Butler, for example, proceeded down into our own time.

Dr. Maison's compact book can help us to understand our own life within the Church which still shows the vestiges of Victorian ideas. It can also help us to understand the road from honest doubt, brought on by the flowering of the sci-

ences and the critical study of the Bible, to present nihilism and naturalism.

PERSPECTIVE ON MAN. Literature and the Christian Tradition. By **Roland Mushat Frye.** Westminster Press, 1961. Pp. 207. \$4.50.

Dr. Frye's *Perspective on Man: Literature and the Christian Tradition* has an even broader purpose: to show the dependence of theology, if it is to be relevant to life, on the great literary traditions of the Western world. It is Dr. Frye's belief, as it is Paul Tillich's, that the fullest understanding of man in any age is to be found in the art, poetry, drama, and literature of the age. He proceeds upon that conviction to trace the contribution of literary men to the under-



Roland Frye
For a sermon, sauce.

standing of the fundamentals of existence and of Christian theology.

The book is marred by a certain infelicity of style; the author uses clichés and jargon of our popular speech. Words like "structured," and phrases like "interims of" appear too frequently.

The book is illuminating and, as the dust jacket reminds us, contains "sauce for any sermon." But I wish that he had spent more time with 20th century authors. Dr. Frye draws primarily upon Milton, Dante, John Bunyan, and Shakespeare, and one can't quarrel about that; his quotations are selected with discrimination and sureness. But these men lived in a different world, before the "shaking of the foundations," before the stars fell, and the angels scattered.

What is needed is a more inclusive attempt to relate Christian thought to the

poets and novelists of this century, and to relate their serious works to Christian thought.

Randall Stewart in his book, *American Literature and the Christian Tradition*, has contributed something to this task, and I think Amos Wilder has contributed even more in his *Modern Poetry and the Christian Tradition*.

There is much that could be done to help Christians understand the examination of man's existence made in the plays of Tennessee Williams, and Inge, and Miller, and many others; in the modern poets; in the continuing flood of serious fiction from Faulkner and Hemingway to Harper Lee and Salinger and O'Hara. We must come to grips with the picture of man's "existential situation" here and now, in order to interpret the faith of our fathers so that it is relevant to our time. We need to build into our theological systems, and the interpretation of them, the insights provided by contemporary men of art.

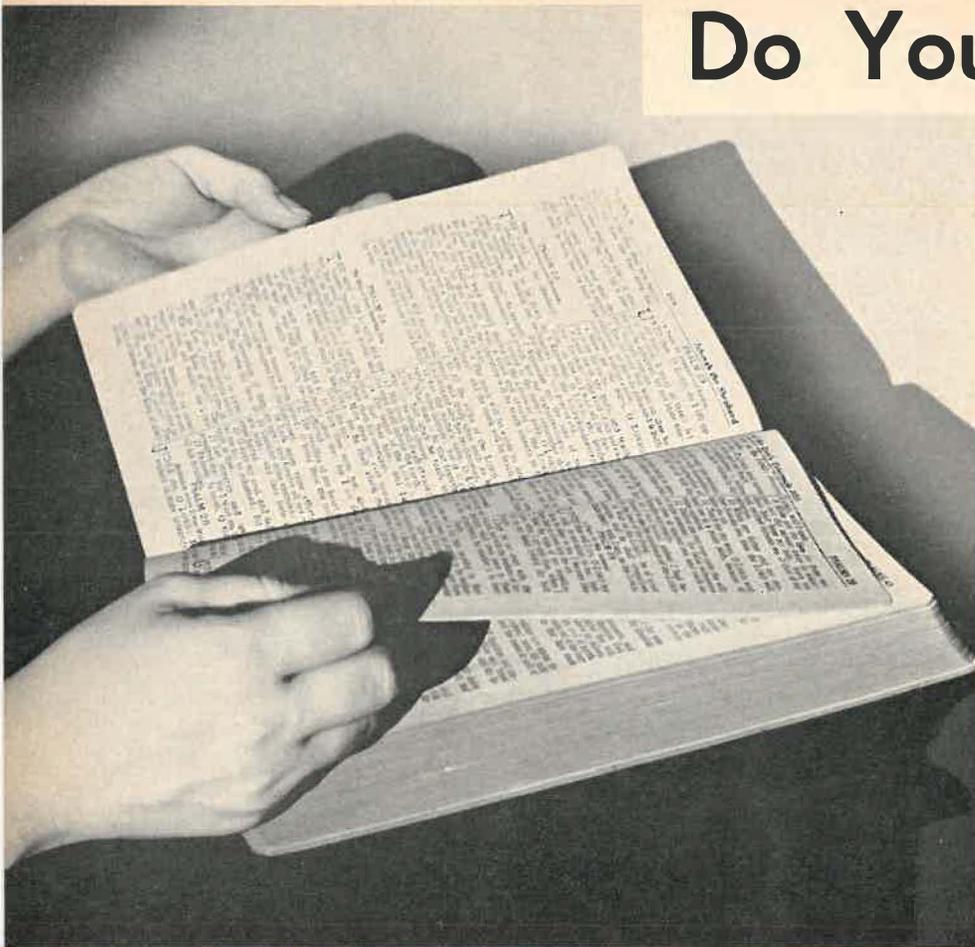
As Paul Tillich says in a *Saturday Evening Post* article, "The Lost Dimension of Religion": "This art, literature, philosophy is not religious in the narrower sense of the word; but it asks the religious question more radically and profoundly than most directly religious expressions of our time."

In the frightened, surrealistic, and shattered world in which we live, the answers of the poets and theologians of yesterday are not enough. Even their questions often do not echo the questions of modern man. We benefit greatly by the description of man as it comes through Shakespeare's *King Lear*; we must also understand the description as it comes through Beckett's *Waiting for Godot*.



Margaret Maison
From the Victorian age, a road to nihilism.

Do You Understand



Luoma Photo

For the Bible student the commentary is the teacher who is always there.

Bible commentaries
for group study and
the general reader

by the Rev. Robert C. Dentan

Dr. Dentan, one of the Church's leading Biblical scholars, is himself the author of a number of books which help to make the Bible more understandable and meaningful. His recent *Design of the Scriptures* (McGraw-Hill, 1961), subtitled *A First Reader in Biblical Theology*, is highly praised and recommended for use by laymen, advanced Bible students, and adult study courses. Now professor of Old Testament at General Theological Seminary, Dr. Dentan has also been professor of Old Testament at Berkeley Divinity School, has headed the American School of Oriental Research in Jerusalem, and has served as a parish priest. He was a contributor to *The Interpreter's Bible* and is the author of *The Holy Scriptures, Volume I of "The Church's Teaching" Series*.

To Philip's question, "Do you understand what you are reading?" the Ethiopian eunuch replied, "How can I, unless someone guides me?" (Acts 8:30f.)

Both question and answer are as urgent today as in the first century. Some parts

of the Bible are easy to grasp even for the casual reader, but other parts, and these the most profound, cannot be fully understood without some kind of expert guidance. And even those parts which seem most perspicuous disclose unsuspected depths of meaning to the student who is so fortunate as to have a well equipped teacher to fill in the historical background, define the words and ideas in their original context, and explain their specific relevance to both the modern and the ancient world.

It being obviously impossible for even the most fortunate Bible student to have such a teacher by his side at all times, a reliable commentary becomes an absolute necessity and an acceptable substitute. This is what a commentary really is: a teacher who knows the answer to all answerable questions about a particular book of the Bible and has the priceless advantage of being always accessible. But it is important that the commentary be, first of all, a work of sound scholarship as well as piety, and, second, adapted to the particular needs of the reader who intends to use it.

Some commentaries (such as those of

the *International Critical* series) are intended primarily for philologists; others, such as Barth on *Romans* or Hoskyns and Davey on *The Fourth Gospel*, are meant for theologians; some — *The Expositor's Bible*, for instance — are written with the preacher in mind; while still others are directed specifically at the laity. In this article we shall be concerned with commentaries which might be useful to the general reader, i.e., the typical priest or layman, who is not technically a scholar, and, having no special ax to grind, desires only so much assistance as will make it possible for him to read the Bible intelligently and with interest, and find answers to the questions which naturally arise in the study of any ancient text. Fortunately, the present time is a kind of golden age for this sort of commentary, and, in some parts of the Bible at least, one is more likely to be confused by the abundance of helps that are offered than frustrated by the lack of them.

Every Church home, and certainly every parish library, ought to have, first of all, a one-volume commentary, i.e., a commentary which, in however cursory a fashion, makes some attempt to deal with every book and text of Scripture. For Anglican readers there can be little doubt that the best buy in this field is still the (unhappily named) *New Commentary on Holy Scripture*, edited by Gore, Goudge, and Guillaume in 1929 (Macmillan). Although in many ways outmoded, and for both Old and New Testaments representing schools of interpretation no longer fashionable, the work was, on the whole, done so well and is marked by such sanity of outlook, that it still ranks very high in its field. W. K. Lowther Clarke's *Concise Bible Commentary* (Macmillan, 1952) is remarkable in that it is entirely written by one man and may be preferred by many as both more recent and more succinct. These two volumes have the advantage, shared with no other one-

the BIBLE?

volume commentaries, of including the books of the Apocrypha.

For those who can afford it, and all parish libraries should, *The Interpreter's Bible* in 12 volumes (Abingdon, 1952-57) provides the most thorough and up-to-date coverage of the entire Bible (minus the Apocrypha) in English. While intended primarily for the preacher, it will prove useful to the general reader also, though both should use it with discrimination. The introductory articles on general subjects and on specific books are excellent; the exegesis, though often unduly compressed, is, on the whole, sound and dependable; the homiletic exposition, however, tends to be diffuse and varies in quality from good to lamentable.

In this context mention should also be made of *The Westminster Study Bible* (1948), an annotated edition of the King James Version with introductions to each of the books. This is a scholarly production, although some Anglican users have professed to find its Calvinistic orientation somewhat oppressive! Almost certain to be more satisfying for general use is *The Oxford Annotated Revised Standard Version of The Bible*, which is scheduled for publication in September of this year. Both of these editions have the virtue of providing the reader with Bible text and commentary, the latter necessarily of severely limited extent, in a single, portable volume.

Turning now to commentaries on individual books of the Bible, whether independent or in series, it is gratifying to note that the Westminster Press is publishing, in its recently inaugurated "Old Testament Library," translations of some of the fine German commentaries appearing in recent years. The first on the list is G. von Rad's magnificent and already classic commentary on Genesis. This is no rehash of commonly-held opinions, but a summary and synthesis of von Rad's own revolutionary and epoch-making studies. Promised in the same series for the near future are M. Noth's *Exodus* and A. Weiser's *Psalms*, both of which will be most welcome although neither is so creative a work as von Rad's *Genesis*. All these are part of *Das Alte Testament Deutsch*, a series intended for laity of the German evangelical Church. Rumor has it that, even in Germany, the level has proved to be more nearly that of the parish clergy. Certainly all are substantial works.

Another commentary on the first book of the Bible which may be recommended with enthusiasm is B. M. Vawter's *A Path through Genesis* (Sheed and Ward, 1956),

an excellent Roman Catholic work which could be used with profit in any of our own parish discussion groups or study classes.

One wishes it were possible to point to equally impressive achievements in other areas of the Old Testament. Unfortunately, for most of the books, one must still rely on such series of older, standard commentaries as *The Cambridge Bible for Schools and Colleges* and *The Century Bible* (Oxford), both of which cover the entire Bible, *The Clarendon Bible* (Oxford), and the odd volumes of the never-completed *Westminster Commentaries* (Methuen), or one of the new series, designed for laymen, which will be discussed at the end of this article.

For the Christian reader the most important book of the Old Testament is the Psalter, but, until the previously mentioned commentary of Weiser appears, there is no commentary on this book which can be recommended without reservation. E. A. Leslie's *The Psalms* (Abingdon, 1949) is eccentric in its critical viewpoint and inclined to be somewhat sentimental. S. H. Terrien's *The Psalms and Their Meaning for Today* (Bobbs Merrill, 1952) is good on a representative selection of Psalms. W. O. E. Oesterley's commentary (SPCK, 1953) is probably the best, but it is decidedly uninspiring, and anyone who has a copy of A. F. Kirkpatrick's aged volume (Cambridge) will find it still useful despite all the exegetical water which has gone under the bridge since 1902.

Among the prophets, Jeremiah is probably the favorite book and E. A. Leslie's *Jeremiah* (Abingdon, 1954) provides a usable framework for study, particularly valuable for its rearrangement of the material in chronological order. On a distinctly higher, rather technical, level is J. Skinner's *Prophecy and Religion* (Cambridge, 1922) which serves the purpose of a commentary, though not in commentary form, and is a classic of Old Testament scholarship, fortunately now available in paperback. For Isaiah and the minor prophets, it is difficult to suggest anything better than G. A. Smith's *Isaiah* and *The Book of the Twelve Prophets*, both still remarkably sound and quite readable despite the somewhat purplish late-Victorian style (Harper, 1900, 1899).

In the New Testament field the situation is naturally somewhat happier. The various volumes of *The Moffat New Testament Commentary*, while now mostly a generation old, are still useful, although the new *Harper's Commentary*, now in process of publication, will no doubt eventually supplant them. F. Filson on *Matthew*, S. Johnson on *Mark*, and A. R. C. Leaney on *Luke*, C. K. Barrett on *Romans*, and F. W. Beare on *Philippians* have already appeared. Although the "Tyndale" commentaries (Eerdmans) are written from an extremely conservative critical point of view,

they are scholarly, and probably deserve to be mentioned here also.

While commentaries will increase one's understanding of any book, there are certain books for which they are quite indispensable. The epistle to the Romans and the Book of Revelation fall unmistakably into this latter class, both being nearly unintelligible to the ordinary reader without expert guidance. For both of them, happily, such guidance is available. The latest for Romans is B. H. Throckmorton's *Romans for the Layman* (Westminster, 1961). Two older commentaries are also still very serviceable: E. F. Scott's (S.C.M., 1947), and, perhaps best of all, K. E. Kirk's, in the *Clarendon Bible* (Oxford, 1937). More advanced students will also be able to use with profit the newly published (by Macmillan) commentary by Howard Rhys, professor of New Testament at Sewanee.

Even more difficult, and more in need of commentary because of its widespread misuse by certain fringe Christian sects, is the Book of Revelation. Several simple commentaries have appeared recently, differing considerably in detail, but all providing a sound historical basis for understanding the book: J. W. Bowman, *The Drama of the Book of Revelation* (Westminster, 1955); T. S. Kepler, *The Book of Revelation — Commentary for Laymen* (Oxford, 1957); C. M. Laymon, *The Book of Revelation* (Abingdon, 1960).

Finally, notice should be taken of several simple, inexpensive commentaries which are now in process of publication. There has never been a time when so concentrated an effort was being made to unlock the secrets of Scripture for all who are willing to make the effort and pay the very modest price demanded. Rock-bottom simplicity is attained by *The Modern Reader's Guide*, a group of paperbacks in the Association Press's series called "Reflection Books," selling for less than a dollar. All the Gospels and Revelation (an especially good bargain) are available in this form.

On a higher level, but still aimed at the laity rather than the clergy are, first of all, Macmillan's *Torch Commentaries*, a British series, all of which are distinctly critical, but also theologically concerned. Some of the volumes are a bit thin in coverage. Weightier but perhaps slightly more conservative is the American *Layman's Bible Commentary* (John Knox Press). Both are planned to cover the entire Bible (except the Apocrypha) and both are deserving of serious investigation. Since neither is yet complete, each will have to be supplemented from the other. In this connection mention should also be made of W. Barclay's excellent *Daily Study Bible* series, published by Westminster, and the *Pamphlet Bible Series*, containing text and brief introductions, in process of publication by the Paulist Fathers of New York.

Bread and Artichokes

The articles in this week's issue of THE LIVING CHURCH, the Spring Book Number, might be taken from consideration of the two ends of a good parish library. At its beginning would be the Bible, the sacred literature of the Church throughout the ages, the source of the knowledge of God's revelation of Himself to man. This is the bread, the staff of life, of the Christian's mental diet, the source of his basic nourishment in the knowledge of those things which he ought to know for his soul's health.

Yet this is no ordinary bread. This is, indeed, like the Bread of Life of which it tells, a mystery — not a mystery that does not make sense, but a mystery that is something you can never get to the bottom of (a description of mystery for which we are indebted to the Rev. Dr. J. V. Langmead Casserley). To most modern Churchmen, the Bible is a book they feel guilty about, guilty because they feel they ought to understand it, whereas they actually have trouble making sense out of it. In spite of the wide use of commentaries, it will still come as good news to many that their help is available, and a comprehensive and critical description of a number of selected commentaries is to be found on p. 14, where the Rev. Dr. Robert C. Dentan, Professor of Old Testament at the General Theological Seminary, discusses them in terms of their usefulness for the general reader, "the typical priest or layman."

Even those who are familiar with a few commentaries will, in what Dr. Dentan calls this "golden age" of such commentaries, be glad to find help in selecting from the embarrassment of riches that are presented by publishers now.

But if this is a golden age of commentaries on the Bible, it is nothing of the sort in the realm of commentaries on religion in modern fiction, according to the Rev. Thomas van B. Barrett, who discusses this subject on page 12.

One of the books reviewed by the Rev. Mr. Barrett is a study of the writings of Charles Williams.

When it comes to the subject of this remarkable author of religious fiction, we tend to be like the little girl who was inordinately fond of artichokes and divided all people into two classes: those who liked artichokes and those who didn't. Readers might be divided into those who like Charles Williams and those who don't. In his writings, like the artichoke, there must be a process of peeling off leaf after leaf to get down to the heart of the matter — but there is such fun in the eating of the leaves that are peeled off! His writing is always suspense fiction, but the conflict (the heart of the artichoke) is always no less than the war between good and evil, and the battleground is always the souls of men. Unlike most fiction written on such a theme, the warfare is always a real one, and the

suspense is real, for evil is portrayed with all the power that it really does have. In Williams' novels the issue is always in doubt until the end. Also, unlike many such writings, the human will is portrayed as truly free to choose, though the hold of good or of evil on the heart of man is shown as being as strong as it really is.

The style of Charles Williams may in some instances be described by some as old-fashioned, but such other modern writers as C. S. Lewis and Harry Blamires owe much to him, and modern readers will find they do not need to be antiquarians to enjoy him — unless, that is, they happen to be the anti-artichoke kind of reader.

The Bishop Is Not at His Desk

Before the time of Christ, military officers were known to develop concern for peoples among whom they were stationed. In the early days of Christianity, the Faith was taken far and wide by Christian soldiers in the Roman army, and Christian bishops came to unconverted peoples and lived among them preaching and teaching and caring for those for whom they became concerned.

In Korea the ancient pattern is being repeated. A Republic of Korea Army major has been captivated by the civilians among whom he lives and some of whom he has been supervising, and an Anglican bishop has moved his residence to the place where the Faith needs to be brought [see page 8].

American Churchmen frequently conceive of bishops as executives behind half-acre desks, and of local mission work as suitable for young seminary graduates or for rectors, mostly concerned with their established parishes, to squeeze into spare hours. Therefore, this news from Korea may come as a startling idea. To many American bishops it will doubtless bring a twinge of wistfulness closely approaching envy. In the minds of both Churchmen and bishops there will no doubt be the question, "But who is minding the office?"

* * *

Faith is that force within by which we are led — not driven — to God and to His will for us. Faith is that receptivity by which we accept the grace He offers us.

* * *

Of course we don't know just who will mind the office, but Bishop Daly has arranged to go to Seoul once a month for diocesan business, and we feel sure that he has found good hands to care for all that cannot be done in that one day a month.

This news from Korea reveals one bishop's concept of his vocation. Of course, America is not Korea and the work of a diocesan in Korea is probably somewhat

different from that of a diocesan of the American Church. But there is food for thought in the story, and perhaps a reminder to all Churchmen — bishops and priests and layman alike — as to what things are most important in the work of the Church. For this is the essence of that work: to love the Church's Lord enough to go wherever He calls one to go and do whatever work He gives one to do, and to love those for whom He died enough to live and work among them

and bring to them the saving knowledge of God's love for them.

Last year, readers of THE LIVING CHURCH showed their concern for the work of Bishop Daly among Korean orphan boys by their contribution to THE LIVING CHURCH RELIEF FUND for that purpose. We suspect that Bishop Daly will have the support of their prayers in his work and concern for the Korean miners among whom he now lives.

LETTERS

Continued from page 5

the service dissolved in gales of merriment. Truly the worth of a hymn is often determined by who is singing it, and when, and where.

(Miss) MARGARET KEPHART
St. John's Church

Ithaca, N. Y.

In Answer to Your Ad

You might like to know the results of one of your ads.

I ran a "request to exchange or supply" ad in three recent issues of THE LIVING CHURCH. I hoped to get at least one good reply since I requested "New York state," making it a more restricted type ad as far as counting results might be concerned.

I received three replies from parishes in New York state asking me to supply for them. Two other replies came from clergy who wanted to supply for me (and thereby come to the Texas coast) on their vacations.

Result: I am going to New York state for my vacation this summer, and a clergyman from north Texas is spending his vacation on the Texas coast.

(Rev.) GEORGE L. CARLISLE, JR.
"An old 'ex' advertising man"

Lake Jackson, Texas

When Our Cause Is Just

I was deeply distressed to note a number of serious errors in your editorial of April 15th concerning the endeavor to establish a specific version of our national anthem. I would be most grateful if corrections could be published at your earliest opportunity.

The March 15th event at Constitution Hall discussed in your article was not a DAR meeting but rather one called by myself. The DAR was kind enough to allow me to hold it at Constitution Hall. I invited representatives of some 200 patriotic societies to attend. Consequently, the audience was composed of many societies rather than just DAR members.

It was a serious mistake to state that the Daughters of the American Revolution contended that any of the present wording is unpatriotic, or to state that I "opposed the DAR move to change the words." On the contrary, the DAR representatives made no suggestion at the meeting nor have they ever made any official suggestion to change the words or music in my legislation.

The erroneous impression on which your article was based evidently sprang from a very poor reporting job done by one newspaper. I did state in my talk that some

organizations tended to substitute the word "since" for the word "when" in the phrase, "then conquer we must when our cause is just." I used this as an illustration for the need to establish by law specifically what the words are to our anthem so as to prevent such changes from creeping in continually. However, I did not state it was the DAR who used the word "since" and can assure you that the DAR is not the organization I had in mind in making this statement.

I consider the DAR our foremost patriotic society. They would be first to oppose changes in any of the fine traditions and heritages of our country. I regret very much that their courtesy to me in loaning Consti-

tution Hall for my meeting resulted in unmerited criticism.

JOEL T. BROYHILL
Member of Congress,
10th District, Virginia

Washington, D. C.

Editor's comment: We apologize to Congressman Broyhill and the DAR for the erroneous facts contained in our editorial, based on a syndicated news story. But we persist in our conviction that the wording of the national anthem should remain, "Then conquer we must *when* our cause it is just."

THE LIVING CHURCH RELIEF FUND

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C.R., York, S. C.	5.00
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J.O., Fort Wayne, Ind.	10.00
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St. Elizabeth Chapter, Immanuel, Wilmington	10.00
H.K., Minneapolis	10.00
M.E., Swansea, Mass.	1.00
B.B., New Canaan, Conn.	10.00
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G.G., Rogers, Ark.	10.00
J.H., Cleveland	5.00
H.E., Newport, R. I.	25.00
	\$125.00

Mauritius Cyclone Relief

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D.R., Chicago	10.00
St. James' Church, Kingsessing, Philadelphia	10.00
D.B., Bloomington, Ind.	5.00
	\$45.00

Prayer Pilgrims

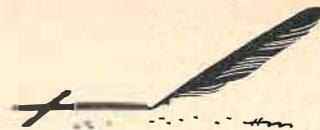
Previously acknowledged in 1962	\$149.35
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Sunday School, St. Stephen's High School, Manila	27.90
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G.P., New York City	50.00
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Book Reviews



The Choice to Die

THOMAS CRANMER. By **Jasper Ridley.** New York: Oxford University Press. Pp. 450. \$5.60.

It is possible that a definitive biography of Cranmer can never be written, since the sources themselves are so distorted by conflicting passions of admiration and vilification regarding his character and the motives of his actions. Mr. Ridley, well-known for his fine biography of his famous ancestor and Cranmer's friend, Bishop Nicholas Ridley, has undoubtedly come nearer to a just and fair estimate than any of his predecessors in this delicate task of careful, objective weighing of evidence.

Though eminently readable, this is a book for scholars. It is meticulously documented. The contradictory and often erroneous data of contemporary sources is carefully sifted, always with a view to discovering the witness who has a better claim to firsthand knowledge and to discerning the interpretation that is most

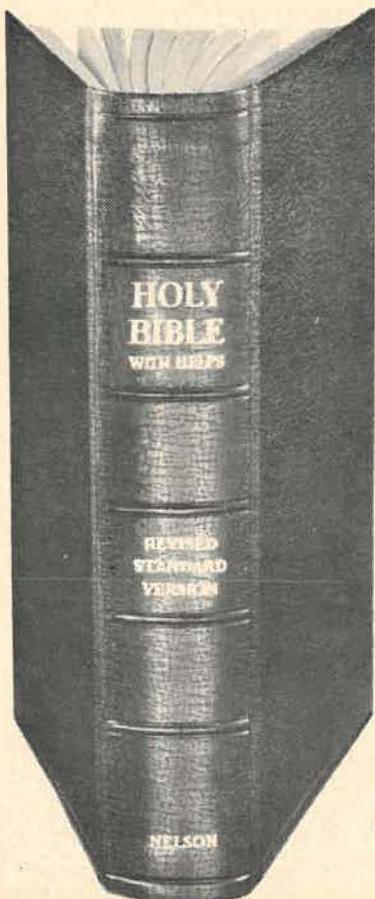
consistent with what we positively know of Cranmer's principles. One may still disagree with Mr. Ridley's judgments; but one will have to admit that he has made a strong case for Cranmer's character as more noble and consistent than that of most of his associates in leadership of Church and state.

Lenient and mild, perhaps more so to Papists than to reformers, Cranmer was in no sense a coward; obedient and subservient to his prince, he was no time-server. He was singularly devoid of personal ambition, even though he knew very well that his position as archbishop depended upon his conformity to the will of the sovereign. What makes it so difficult for us today to appreciate Cranmer is the sincerity of his conviction regarding the Christian's obligation to obey the magistrate and his intense dread of civil disorder and revolution. Mr. Ridley maintains that Cranmer did not have to follow this principle; like More and Fisher on the one side, or Frith and Lambert on the other, his conscience might have broken with this principle

much sooner than it did. But what so often appears to us as his weakness, more often than not saved the Reformation. Among all the contradictions of his obedience, Mr. Ridley considers the most serious to have been Cranmer's willingness to enforce the Six Articles, which were certainly very different from his theological convictions as they had developed. So Henry kept him as archbishop — not because he loved him, but because he knew he could count on his usefulness.

The same principle guided Cranmer in Edward's reign. He agreed to the deprivation of conservative bishops because of their disobedience, not because of their doctrine. And he joined the supporters of Lady Jane Grey at the end, not because he feared Mary and what she might do, but because the dying Edward had commanded him to accept the attempted usurpation.

Mr. Ridley's treatment of Cranmer's degradation and martyrdom is sensitive and perceptive. His recantations were hardly an attempt to save his life, but



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again a sincere wrestling with his conscience about obedience. That he finally chose to die an "unrepentant heretic" was a decision that the faith in which to go to heaven was not the religion of revenge and injustice of which Cole was the spokesman in that last sermon before the burning. The vindictive cruelty and unprincipled deviousness of Queen Mary, Cardinal Pole, and their official agents make indeed a sorry contrast to the integrity of the "vacillating" Cranmer.

The author does not say so, but in reading his fine work, one cannot but wonder whether the temper of Cranmer has not been reflected in Anglicanism to a much greater degree than we are sometimes ready to admit — his moderation and compromises, his tolerance (within limits), his lack of passion, but also his capacity to stand firm and unflinching in the final test.

MASSEY H. SHEPHERD, JR.

Lion's Tale

ST. JEROME AND THE LION. By Rumer Godden. Drawings by Jean Primrose. Viking Press. About 30 pages. \$2.50.

The story of St. Jerome and of his friendship with a lion has been told many times. Rumer Godden, known for her *In Noah's Ark*, *The Doll's House*, *The Story of Holly and Ivy*, etc., has taken up the legend and made it into a charming tale. "Deceptively simple verse" — the phrase used by the publishers to describe this modern narrative poem — seems justified to this reviewer, and Jean Primrose's drawings combine to produce an inexpensive book that would make an ideal gift.

St. Jerome and the Lion appeared with different illustrations in a recent issue of the *Ladies' Home Journal*.

FRANCIS C. LIGHTBOURN

God Not "Guilty?"

CHRISTIANITY AND THE MODERN WORLD VIEW. By H. A. Hodges. London: S.P.C.K. Greenwich, Conn.: Seabury Press. Pp. viii, 56. Paper, \$1.25.

This is one of the best brief statements of the "Christian way of thinking" available today. In a clear and fresh style a distinguished English philosopher has written this brief essay in order "to see what the Faith really is" in the present intellectual situation. It is directed to the intelligent layman who is willing to think about his faith.

In his first chapters Prof. Hodges deals with the nature of faith (which he describes as the Abrahamic presupposition) and contrasts it with the pantheistic metaphysical presupposition of non-Christian religion and philosophy. Then he takes

up the problems of evil and the knowledge of God. In his final chapter the author opens up the Christian view of redemption.

One of Hodges' most interesting points comes in his treatment of the problem of evil. He calls it the "Peter Wimsey" argument after the famous detective of Miss Dorothy Sayers' stories. The facts of evil seem to be against the power and goodness of God; but God is not "guilty"; therefore we do not have all the facts! This is then compared with the scientist's faith that nature is ultimately orderly.

OWEN C. THOMAS

New Light on Old Israel

ANCIENT ISRAEL. Its Life and Institutions. By Roland de Vaux, O.P. Translated by John McHugh. McGraw-Hill, 1961. Pp. xxiii, 592. \$10.95.

The subtitle of this work by the distinguished Dominican scholar and director of the *École Biblique* in Jerusalem accurately describes its purpose and contents. It is a comprehensive, most competent, and well organized description of the family, civil, military, and religious institutions of the people of Israel. Every relevant text of the Old Testament as well as all the documentary and archeological discoveries from the ancient Near East have been utilized in descriptions of everything from marriage customs and the financing of the Davidic kingdom to the Jerusalem temple and the liturgical calendar.

The importance of such a work as this for the study of the Old Testament lies in the fact that, for ancient Israel, God revealed Himself and exercised His sovereignty precisely in the ongoing, complex, historical life of a particular people. It is out of such a life that the Old Testament came, and it is to such a life that the Old Testament points. A proper understanding of the Old Testament involves, therefore, some understanding of that life.

One example may serve to illustrate this. Readers of the Old Testament are familiar with how war figured so prominently in Israel's life. Many readers find this hard to comprehend in a religious book, and are troubled by it. De Vaux's chapter on "The Holy War" (pp. 258-267) shows how war in ancient Israel, as among all people of antiquity, was linked with religion, how the sacral character of war tended to fade into the background in Israel especially under the monarchy, how the concept figures in prophetic books such as Isaiah and Jeremiah, and what role it played at various points in Israel's history from the beginning down to New Testament times.

Thus the reader is given a comprehensive picture of an institution of Israel's life which explains a good many things in the Old Testament. In the same way

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countless other institutions are treated, which can only be understood in terms of the living culture from which they came.

This book is important in that its treatment of many of Israel's institutions takes into account recent discoveries not utilized in older works of reference. This is particularly true of the chapter on "Law and Justice" (pp. 143-163). Here it is shown how the Hittite treaties with vassal states rather than the casuistic legal codes of Mesopotamia shed light on the distinctive nature of Israel's covenant-law, in which the relationship presupposed is not one between equals but that of a conquering sovereign to a subject people. The same thing is true of the treatment of the role played by the king in Israel's life (pp. 100-114) in which recent study and hypotheses are taken carefully and judiciously into account. And the same goes for the treatment of Israel's religious institutions, which fills the latter half of the book. The discussion of sacrifice (pp. 424-456) is, for example, certainly the most up to date, and probably the most useful, in English.

These are only random samples. Both the scope of this work and the competence of the author make it a most important contribution to Old Testament studies, and merit it a place beside Pederesen's *Israel* in any adequate library for Bible study. Neither its size nor its detail makes it a "popular" book, yet it is readable (the translation is excellent) and certainly comprehensible to others than specialists in the field. Footnotes have been held to a bare minimum (too much so for so important a work), but excellent and up-to-date bibliographies are provided for each chapter. Separate indices to subjects, proper names, and Biblical passages make the book easy to use for reference. The non-Roman Catholic reader should be warned that the renderings of the names of Biblical books as well as other proper names follow, for the most part, the tradition of the Douay Bible. Equivalents are, however, given in a list at the beginning of the book.

HARVEY H. GUTHRIE, JR.

Who Is Jesus?

THE CHRIST OF THE FOURTH GOSPEL in the Light of First-Century Thought. By **E. M. Sidebottom.** London: S.P.C.K. Greenwich, Conn.: Seabury Press. Pp. ix, 230. \$5.50.

This book is a major contribution to the interpretation of the Gospel of John, though not in any sense a detailed commentary. The author deals with only one problem, it is true, but that is the central one: the problem of Christology. Who is Jesus? This was the all-important question in the minds of the first disciples, just as it is the all-important ques-

tion for Christians — and, indeed, for non-Christians — today. It is this question which the first Apostles and Evangelists wrestled with when they strove to spread the Gospel through the ancient world. They *had* to answer it, for themselves and so that they might proclaim the answer to others — for the answer is, in fact, at the center of the Gospel message. Christianity without Christ is obviously impossible, and Christianity with a misunderstood Christ, or an inadequately known Christ, is a poor parody of the true Faith.

Among the greatest of those who set themselves to answer this question was the writer known in the Church for over 19 centuries as John. The extent to which John succeeded in his effort may be measured only by the Judge of whom he wrote, but the extent to which his answer won the hearts of men, and still wins them, is indicated by the fact that more early manuscripts of John survive than of any other Gospel, and by the further fact that the Gospel of John has been translated into more languages and dialects than any other book or portion of the Bible.

In making John's interpretation of Christ more readily understandable today, E. M. Sidebottom has performed a service of inestimable value. He approaches his task as it must be approached, as the full title indicates: *The Christ of the Fourth Gospel, in the light of first-century thought.* It was first-century thinkers who first thought about Christ, and it was in thought-categories familiar to such thinkers that John had to deal. Many, if not most, of these thought-categories are quite foreign to our own, even though they may seem deceptively similar. The ancient symbols, the old metaphors used by John are very familiar to us, and so well-chosen are they that they still speak to us, even though the passage of centuries and vast cultural upheavals have taken place since he chose them and set them down. Much new information is available now, which was not available 50 or even 25 years ago, which can enable us to apprehend the meaning of these symbols and metaphors with much greater clarity. Sidebottom is a master of this material, and brings it to bear on his subject with a sure touch.

Sidebottom introduces us to intellectual "circles in which Greek and Jewish elements were inextricably blended," in which John lived and for which he wrote. Examining the principal Johannine titles of Jesus against this background, he makes us, today, able to share the associations evoked by them when they sounded in the ears of their first hearers: *Logos* — the Word of God; Son of God; and Son of Man. Sidebottom's discussion of this last title, which even the early Church found mystifying but which

was Jesus' chosen title for Himself, is especially illuminating.

It is with regret that I must admit that this is what most people will regard as a "technical" book. This only means, however, that some will find it hard to read. No matter: It is worth more than a dozen "easy" books. It is not merely "worth reading," it is worth re-reading — it is even worth studying.

E. V. N. GOETCHIUS

Personal Chronicle

DIARY OF A SIT-IN. By Merrill Proudfoot. Foreword by Frank P. Graham. University of North Carolina Press. Pp. xiv, 204. \$5.

Dr. Proudfoot's *Diary* is the personal chronicle of a lunch counter sit-in as it affected one southern community, Knoxville, Tenn., in the summer of 1960. Beginning as a protest movement among Knoxville College students and ending with the involvement of a much wider segment of the city, the events of this demonstration are vividly portrayed as they happened "from the first sit-in to the day of desegregation." The author, a Presbyterian minister and professor at Knoxville College, writes with clarity, deep understanding, and a prophetic sense of history.

A decided advantage of the diary-form of this account is that it enables the reader to become a fellow eyewitness to the events portrayed, and to find himself asking the meaning of those events. No less compelling is Dr. Proudfoot's reflective interpretation of the demonstration as a whole. In his "Afterword: A Larger Perspective," the author invites the reader to share with him the difficult matters of "ends and means," the use of public demonstration to secure justice, the nature of civil disobedience, and the implications of Christian discipleship.

This is not comfortable reading. Dr. Proudfoot's indictment of indecisive leadership and witness in the majority of Churches, and his reminder that integration came only in the face of economic loss among city merchants, should awaken the conscience of clergy and laity.

Hearing Dr. Proudfoot's incisive judg-

ANGLICAN CYCLE OF PRAYER

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

May

13. Gloucester, England
14. Grafton, Australia
15. Grahamstown, South Africa
16. Guiana, South America
17. Guildford, England
18. Haiti
19. Harrisburg, U.S.A.

ment, "We whites have not suffered enough really to understand a gospel of suffering love," we know this *Diary* to be indeed a commentary on our time.

GEOFFREY S. SIMPSON

Keeping Alongside Mother

ACTS OF THE CONVOCATIONS OF CANTERBURY AND YORK 1921-1960. S.P.C.K. 17/6

This is a historic book and it will be consulted as long as Church historians go on." Such a judgment is not one of the more exotic dreams of a blurb-writer nor even the effusion of a friendly journalist who has a partiality for superlatives.

It is just the cold sober truth. For the book in question is *Acts of the Convocations of Canterbury and York 1921-1960.*

The acts of Convocations, of course, are in any case the historian's raw material, for they provide an insight into the ongoing life of the Church. But in this particular period they are more interesting than usual. For in 1921 the Convocations were reformed and this gives us the outcome for a generation of Convocation members. Furthermore, one may hope, it has been rather a more hectic generation than will often be repeated, what with wars and rumors of wars, with the inauguration of the first United Church which married episcopal and non-episcopal systems, with Prayer Book revision getting a Parliamentary cold shoulder, with so much of English national life in the melting pot. All these things and more are reflected in this book. The only important item which has been omitted is the hawing about Canon Law revision and that is because the subject has a book all to itself.

It is interesting to look at a rough breakdown of subjects. "The Book of Common Prayer: Sacraments" is a section which rates 16 subheadings and 23 page references. Next in numbers comes the section "Social and Economic Affairs: Home and Foreign" which also gets 16 subheadings but gets only 17 page references.

The subheadings are varied—Gambling, Housing and Employment, Occupied and Enemy Countries, Christian Home Life, Contraceptives, Clean Air Bill, the Hydrogen Bomb, the Rule of Law in International Relations. That selection indicates that Convocation members were aware that, in one of Bishop Bayne's phrases, "God does not spend all His time in church."

This is not the sort of book which anyone is going to waltz through as light reading. But it is, indubitably, the sort of book to which many of us will have to keep returning if we are going to understand and keep alongside this tantalizing mother of the Anglican family.

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Occasion for Grace

CONFIRMATION: HISTORY, DOCTRINE, AND PRACTICE. Edited by **Kendig Brubaker Cully.** Seabury Press. Pp. 246. \$4.75.

The preparation of confirmands is a major pastoral work which is too often neglected. Surveys among the clergy reveal much discrepancy in their definition of what Confirmation is, and a similar divergence of opinion as to what should go into the teaching of confirmation classes. When Confirmation is seen to be the occasion when grace for full participation in worship and work of the Church is given, candidates are prepared to accept and respond to the gift. When it is regarded as a quaint old custom or something akin to joining a club, we find so-called preparation which is incredibly perfunctory, superficial and brief. Because of this situation today, one can welcome this important book. One may not agree with everything in it, but it should stimulate much thinking and one hopes, reevaluation of what is being done.

Fifteen thoughtful bishops and priests have written essays which have been gathered together by Dr. Cully, and we can be grateful to them all. There are three sections: History, Doctrine, and Practice. In Part One we look at the origin of the rites of Christian initiation, the understanding of them within and without the Anglican Communion, and the development of Confirmation instruction in the Episcopal Church. In the second section we have an inquiry into the relation of Baptism to Confirmation (written by G. W. H. Lampe, who has long raised the issue); statements on the place of the Catechism and Offices of Instruction; sociological factors; and an answer to the old question, "At what age should children be confirmed?" Then follow seven essays on practice. How does one teach children? How does one prepare adults? What methods may be used? What is the role of priest and layman in the *continuing* nurture? What is the pastoral role at all times? What curriculum materials are available?

In a brief review it is not possible to give each writer the comments he deserves, so while praising the fine historical and dogmatic papers in the book, it seems right to choose a particular emphasis for commendation: This is in the creative and prophetic element found in the Rev. James Joseph's plea for Confirmation at an earlier age, with a postscript from the editor stating the opposite view; Dr. Grime's exciting suggestions for teaching the young; the realism and warning in Bishop McNairy's analysis of the present trends in parishes; the Rev. Robert Smith's refreshing paper on teaching adults.

If this work comes out in a second edition, three areas should be strength-

ened. First, we need an essay on the inner life (only one paragraph is devoted to prayer); we need more help on the particular problems in a crisis world (for how long will Confirmation be as available as it is today); and the chapter on curriculum materials should be given balance and perspective. Few books are suggested in this last chapter for the eager college student, or the adult who has *already* done some deep thinking.

DORA P. CHAPLIN

Implications of An Aim

THE PRIVILEGE OF TEACHING: Its Dimension and Demand for All Who Teach the Christian Faith. By **Dora P. Chaplin.** Morehouse-Barlow. Pp. 295. \$4.50.

In a foreword to this book Bishop Stephen F. Bayne, Jr., suggests that Mrs. Chaplin's reading audience should not be "Sunday School teachers or clergymen or any other professional group"; rather, he thinks of it as "a book for the whole family of the Church, and for all who want to understand the Church and its teaching." Ultimately a book like this — or any other work — cannot be read by the whole family of the Church, of course. It will of necessity have to be read by individuals within the Church. It is to be expected that many will indeed do so, for there is a great deal in it to stimulate a vital interest in the Church's task of nurture.

Because of its quite broad sweep it is a little difficult to describe the total thrust of *The Privilege of Teaching*. It is a good general introduction to educational questions within the Christian community; it summarizes useful information about teaching methods, the persons whom we teach, approaches of the parish to the educational ministry, evaluative concepts, and related matters. Basically Mrs. Chaplin desires, it would seem, to point out the implications of her definition of Christian educational aims:

"Our constant aim in the education of a Christian is to lead him, through his sacramental life in the Church's worship and work, to discover Almighty God in Christ Jesus and to be transformed to God's will and purpose, in this world and the next."

Some of the suggestions are related to emphases in the Department of Christian Education's curriculum theory and development. Other suggestions lie in the direction of an astringent kind of ascetic theology such as is represented in the writing of Martin Thornton, for example. She draws on her own wide reading, especially in Anglican theology and general literature, for apt illustration and documentation. Two useful appendices are an "Office for the Dedication of Teachers" and "A Test for Teachers." The former might well be used at some

public service for the recognition of those who have responded to the call to teach and the latter would serve as a helpful instrument in a leadership training session during which objective knowledge desirable for the teacher was the subject under consideration.

The book reflects the author's previous concerns, as shown in her works, *Children and Religion* and *We Want to Know*, but uses a broader canvas and carries her thought about nurture to a more comprehensive level, in keeping with her understanding of the aim of Christian education.

KENDIG BRUBAKER CULLY

Reply to Martin Buber

MARTIN BUBER AND CHRISTIANITY. A Dialogue Between Israel and the Church. By **Hans Urs von Balthasar**. Translated by **Alexander Dru**. Macmillan. Pp. 127. \$3.

What understandings arise when a deeply religious Jew interprets Jesus as a reforming Pharisee, and Paul as a rebel against an inauthentic Jewish movement current in his day? The deeply religious Jew is Martin Buber. The reforming-Pharisee interpretation of Jesus is most enriching to the Christian's understanding of his own faith; but then the critique of St. Paul makes Christianity itself a gnostic mistake, and leaves a purified Judaism as the true God-bearer among and for the nations. Dr. Buber has developed these ideas with detailed and scholarly care, religious sensitivity and respect, but also with firmness, in several of his works, especially *Reden über das Judentum* and *Zwei Glaubensweisen*. The latter has been translated under the title *Two Types of Faith*.

The book under review is a Christian reply by a Swiss Roman Catholic Theologian whose study of Karl Barth had already demonstrated his capacity for appreciative understanding of other religious attitudes. He matches Dr. Buber in sensitivity and respect but counters Buber's detailed analysis of texts with a broad developmental view of Judaism. In place of the latter's reduction of Israel's faith to its pure charismatic sources, von Balthasar validates post-exilic Judaism as a deepening religious experience, its apocalyptic phase leading right into the Christian fulfillment.

This is as close to literary dialogue as can be had without the inclusion of statement and response in one and the same volume. Since it is a dialogue, one side cannot fairly be read without the other, nor can the facets of the argument be indicated in a brief review. The religious philosophy involved plunges to a deeper level than that to which most books have accustomed us, yet whoever has lived his own faith in some depth, and is willing to meditate as he reads,

will find here a vein of exceedingly rich ore.

C. EDWARD HOPKIN

O.T., a Book About Jesus

NEW TESTAMENT APOLOGETIC. The Doctrinal Significance of the Old Testament Quotations. By **Barnabas Lindars**. Westminster Press. Pp. 303. \$6.

Most readers of THE LIVING CHURCH will know that the New Testament Church's Bible was the Old Testament, and the Old Testament only. It read that book as a book about Jesus Christ, proclaimed there in type and prophecy. Fundamentalist Christians have displayed great zeal in identifying these types and prophecies, but only recently have serious scholars become aware of their importance as a clue to the development of Christian thought.

The Cambridge Quaker scholar, J. Rendell Harris, began this study, with his theory (now abandoned) of a *written Book of Testimonies* (1917). C. H. Dodd carried the work further (*According to the Scriptures*, 1952), and showed that the early Christians went to certain favorite O.T. passages, certain psalms and parts of Isaiah and Zechariah.

Fr. Barnabas, a young Anglican Franciscan teaching at Cambridge, England, has developed this line of inquiry on a firm basis as a method of studying the oral tradition of primitive Christianity which is complementary to and (to me) of equal importance to form criticism, whose results it often confirms and sometimes significantly modifies. Like those of the form critics, Fr. Barnabas' historical judgments are often seemingly quite radical (e.g., on the Virgin Birth: a tradition which, whatever its factual origin, has clearly been formed on the basis of Isaiah 7:14). One would be tempted to prescribe *New Testament Apologetic* as required reading for the Bishop of California's most vociferous opponents but for the fact that it contains too much Hebrew and Greek. It is essentially a scholar's work, but its influence is bound to penetrate into more popular studies.

REGINALD H. FULLER

A Peep through the Keyhole

THE WORLD: ITS CREATION AND CONSUMMATION. The End of the Present Age and the Future of the World in the Light of the Resurrection. By **Karl Heim**. Translated by **Robert Smith**. Muhlenberg Press. Pp. xi, 159. \$3.

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one be possible, let alone, as is certainly the case, necessary. This book is the last in a series of six on the general theme of the "Christian Faith and Contemporary Thought."

The beginnings of the universe and the evolution of man, and the future termination of the universe and man, are described as they are seen from the standpoints of science on the one hand and the Bible on the other. The review of contemporary scientific thought thus presented is one of the more valuable features of the book, though, since in the original German edition it was written in 1958, some of the material is dated. For instance, fairly recent discoveries of the workings of a genetic code within living cells makes it unlikely that biologists will agree that "since hitherto we have not been able to inspect the 'steering mechanism' inside the gene molecules . . . the riddle we are anxious to solve is likewise put away in the dark-room, in which the picture is being developed which afterwards confronts us in the complete mechanism. . . . (We) cannot penetrate any further into the heart of this process of growth" (p. 53).

The Biblical sections are often stimulating, though the attempts to relate them to the preceding scientific sections seem sometimes strange and obscure. One is disturbed at the type of apologetic method shown in the assertion, made in the context once more of the mystery of the development of living forms, that "the Creator has obviously taken care, so far at least, that inquisitive people like us should be prevented from peeping into His workshop" (p. 144). Biologists experimenting with DNA might feel that He is encouraging them to look through this keyhole.

The total effect of the book, however, is to achieve a high degree of documentation for the thesis that is the author's main concern: that ". . . we are faced with a final option between two possibilities which alone are left. The first is the radical hopelessness of nihilism . . . The second possibility is the universal faith of Easter. . ." (p. 149).

CHARLES L. WINTERS, JR.

In Brief

THE 1962 WORLD BOOK YEAR BOOK. An Annual Supplement to *The World Book Encyclopedia*. Field Enterprises Educational Corporation, Merchandise Mart Plaza, Chicago 54, Ill. Pp. 635. \$12.50 retail; \$5.95 to owners of *The World Book*. *The World Book Encyclopedia*, of which this is an annual supplement, was reviewed by the Literary Editor of *THE LIVING CHURCH* in our May 14, 1961, issue: "Certainly from its religious coverage it can be recommended to Episcopalians where there are children in the family."

REVIEWERS

Mrs. **Dora P. Chaplin**, S.T.D. (p. 22) is associate professor of pastoral theology in the General Theological Seminary, New York, N. Y. She is the author of works in the field of religious education.

The Rev. **Kendig Brubaker Cully**, Ph.D. (p. 22) is professor of religious education, Seabury-Western Theological Seminary, Evanston, Ill., and the author of books and articles in his field and related fields.

The Rev. **Reginald H. Fuller**, S.T.D. (p. 23) is professor of New Testament literature and languages at Seabury-Western Theological Seminary, and the author and translator of works in that field.

The Rev. **Eugene Van N. Goetchius**, Ph.D. (p. 20), is associate professor of New Testament at Episcopal Theological School, Cambridge, Mass., where (among other things) he teaches a course on the Fourth Gospel.

The Rev. **Harvey H. Guthrie, Jr.**, Th.D. (p. 19), is associate professor of Old Testament at Episcopal Theological School, Cambridge, Mass. He is the author of *God and History in the Old Testament*.

The Rev. **C. Edward Hopkin**, Ph.D. (p. 23), is professor of systematic theology and ethics, Philadelphia Divinity School, Philadelphia, Pa., and the author of theological works.

The Rev. **Francis C. Lightbourn**, S.T.M. (p. 19), is librarian of Seabury-Western Theological Seminary, Evanston, Ill., and also literary editor of *THE LIVING CHURCH*. In residence at Seabury-Western during the week, he has been returning weekends to Milwaukee, where he assists Sundays at St. Mark's Church.

The Rev. **Dewi Morgan** (p. 21), press secretary of the Society for the Propagation of the Gospel, is England correspondent for *THE LIVING CHURCH*. The author of a number of books, including *Lambeth Speaks* (1958) and *But God Comes First* (Bishop of London's selection for Lent, 1962), his byline is known throughout the Anglican Communion.

The Rev. **Massey H. Shepherd, Jr.**, Ph.D., S.T.D., D.D. (p. 18) is professor of liturgics, Church Divinity School of the Pacific, and the author of works in his field.

The Rev. **Geoffrey S. Simpson** (p. 21) is vicar of St. Bartholomew's Church, Pewaukee, Wis. (in the diocese of Milwaukee).

The Rev. **Owen C. Thomas**, Ph.D. (p. 19), is associate professor of theology, Episcopal Theological School, Cambridge, Mass.

The Rev. **Charles L. Winters, Jr.**, Th.D. (p. 24), is associate professor of dogmatic theology, School of Theology of the University of the South.

NEWS

Continued from page 9

Supreme Council that the PNC Church is "willing to unite with any Church." He said, "We came to the conclusion that if we're to be really united with the Lord, as we should, then unity will come of itself. Every nation created by God has some mission to perform. Every nation should have freedom to unite [itself] spiritually to God."

According to the report, Bishop Grochowski announced plans for more congregational participation in PNC services, including the singing of responses and the Lord's Prayer during services, as well as before and after services, as at present.

United in Milwaukee

The Milwaukee Circle Choir, comprising choir members of the Polish National Catholic churches in Milwaukee, West Allis, and South Milwaukee, Wis., will be host choir for the biennial Polish National United Choirs convention and concert on May 19th and 20th.

Some 200 members of choirs of the Western diocese of the PNC are expected to participate in this year's gathering, which will feature a guest appearance of a choir from the Pittsburgh, Pa., area.

All convention delegates will meet at the Holy Name PNC Church, Milwaukee, on the 19th. The concert and ball are to be held that evening at Milwaukee's Coach House Motor Inn. A part of the concert, which will include religious music and Broadway show tunes, will be in Polish.

ENGLAND

Lowering the Spire

A helicopter from a nearby Royal Air Force station was used to lower an 80-foot bronze spire on the roof of the new Coventry Cathedral, which is to be consecrated by Queen Elizabeth of England, on May 25th.

It took only 10 minutes to hoist the slender ton-and-a-half spire from a scaffolding tower and place it on the base plate affixed to the cathedral roof, between the baptistry and the Chapel of Unity.

The helicopter also was used to place a 10-foot crucifix atop the spire. [RNS]

LAY PEOPLE

End of a Long Career

Churchwoman Bertha A. Peppard, 91, a former member of the Order of St. Anne, recently retired as Protestant news editor of the *Boston Globe*.

Miss Peppard first went to work for the *Globe* as a reporter in 1908. She joined the Order of St. Anne in 1913, and three years later went to central

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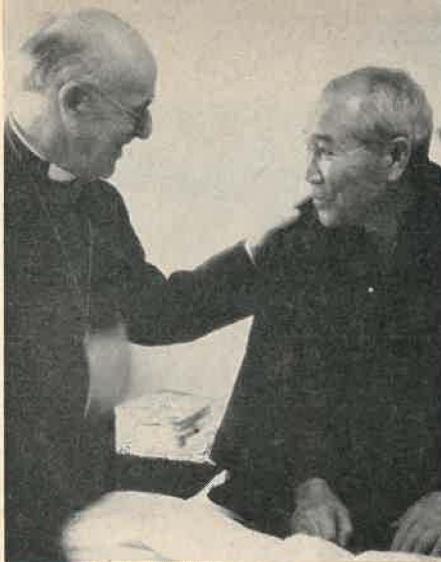


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Scene from 1959: Bishop Makita receives Lord Fisher of Lambeth (then Archbishop of Canterbury).

China where she was engaged in educational and health work. After six years there, she returned to the U.S., and stayed at home with her sister, who was ill.

In 1924, she returned to the *Globe* as a reporter, and became Protestant church news editor in 1944.

She has been a member of the Church of St. John the Evangelist, Boston, for 53 years.

JAPAN

Bishop Makita Dies

The Rt. Rev. Timothy Makoto Makita, 72, retired Bishop of Tokyo, died in St. Luke's Hospital, Tokyo, on April 26th.

Bishop Makita was graduated from St. Paul's (Rikkyo) University, Tokyo, in 1912, and from the Central Theological College of the Nippon Seikokai [Holy Catholic Church in Japan] in 1914. After eight years as a catechist, he was made a deacon in 1922, and a priest in 1924.

On August 6, 1941, he was consecrated Bishop of North Kanto, succeeding the Rt. Rev. Charles Reifsnider. He was translated to the diocese of Tokyo in 1947, on the death of the Rt. Rev. Paul Shinji Sasaki. Bishop Makita resigned because of ill health in May, 1959.

Bishop Viall, retired Assistant Bishop of Tokyo, writes:

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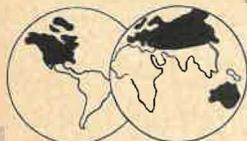
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AROUND THE CHURCH

Parishes can practice tithing just as individuals do. **St. John's Church, St. Louis, Mo.**, recently received a \$5,000 bequest from the estate of a late parishioner, Miss **Ottillie Ladowsky**, a member of the evening guild for working women. Although all of the money could have been kept in the parish, the rector, the Rev. J. Maver Feehan, sent a tithe in the amount of \$500 to the national Church for the new Episcopal Church Center in New York, as an additional memorial to Miss Ladowsky.

In the new housing area of **St. Chad at Stockton-on-Tees, England**, Methodists worship two Sunday evenings a month at the local Anglican church, and the Anglican congregation reciprocates on the other two Sundays, according to the *Christian Century*. The plan is an outgrowth of this year's Week of Prayer for Christian Unity.

Twelfth get-together of the **Fourth Province Church Music Conference** is scheduled for July 10th to 19th at **DuBose Conference Center, Monteagle, Tenn.** Bishop Vander Horst of Tennessee will be in charge, and Adolph Steuterman, of Calvary Church, Memphis, will be director.

The **Philadelphia Divinity School** is the recipient of a \$250,000 gift from an anonymous donor. Condition of the gift: The seminary must raise \$150,000 of its own during the next five years. The total sum will be devoted to the endowment of a faculty position.

The **diocese of South Florida** has issued \$200,000 in bonds to finance land purchases and building construction for the Church. The bonds are available in denominations of \$500, \$1,000, \$5,000, and \$10,000.

The **Guild of All Souls**, at its annual meeting late last month, reelected the Very Rev. **Malcolm DeP. Maynard** (retired dean of the Milwaukee cathedral) as superior general. Others reelected included the Rev. **Richard L. Kunkel**, warden, and Miss **Anne P. Vaughn**, secretary-treasurer.

New assistant director of the **Church Army** is **Captain Lloyd E. Coldwell**, who has been active in YMCA work, direction of boys' clubs and youth centers, and inner city mission work in California.

Sister Florence E. Wilkins will, on July 1st, become director of training for Church Army. She has been principal of **McAlpin Parish School** for Christ Church, Brooklyn, N. Y., since 1958.



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PEOPLE and places

Appointments Accepted

The Rev. John D. Allen, formerly curate at St. Paul's Church, San Antonio, Texas, is now rector of St. Luke's Church, Plattsmouth, Neb. Address: 206 N. Third St.

The Ven. John A. Baden, who has been serving as archdeacon and executive secretary of the department of missions for the diocese of Virginia, will on August 1 become rector of Christ Church, Winchester, Va.

The Rev. Richard B. Bass, who has been serving as curate at St. John's Church, Hollywood, Fla., will on July 1 become vicar at the Church of the Holy Innocents, Valrico, Fla.

The Ven. H. Edwin Caudill, archdeacon of the diocese of Oklahoma and executive director of the diocesan commission on program, is now also rector of St. David's Church, Oklahoma City. He has, however, resigned as consultant to the diocesan department of Christian education.

The Ven. Manuel Chavez, priest in charge of the Church of St. John the Evangelist, Vertientes, Cuba, is now also archdeacon of the provinces of Camaguey and Oriente. As such, he is temporarily in charge of the Church of the Annunciation in Florida, Cuba, and of St. Mary's, Cespedes. Address: Apartado 4, Vertientes, Camaguey, Cuba.

The Rev. H. Hunt Comer, who formerly served St. Paul's Church, Salisbury, N. C., will on June 1 become rector of Grace Memorial Church, Asheville, N. C.

The Rev. Juan R. de la Paz Cerezo, formerly priest in charge of the Church of the Annunciation, Florida, Cuba, and St. Mary's, Cespedes, is now priest in charge of St. Paul's Church, Camaguey. Address: Apartado 43, Camaguey, Cuba.

The Rev. J. Peter Farmer, formerly vicar at St. Dunstan's Church, Carmel Valley, Calif., and formerly instructor of Latin at the York School for Boys, will on June 1 become associate rector at All Saints' Parish, Carmel, Calif. He will con-

tinue his work as headmaster of the Bishop Kip Elementary School.

The Rev. Donald H. Feick, formerly vicar at the Church of the Nativity, Newport, Pa., and St. Stephen's, Thompsontown, will on June 1 become rector of St. Luke's Church, Mount Joy, Pa. Address: 211 S. Market.

The Very Rev. Jose A. Gonzales, formerly priest in charge of St. Paul's Church, Camaguey, Cuba, is now dean of Holy Trinity Cathedral, Havana. Address: Calle 11, No. 865, Vedado, Habana, Cuba.

The Rev. Harland M. Irvin, Jr., formerly chaplain at Episcopal High School, Alexandria, Va., will on July 1 become assistant headmaster at St. Martin's Protestant Episcopal School, Metairie, La.

The Rev. Robert A. James, formerly curate at St. Luke's Cathedral, Portland, Maine, is now curate at Grace Church, Ocala, Fla.

The Rev. John H. Jordan, formerly assistant at Christ Church, Winchester, Va., will on June 1 become rector of St. Mark's Parish in the diocese of Virginia. The parish church is St. Stephen's, Culpeper, Va.

The Rev. Joseph J. Miller, Jr., formerly vicar at the Church of the Holy Comforter, Sinton, Texas, and St. Andrew's, Robstown, will on May 16 become rector of the Church of the Epiphany, Kingsville, Texas.

The Rev. James Arthur Reed, formerly special missionary in Bend, Ore., is now vicar at St. James' Church, Milton-Freewater, Ore. Address: 713 Pierce St.

The Rev. Sherrill Scales, Jr., formerly rector of Calvary Church, Suffield, Conn., will on July 1 become diocesan missionary of Connecticut, assisting in the general missionary work of the diocese, with special reference to new missions, survey work, and architectural advice.

The Rev. Mr. Scales has also been an instructor in religion at Suffield Academy. He and his wife will make their home in Wethersfield, Conn.

The Rev. George C. Van Artsdalen, formerly locum tenens at All Souls' Church, Oklahoma City, Okla., is now vicar at St. Raphael's Chapel of the Guardian Angel, Frontier City, Okla.

The chapel, which is a replica of a frontier church, is located in a town largely devoted to tourists. The church will now have regular services at 11 a.m. on Sundays, including celebrations of the Holy Eucharist on second and fourth Sundays.

The Rev. Richard H. L. Vanaman, formerly vicar at St. Raphael's Church, Fort Myers Beach, Fla., is now vicar at the Church of St. Francis of Assisi, Lake Placid, Fla. Address: Box 551, Lake Placid, Fla.

The Rev. E. Judson Wagg, Jr., formerly curate at Grace Church, Hutchinson, Kan., and vicar of churches at McPherson and Lyons, is now vicar at St. Mary's Mission, Lovington, N. M.

The Rev. E. Hopkins Weston, formerly assistant at St. Paul's Church, Chattanooga, Tenn., is now in charge of St. Alban's Church, Kingstree, and St. Luke's, Andrews, S. C.

The Rev. Harold Louis Wright, formerly vicar at the Church of the Resurrection, East Elmhurst, L. I., N. Y., is now rector there.

Armed Forces

The Rev. Hebert W. Bolles, who recently went on active duty as chaplain for the U.S. Navy, may be addressed at 25 Catherine St., Apt. B, Newport, R. I.

Resignations

The Rev. Donald W. Greene, diocesan missionary of Connecticut, is retiring.

The Rev. Guy L. Hill, associate at Trinity Church, Arlington, Va., has retired. Address: 2821 S. Ninth St., Apt. 111-C, Arlington 4, Va.

Changes of Address

The Rev. Charles D. Beisheim, of the diocese of Newark, has had a change of address in Bogota, N. J., from Larch Ave. to 109 Park Pl.

Commencement Time at the Seminaries

In the coming weeks the seminaries listed below will graduate upwards of 300 young men who will subsequently be ordained and take their places as ministers of the Word of God.

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The Rev. Colin Campbell, Jr., vicar of missions at Gaylord, Mich., and Grayling, Mich, formerly addressed in Gaylord, may now be addressed: RFD 1, 1425 Michigan Ave., Grayling. Both missions are beginning to develop and have started building programs.

The Rev. Dr. C. A. Hovde, vicar at St. John's Chapel, Englewood, N. J., (and faculty member at a medical and dental school) has had a change of address in Harrington Park from Box 18 and Box 116 to 21 Parkway, Harrington Park, N. J.

Ordinations

Priests

Minnesota — On December 23, the Rev. Robert W. McKewin, who is in charge of St. Andrew's, Waterville, and St. Paul's, Le Center.

Newark — On April 14, the Rev. Philip S. Watters, Jr., curate, St. Paul's, Morris Plains, N. J.

Deacons

Newark — On April 18, Hayward L. Levy, Jr., curate, St. Peter's, Mountain Lakes, N. J.

Births

The Rev. Robert Bizzaro and Mrs. Bizzaro, of Trinity Church, Cranford, N. J., announce the birth of their second son and third child, David Andrew, on April 10.

The Rev. and Mrs. George W. Goodson, II, of Weslaco, Texas, announce the birth of their eighth grandchild, George Washington Goodson, IV. Little George is the first son of Mr. George W. Goodson, III and his wife, the former Lolo Chapman, and is also the great grandson of General E. Kirby-Smith, Churchman and educator.

The Rev. Kenneth D. Higginbotham and Mrs. Higginbotham, of St. Philip's Church, Columbus, Ohio, announce the birth of their fifth child and first daughter, Andrea Lynn, on April 17.

The Very Rev. Edward Jacobs and Mrs. Jacobs, of All Saints' Cathedral, Milwaukee, announce the birth of their fourth child, Judith Margaret Alexandria, on April 11.

The Rev. Frederick P. LaCrone and Mrs. LaCrone, of Trinity Church, Niles, Mich., announce the birth of a son, Frederic Thomas, on March 16.

The Rev. Carl E. Nelson and Mrs. Nelson of the Church of the Incarnation, East Orange, N. J., announce the birth of their third son, Charles William, on April 7. Fr. Nelson is also known as the Rev. Chuck Nelson.

Religious Orders

Sister Mary Michael of the Order of St. Helena flew to Monrovia, Liberia, at the end of March. She will be stationed for several months at the Holy Name Convent in West Africa as Assistant Superior. Sister Ignatia, OSH, flew to join her in April, and Sisters Josephine and Hilary sailed for Africa, by freighter, on April 27. Sister Josephine will return to the United States early in July after a visit to the Holy Name Convent in England.

Degress Conferred

Bishop Gray of Connecticut received the honorary degree of doctor of divinity from the University of Toronto recently.

DEATHS

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

Robert McClelland Brady, treasurer of the diocese of Michigan for many years, died in Milton, Mass., March 14th, at the age of 94.

Born in Detroit in 1868, he was a graduate of Trinity College, class of 1890. He married Belle Holland in St. Paul's, Detroit, their wedding being the last service held before the demolition of the old church in 1897. Mrs. Brady died in 1924, while serving as Michigan's diocesan UTO treasurer. Mr. Brady took over her duties and presented the UTO offering from Michigan at the next Triennial of the Woman's Auxiliaries.

He was married to Elsie Nicols Holland in 1926, and they moved to California in the early 30s. After Mrs. Brady's death in 1960, he came East and made his home in Milton, Mass.

For over 25 years, while in Detroit, Mr. Brady

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was superintendent of Christ Church Sunday School and also a vestryman there.

Kate Scott Brooks, 99, distinguished Washington, D. C., newspaperwoman, died April 23d at her home in Washington.

Mrs. Brooks, the widow of Hobart Brooks, correspondent for the old New York *Herald*, was a



member of St. Paul's Church, Washington, D. C.

The Washington *Star*, of which Mrs. Brooks was a former society editor, described her as a "champion of Washington newspaper women," and said she was the "first woman music critic on Washington newspapers."

Mrs. Brooks was born in Shelbyville, Ind. Surviving is her daughter, Katharine M. Brooks, who founded the American Newspaper Women's Club.

Jeannette Young Bryan, widow of Henry Bell Bryan (twice named for the English episcopate), died at Naples, Maine, in her 99th year on December 19, 1961.

She is survived by a son, Henry B., Jr., Coral Gables, Fla., two daughters, Wilhelmina Farrand, South Bridgton, Maine, and Jeannette Fox, Hummelstown, Pa., a sister, Mrs. W. H. Smith of Swarthmore, Pa., eight grandchildren, 21 great grandchildren, and two great great grandchildren.

Canon Bryan was for 12 years canon almoner and canon missionary at the Cathedral of the Incarnation, Garden City, L. I., N. Y., and arch-deacon of Queens and Nassau counties. In 1907 he was sent to the Panama Canal Zone to organize the work of the Church there. Henry B. Bryan, Jr., writes that his father, "although not an English citizen" was "in 1911 bishop-elect of Trinidad and bishop-designate of Honduras in 1912. These procedures were taken with the full approval of the Archbishop of Canterbury, but because of his American citizenship, final steps for Canon Bryan's consecration were never taken."

Mrs. Bryan was an associate of the Sisters of St. Mary, and a member of the Confraternity of the Love of God and of the Guild of All Souls. She was active in Church work throughout her husband's ministry.

Edward Read Gardner, 64, who assisted in the operation of Deerfield Episcopal Home, died April 24th.

Mr. Gardner was treasurer of All Souls' Church, Biltmore, N. C. For many years he was in the shoe manufacturing business in St. Louis, Mo. He moved to Asheville, N. C., after his retirement a few years ago. While in business he flew his own airplane. A graduate of Princeton University, he was president of the Princeton Club of Western North Carolina.

Recently he had been assisting Mrs. Gardner, the former Miss Carol Jarvis of St. Louis, in operating Deerfield Home, diocese of Western North Carolina home for the aging.

Mary M. Quinn, widow of Clarence R. Quinn, priest, died April 24th.

Mrs. Quinn was 101. She died at the home of a sister, in Hudson Falls, N. Y.

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HISTORY AND SPEECH teacher for high school. Apply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

PRIEST, to assist rector in large suburban parish, Diocese of Chicago. Should be interested in pastoral work with families. Send resume. Reply Box M-749.*

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EXPERIENCED PRIEST with family of two desires supply July. Northeastern states or Canada. Rectory and honorarium. Reply Box C-745.*

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PRIEST, married, sound Churchman, desires small parish or assistantship. Reply Box J-728.*

PRIEST, mature, experienced, Catholic, married, desires small parish, or staff position. Reply Box H-747.*

PRIEST SUPPLY, August, Los Angeles, use rectory and honorarium. Reply: Rev. W. R. Oxley, P.O. Box 86, College Station, Texas.

PRIEST, 20 years' parish experience, good pastor and teacher, desires change. Reply Box K-736.*

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2750 McFarlane Road
Rev. Canon Don H. Copeland, r
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also Tues
6:30; Fri 10; HD 6:30, 7:30, 10, 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.
Caldwell, 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

ASCENSION

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

EVANSTON, ILL.

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

SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis; Rev. 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, 11, 5:30; Daily 7, (Sat 9), 5:30;
C Sat 5, 8, 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
Sun Low Mass 8, Sol High 10; Daily Mass 7
ex Thurs 10; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
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, Ph.D., Th.D., r
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 8 & 9, MP Ser 11; Thurs HC 12; Wed
HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS'

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

ST. MARY THE VIRGIN

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

RESURRECTION

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

ST. THOMAS

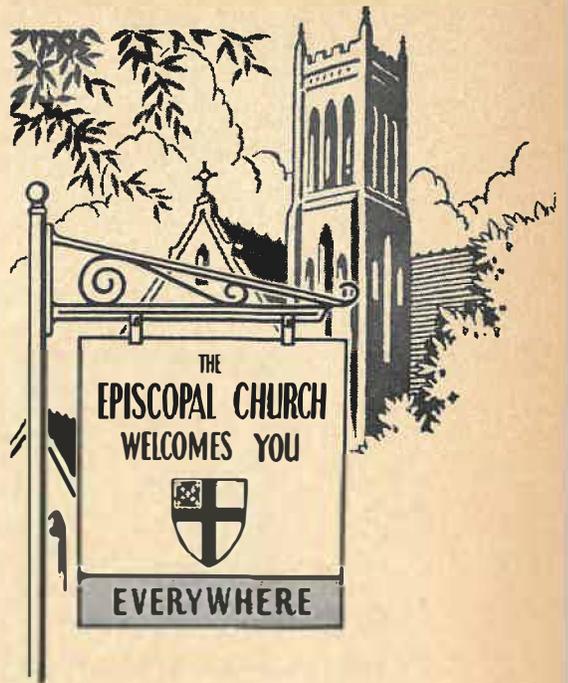
5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noontdays ex Mon
12:10. Church open daily 6 to midnight.

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, 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



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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15; Thurs 7, Fri 10, Sat 8, MP 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 Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15, EP daily 5; C Sat 4-5 & by appt

ST. CHRISTOPHER'S CHAPEL

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

PHILADELPHIA, PA.

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

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

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at Sumner
Very Rev. Richard Coombs, dean
Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 4:45

TACOMA, WASH.

CHRIST CHURCH Division and No. "K"
Sun 8, 9:15, 11, MP 8:45, EP 5:30 (ex Sat);
HC 10 Wed & HD; 7 Thurs

WHITE SULPHUR SPRINGS, W. VA.

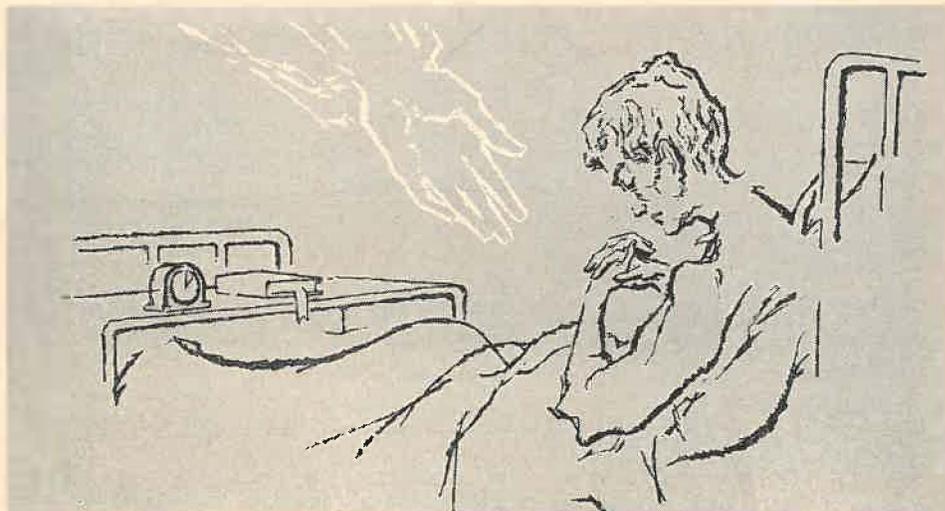
ST. THOMAS' (near) The Greenbrier
Sun 8, HC; 11 MP & Ser (1st HC)

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; 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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