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RNS

Orthodox at Rhodes: The talk was of unity, but the Greeks were absent [p. 12].

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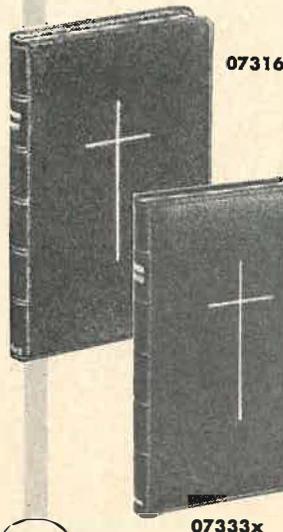
3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.	z Ps. 18. 2 & 26. 1 a (Ps. 22. 5) Ps. 31. 1 b Ps. 13. 4 & 30. 1	pres 22 all h
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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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THINGS TO COME

October

13. Trinity XVIII
18. St. Luke
20. Trinity XIX
27. Trinity XX
Episcopal School Week, to November 3d
28. St. Simon and St. Jude

November

1. All Saints' Day
3. Trinity XXI
7. Second triennial conference — convention of the Episcopal School Association and Unit of Parish and Preparatory School of the Department of Christian Education, Washington, D. C., to 9th
10. Trinity XXII
17. Trinity XXIII
24. Sunday next before Advent
28. Thanksgiving Day
30. St. Andrew

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

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LETTERS

Most letters are abridged by the editors.

Support from the Laity

As a layman who for many years has struggled with the growing problems of an urban parish, I would like to add a note of encouragement for those who will support Bishop Warnecke's proposals [L.C., September 15th]. For each point he made, many of us laymen can cite example upon example of frustrating experience and reason for change. I am sure that his proposals will find widespread support amongst the laity.

I hope that our Church can be brought to realize, as does now the Roman Church, that in the complexities of modern life the diocesan must be freer to meet the problems in his area. It remains to be seen whether the bonds from above will be released by the Cardinals-Curia more graciously than those from below by the Cardinal-rectors.

RALPH G. WHEDON, JR.

Roselle, N. J.

Go Half Way?

On September 29th, the feast of St. Michael and All Angels, Vatican Council II reconvened in the city of Rome.

The Pontiff, Pope Paul VI, has graciously suggested sharing his powers and prerogatives with the bishops of the Church. Let us go half way and offer to accept him as our Primate, the loving Father of our Fathers-in-God, the spiritual leader of Christendom. I am sure the principle of infallibility can be restudied or reinterpreted to mean the Pope voices the thinking of the bishops, meeting in concert and ecumenically, under the guidance of God the Holy Spirit. Cannot we throw off our pride to this extent and be willing to sacrifice just a little in order to serve the greater Church our Lord gave His life for? Let us sublimate parochial and small-minded Episcopalianism for the one, holy, Catholic, and apostolic Church our dear God left Heaven for, the Apostles died for, and we should *all* pray for.

May God bless Paul, bishop and Primate, all the bishops of the Church, and all who have been baptized into Christ and signed with the sign of the Cross.

(Rev.) WENDELL B. TAMBURRO

Rector, Church of the Holy Innocents
Highland Falls, N. Y.

Insufficient Pension

In a late issue of *THE LIVING CHURCH*, I saw an advertisement by a rector in a western parish asking for an assistant. The salary promised — for a beginning — was \$5,000 a year, plus the use of a car and free housing. The amount of money in question and the perquisites provided do seem to me somewhat in excess of the sacrament of poverty as enjoined by our Lord and defined by St. Paul, "If we have food and raiment, let us therewith be content."

If this sum — with perquisites attached — is necessary for a decent living, how, may I ask, am I, a retired priest, expected to pay taxes, insurance, repairs, and incidentals, and bills for groceries and clothing on a pension of \$1,800 a year? When that pension was first granted, I admit it was enough, with care, to live on. Since that time the

Continued on page 24



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BOOKS

Witness for the Prosecution

The System and the Gospel. "A Critique of Paul Tillich." By **Kenneth Hamilton.** Macmillan. Pp. 239, plus indices. \$4.95.

The first full-scale study of Paul Tillich from a Protestant viewpoint is a sustained polemic against Tillich's system, sharply critical at every significant point. *The System and the Gospel* by Prof. Kenneth Hamilton of United College, Winnipeg, Canada, is a serious and significant book, both because of its subject and the quality of Hamilton's analysis.

Conservative Protestants will find confirmation of their suspicion that Paul Tillich wishes drastically to reinterpret



RNS

Paul Tillich: The conservative Protestants will find their suspicion confirmed.

the doctrines of Protestant orthodoxy. Neo-orthodox thinkers will discover abundant evidence that Tillich is far closer in his thinking to Schliermacher than to Karl Barth and will wonder that he could ever have been taken as a potential ally. Catholic thinkers will find confirmation of George Tavard's critical evaluation of Tillich for his failure to give priority to the authority of the Christian message and its definition by the Catholic Church. Those who have regarded him as an existentialist must weigh Hamilton's evidence that this was never Tillich's intention.

Paul Tillich is a philosophical theologian who deliberately seeks to understand and interpret the Christian faith in a way that relates it meaningfully to the intellectual and cultural interests of mankind. Such an attempt is open to criticism from philosophers who conclude that philosophical integrity and objectivity have been sacrificed to the interests of faith

and from theologians who conclude that the Gospel has been subjected to philosophical categories which fail to do justice to its religious meaning. Prof. Hamilton's book makes some criticisms of a philosophical kind, chiefly regarding the ambiguity in Tillich's use of crucial terms. Its main thrust is suggested by the title, namely, that the Gospel is sacrificed to the interests of an alien philosophical system.

The book reminds one of a prosecution by an able young district attorney handling his first big case. Chief witnesses for the prosecution are Kierkegaard, who testifies as to the impossibility of any systematic philosophical understanding of Christian faith; John Calvin, who demonstrates the possibility of a theology which does not sacrifice Gospel to system (what of Servitus?); and Hendrick Kraemer, who stresses the perils of treating Christianity as one religion, even if the highest, among the religions of mankind. One is almost convinced until he recalls that Prof. Hamilton has allowed no cross-examination of his witnesses by the defense and reflects that he and his witnesses would probably reach similarly negative conclusions about thinkers as unlike as St. Augustine and St. Thomas Aquinas.

It remains for a more sympathetic critic to explain the remarkable impact and influence of Paul Tillich in the last two decades, not least in Anglican circles in North America. Those persons who have learned much of the meaning of the Christian faith from Paul Tillich, a majority of whom are neither professional philosophers nor theologians, will find Hamilton's book provocative and stimulating. They will want to balance its negative conclusions with a careful rereading of the accused himself, who is the best witness for the defense.

ROBERT J. PAGE, Ph.D.

Dr. Page was a student in Paul Tillich's classes at Union Theological Seminary, 1952-54, while working toward the Ph.D. degree. Professor of theology at Bexley Hall, he has just returned from England, where he was a visiting fellow at St. Augustine's College.

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one lives any of his life really alone. Life is dialogue between persons. Being itself is inexorably personal. "If Being were not a Person, there would be a metaphysical basis for selfishness, but then there would be no reason for persons. In God, Being and Person coincide. That is why our Being is most fully realized when we are in God's personal presence." The basis of man's Being is dialogue with God.

Dr. Vogel develops this theme christologically, throwing an interesting light upon the work of Christ. Treating the classical themes in a modern idiom, he writes, "Christ, in fact, is man's dialogue with God. . . . To accept Christ as our dialogue with God is what living in Christ means."

Like the Rev. Dr. Joseph Sittler and Hendrick Kraemer, in their recent writings, Dr. Vogel is eager to emphasize the necessity of relating the Incarnation to nature. Again in modern terms, he posits man as nature's priest. Man offers the world to God.

A person untrained in theology might find this book somewhat tough going. There are no summaries of material covered and very little announcements of themes to be treated. Although the reviewer read the book in a few hours for purposes of the review, perhaps the best way to discover the really fine material that is included in this book would be to read it a few pages at a time, using the subjects which divide the chapters as meditations. The reward for the time spent would be ample.

WILLIAM H. BAAR, Ph.D.

Fr. Baar, author, editor, and scholar, is rector of the Church of St. Elisabeth, Glencoe, Ill.

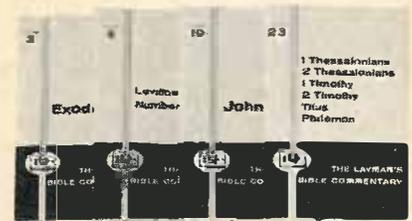
The Positive in the Brew

The Way and Its Ways. By **George W. Cornell.** Association Press. Pp. 256. \$4.50.

George W. Cornell has chosen a difficult way. He sees his task as "one of correcting a widespread misconception—the notion that Christianity is a conglomerate brew with nothing positive about it, varying according to denomination and time." His *The Way and Its Ways* (which will be published in November) is an effort to sort out the peripheral from the essential in the realm of Christian tradition. It is also, in a curiously appealing fashion, an apologia for that which is essential.

To his task, Mr. Cornell brings the talents of a reporter (he is religious news editor for the Associated Press), and the commitment of a Christian (he is a vestryman at St. Mark's-in-the-Bouwerie in New York). His background gives him a somewhat wider view of the Christian fellowship than is permitted the average Episcopalian. In consequence, his book displays a wide and sympathetic acquaintance with the problems and responsibilities of a divided Church struggling for

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held at Silver Springs, Fla., January 27 to February 1, 1964. For brochures write: Mrs. R. V. Allison, 650 S.E. Ave. F., Belle Glade, Fla.

unity. Perhaps his outlook is what makes his summary of the divisive factors — the “ways” which separate us from each other — so refreshing. He brings both sensitivity and hard-headed intelligence to his evaluation of the difficulties facing the ecumenically minded.

Of course, anyone undertaking to describe the Christian Way and its ways faces the prospect of loud complaints; and Mr. Cornell is sure to receive some angry protests about details. For instance, not all Episcopalians are among those “who dip the bread — intinction.” Nor is closed Communion an exclusively “high-Church” practice. Indeed, *The Way and Its Ways* is least convincing when it is concerned with liturgical custom. By definition, not all of the “ways” are of equal weight and interest.

But inaccuracies and omissions are of less importance than the fact that Mr. Cornell has written this book. His effort is long overdue, for laymen have more responsibility than clergy in the discipline of apologetics. When the layman speaks in contemporary language of the things that matter, his words are both a challenge and an incentive to the institutional Church.

In *The Way and Its Ways*, Mr. Cornell's Christian commitment has frequently subsumed his reporter's objectivity. He deserves to be heard, for this reason if for no other.

BARBARA WOLF

The reviewer collaborated with her husband, the Rev. Frederick B. Wolf (rector of St. Peter's, Bennington, Vt.), on Seabury Press's Christian Forgiveness and Journey in Faith; Mrs. Wolf wrote the reading material for both and her husband did the leader's guides.

For Faith, Little Room

Dreams Are for Tomorrow. By Agnes Sanford. Lippincott. Pp. 219. \$3.95.

This neatly constructed short novel, *Dreams Are for Tomorrow*, might well have been entitled “Prayers Are Answered,” for this is the theme and the controlling thesis of Agnes Sanford's narrative. The meaning of prayer is clearly expressed in the words of some of the characters and illustrated effectively in the decisions and actions of the main characters — a middle-aged plumber and his childless wife, a lonely orphan girl, and a confused young Episcopal priest.

All have their real needs, their dreams, and their imperfect prayers. The plumber dreams of selling out his business to buy a farm; his wife longs for a child to care for; the girl, despairing of security and love for herself and her unborn child, is on the verge of suicide; while the young priest, eager to help them, is frustrated by his failure to understand his own function as pastor. Mainly through the influence of a truly enlightened priest,

all the characters learn to know God better, and find answers, though not always the expected answers, to their prayers.

All this is presented pleasantly with effective realistic detail, quiet humor, and gentle satire. The characters are credible and interesting. Its chief weakness is that everything turns out so patly. Mr. (not Father) Forrester, the enlightened priest, knows exactly how to pray; the other characters learn from him, and God solves all their problems very neatly and intelligently. Though there is no single event that seems incredible, the combination of events seems contrived, and the working of the divine purposes is made so fully comprehensible, that there is no mystery, little room for faith.

Notwithstanding this fault, *Dreams Are for Tomorrow* must rank high as a didactic novel. Its lessons are sound and well-expressed, and the story is well told. It could be used as a palatable and stimulating introduction to a discussion of prayer.

T. R. DALE

Dr. Dale is head of the English department, Milwaukee Downer College, Milwaukee, Wis.

Processions and Faintings

The Prayer Book Companion. “A Guide for Laymen and Laywomen to The Book of Common Prayer 1959 Canada.” By Louis Barker Jaques. Pp. 158. Copies may be obtained from the author, 682 University Drive, Saskatoon, Sask., Canada, or from the Anglican Book Centre, 600 Jarvis St., Toronto 5, Ontario. \$2.

The Anglican Church of Canada completed a notable revision of its Prayer Book at its General Synod in 1962. Its many enrichments and new formularies deserve attention and study by American Churchmen, especially since so many of us from time to time visit and worship in our sister Church across the border.

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CAN CHRISTIANS LEARN FROM OTHER RELIGIONS?

By Robert Lawson Slater

The provocative title question of this very readable book is answered positively by the Professor of World Religions at Harvard University and demonstrated with parallel passages from Hindu and Buddhist scriptures and the Bible. The book will be welcomed both by students of world religions and Christians with an interest in other faiths. \$1.95 paper.

UNDERSTANDING THE GOSPELS

By John Samuel Ruef

Here the author considers the Gospel accounts of Jesus' life and their common underlying message. Jesus' birth, public ministry, death, and resurrection are examined in the perspective of New Testament times and related to certain contemporary Christian experiences in a way both to inform and inspire.

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directory to all services; III, an analytical index to the contents of the Prayer Book; and IV, notes on church architecture and furnishings, principles of liturgical structures, and outlines of Church government in Canada with listings of other provinces of Anglicanism and Churches with which we are in full communion.

Our own people would profit from a study and use of this book, even though the references are all to the Canadian liturgy. Clergy might think it overly fussy in details; but one suspects that laymen will appreciate this feature that gives them security in knowing what exactly should be done and why.

MASSEY H. SHEPHERD, JR., Ph.D.

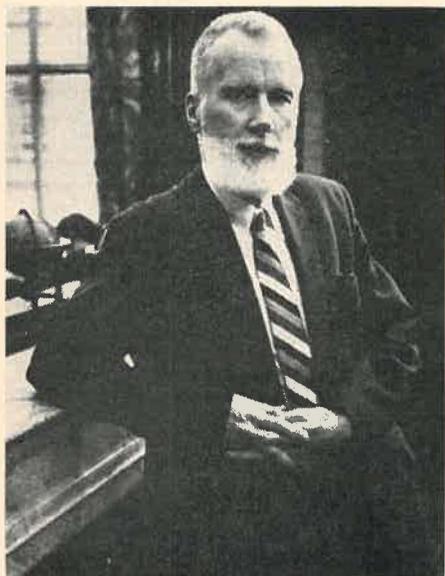
The reviewer, professor of liturgics, the Church Divinity School of the Pacific, is a member of the Standing Liturgical Commission, author of The Oxford American Prayer Book Commentary and of other publications dealing with Prayer Book and liturgy.

After Sunset, a Few More Pages

A Man Named John: The Life of Pope John XXIII. By Alden Hatch. Hawthorn. Pp. 287. \$4.95.

A biography of John XXIII, by the American writer Alden Hatch, has triune value: It brings into focus in a single volume the interesting career of the late Pontiff, it develops greater insight into the Ecumenical Council recently reconvened, and it illuminates the current modernization of the Roman Curia.

The book was already in the hands of the printer when Pope John died at sunset on the first Monday of June, 1963. One imagines an anxious consultation between author and publisher on the possibility of adding a final, poignant chapter to the biography.



Edmund Fuller
Homo sapiens made interesting and real.

Chris Corpus

Yes, it was decided, a few more pages of text and pictures should be written on the sorrowing people of every faith who watched the awesome serenity of the old Pope's death. Alden Hatch, rising magnificently to the challenge, contributed a last chapter that is as beautiful as his opening section on the highest moment in Pope John's life: the first meeting of the Ecumenical Council.

The Hatch biography belongs on Anglican bookshelves especially because it concerns the man who welcomed the first Archbishop of Canterbury to visit the Vatican in nearly six centuries, who opened the way for Canterbury and York to have a permanent representative in Rome, who received our own Presiding Bishop, who dispatched to Lambeth Palace the first Cardinal to call there in 400 years, and who embraced the whole Anglican Communion with the utmost cordiality in the intimate conferences of the Ecumenical Council.

Not all of these happenings are recounted, but Anglicans will experience a surge of warm pride on discovering that the single tribute quoted by this experienced biographer, from the scores of eulogies that poured in, are the moving words of the Primate of All England speaking in Canterbury Cathedral some 24 hours before the Pope's passing.

We shall have to forgive Mr. Hatch for writing as if the Roman Communion alone is Catholic, for mentioning Anglicans and Episcopalians as separate groups, and for naïvely implying that the Council inspired our distinguished theologian Frederick Grant to speak for the first time of Anglicanism as the "bridge Church."

We cannot overlook the author's failure to tell the Pope's story against the background of what was happening elsewhere in the Church and in the world. For instance, we learn that John, as patriarch of Venice, reached his new see on March 15, 1953. But nothing reminds us that this was a few days after the death of Stalin, an occurrence that cast long shadows and would eventually bring John into a personal meeting with the new Premier's son-in-law and daughter.

However, we can be glad that the Vatican, whatever its other inhibitions, does not discourage the writing of biographies of a Pope *during his lifetime*. It wisely recognizes that such books make a remote figure far more real and human to clergy and laity. In fact, a biography of Paul VI will soon be available.

The author is forced to recount many stories secondhand, but they are ones that we have all cherished and we only wish he had presented the full collection. There is much that lingers, particularly the little saying that always bolstered up the Pope's contagious cheerfulness: "A sad priest is a bad priest." Repeatedly we see Pope John doing the unexpected, breaking a precedent, reviving an old

tradition, establishing a new custom, taking a detour from a stated itinerary. Alden Hatch has made us fully aware of the beloved characteristics that distinguish John as a most memorable Pope and make his biography extremely good reading.

JAMES B. SIMPSON

James B. Simpson is the author of The Hundredth Archbishop of Canterbury (Harper & Row, 1962), a biography of the Most Rev. Arthur Michael Ramsey. He is a communicant of the Church of the Resurrection in New York.

Capacity for Grace

The Corridor. By Edmund Fuller. Random House. Pp. 198. \$3.95.

In *Man in Modern Fiction* Edmund Fuller paid his scant respects to those novelists who present a degraded image of man; in the later *Books with Men Behind Them* this distinguished Christian literary critic discussed the writers who, in his judgment, recognize the complexity, depth, and capacity for grace of the human animal. Now that this novel, *The Corridor*, has appeared, the reader can reasonably ask whether Mr. Fuller practices what he preaches.

He does. The two central characters — Malcomb Adamson and his musician wife, Jean — have enough problems in their marriage to interest either a confessor or an analyst, but they are not the passive playthings of "problems." They have a sense of responsibility, a pair of consciences overgrown rather than stunted. They behave, most of the time, remarkably like morally sensitive creatures, rather than moral automata.

The plot of *The Corridor* is deceptively simple. Jean has gone to the hospital with a miscarriage that almost proves fatal. The misfortune is compounded by the guilt that both feel, for they have not wanted this fourth child. During her long struggle for life, Malcomb reviews their life together: their jealousies, their tentative infidelities, tensions in their sex life, her frustrations at having little time for her music. He passes in review the years of a marriage that is basically deep and good, but shot through with misunderstandings and dangerous moments. By the end, they have begun to see the way

THE 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 Communions, missionary societies, or emergencies.

October

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

ahead — not completely, but more clearly than before.

Some parts of the novel are superbly done, such as almost surrealist dream sequences. At times the writing is too flat for the emotional weight, as in the statement, "They began . . . to draw closer and closer in the bonds of a quickly enveloping congeniality of spirit and physical attraction." The subtheme of Malcomb's turning to religion seems a little unconvincing as presented here. But when all these things are said, here is a novel in which the characters ring unmistakably true; who might be people you have known, and whose problems and answers carry conviction. In a time when many novels seem studies in the abnormal psychology of some other race (probably from Mars), Mr. Fuller has made ordinary, blundering *homo sapiens*, with his ancient guilts and hopes, interesting and real. It is a story that holds the reader from start to finish.

CHAD WALSH

Chad Walsh's book of religious poetry, The Psalm of Christ, will be published by the Westminster Press in January.

A Place for Teeth

Understanding the Gospels. By John Samuel Ruef. Seabury. Pp. 61. Paper, \$1.25.

It is hard to keep from being extravagant about the small booklet, *Understanding the Gospels*. It is clear, it is engaging, it is packed, it is exciting, and it demands discussion in a way that simply must involve those who are doing the discussing.

Dr. John Ruef has seized every avenue offered by the modern study of the New Testament to communicate its central message to men of our age, and has not only done this in a way that educated lay people can follow, but in such a way that it will be difficult to get side-tracked into the wrong kind of argument. In general, the current view of New Testament studies is faithfully presented. But no negative overtones, which customarily dominate many modern works, are allowed to rule. Dr. Ruef clears the ground only to let the authentic New Testament message hit with more force, not to let it dribble away as something that can be neglected or ignored.

Any intelligent adult class, even an adult confirmation class, could hardly get off to a better start than by getting its teeth into Dr. Ruef's work.

There are a few points that I regret in this otherwise excellent work. I wish Dr. Ruef did not rely so much on the weak argument from silence in concluding that John did not know the tradition of the Virgin Birth (p. 12) and that Paul did not know the tradition of the Empty Tomb (p. 42). There is some evidence that John not only knew the tradition of the Virgin Birth, but assumed that his readers knew

it (see the unanswered questions of John 7:41-42). However, such criticisms do nothing to Dr. Ruef's main thesis.

This book not only helps us to understand the four Gospels, but to understand *the* Gospel, and in terms of our own lives, now, in this century, where we live and where we think, and above all, at the altar of the Eucharist, where we learn who Christ is and who we are.

DAVID B. COLLINS

The reviewer is chaplain, the University of the South, and lecturer in Old and New Testament there.

Lincoln and the Divine Will

The Religion of Abraham Lincoln. By William J. Wolf. Seabury. Pp. 219. \$3.95.

Rarely do editors request reviews of reissued books but William J. Wolf's *The Religion of Abraham Lincoln*, which first appeared four years ago under the less obvious title *The Almost Chosen People*, is a worthy exception. The author, who is the Howard Chandler Robbins professor of theology in the Episcopal Theological School, has written a new preface to his well received and widely heralded work and added a new appendix clarifying Lincoln's independence of all Church organization.

In addition to minor revisions Prof. Wolf has elaborated Lincoln's role as a prophet in the true Christian tradition, observing and declaring with no uncertainty his conviction that God acts in history and plans and directs its course. To find himself in this divine will and to act in subservience to its direction was Lincoln's constant objective.

Seabury Press has not merely produced a cheap reprint edition but reissued this work in an appropriate format, a good example of fine bookmaking. Prof. Wolf's best known work may well become a classic in its field and should continue to be widely circulated among laymen, specialists, and those who love history as reflected in great living examples of its moving forces.

RAYMOND W. ALBRIGHT, Th.D.

Dr. Albright, professor of Church history at Episcopal Theological School, is president of the American Society of Church History.

Faith and Reason

Reason in Religion. By Nels F. S. Ferré. Nelson. Pp. 336. \$7.75.

"No part of faith is without reason. Without reason in its evaluative and ordering powers faith is blind" (p. 29), Nels F. S. Ferré, professor at Andover Newton Theological School, writes in *Reason in Religion*. He understands reason to be the "ability to identify, to discriminate, to evaluate, to interpret, to test, to order, and to direct experience," and he thinks of religion as the "conviction that there



RNS

Abraham Lincoln
A prophet in the true Christian tradition.

are realities and powers beyond ordinary experience that can help and harm man" (p. 3). Nevertheless, philosophy, which he understands to be the "pursuit of meaning," cannot be the "critical reason of religion" metaphysically, but instead philosophy should appraise the reason as reason interprets religion.

Dr. Ferré develops his arguments in the light of the philosophy of process and writes that "the highest arrival of meaningfulness in human history — is the life, teaching, death and resurrection of Jesus, called the Christ" (p. 67). In somewhat the same light he claims that "God is who He is, as well as the One who becomes as He shall become. He is both beyond and with the process" (p. 90). Thus the fundamental idea is established in Part I. The second and third parts extend the discussion to questions such as relativity and sin as they affect our understanding of reason, and also problems such as history, nature, and evil.

The final part of *Reason in Religion* concerns the world religions. The fact that there are different religions is one reason, he writes, that we cannot ascribe an "objective, universal nature to religious knowledge" (p. 283).

"Reason is the rudder! Life is the ship! The self is the captain!" (p. 13). We see that Dr. Ferré's style can be rather straightforward. But it can be obscure too: "All that moreness in terms of 'other than' seems to mean for knowledge is negation of finitude" (p. 26). It seems to me that not only a great deal of Whitehead's thought, but even something of the literary style of *Process and Reality*, has found its way into *Reason in Religion*. I feel that we find not only cer-

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The Living Church

Eighteenth Sunday after Trinity
October 13, 1963

For 84 Years:

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

EPISCOPATE

Bishop Mallett to Retire

The Rt. Rev. Reginald Mallett will retire as Bishop of Northern Indiana on October 29th, after enthroning his coadjutor, the Rt. Rev. Walter C. Klein, as diocesan on October 28th. After he retires, Bishop Mallett plans to live in Chapel Hill, N. C.

Bishop Mallett, who was born in Ohio in 1893, attended the University of North Carolina, receiving the B.A. degree in 1915, and graduated from the General Theological Seminary in 1918. He received the S.T.D. degree from General in 1945. In 1944 he received the D.D. degree from Nashotah House. He was ordained a priest in 1918. Before being consecrated Bishop of Northern Indiana in 1944, he served the mission in Walnut Cove, N. C.; St. John's Church, Wilmington, N. C.; Trinity Cathedral, Cleveland; Holy Trinity Church, Greensboro, N. C.; Christ Church, Chattanooga, Tenn.; Grace Church, White Plains, N. Y.; and Grace and St. Peter's Church, Baltimore, Md. He is visitor at St. Gregory's (Benedictine) Priory, Three Rivers, Mich.

Bishop Klein commented to THE LIVING CHURCH: "I'm sorry to see the bishop go. We've worked together in complete harmony, and I'd like to have him around a lot longer to be my mentor; but he's done a marvellous job and has earned a rest. He goes with the love and good wishes of the whole diocese."

ATLANTA

Scrapped Paper

Some 13,000 current copies of the official monthly of the diocese of Atlanta were sold for scrap recently. The papers contained portions of an interview with Churchman Ralph McGill, editor of the Atlanta, Ga., *Constitution*, in which Mr. McGill said the leadership of the Atlanta cathedral had "acted with hypocrisy" in the Lovett School situation.

[The Lovett School of Atlanta was declared outside "the orbit of the discipline of the Episcopal Church" by Bishop Claiborne of Atlanta, after the trustees of the school refused to admit Negro pupils (see L.C., July 14th). Celebrations of the Eucharist, however, continue at the school. The board of trustees of the

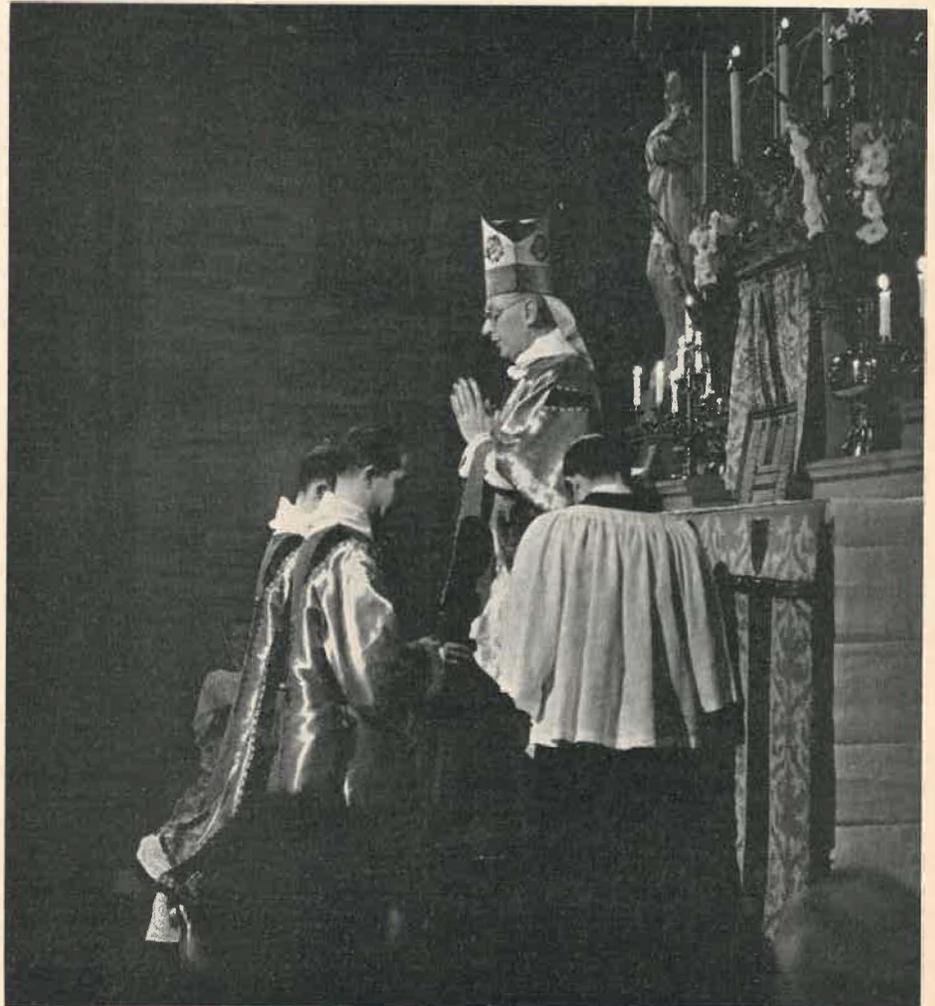
school comprises 21 members, of whom seven must (by the school's regulation) be members of St. Philip's Cathedral, Atlanta, and approved by the cathedral chapter. Of the remaining 14 members, seven must be Episcopalians. The dean of the cathedral, the Very Rev. Alfred Hardman, is chairman of the board of trustees.]

The *Constitution*, on October 2d, carried a front-page story about the scrapping of the 13,000 copies of *Diocese*, and printed that part of the interview with Mr. McGill which dealt with the Lovett School. [A complete text of the interview, as carried by the original — now discarded — printing of the October 5th *Diocese*, is appended to this story.]

About 50 copies of *Diocese* were dis-

tributed before the paper was recalled, according to the Rev. Canon Milton Wood, editor of the paper. Canon Wood said that the paper would be reprinted, with the section of the interview dealing with the Lovett School deleted, and an interview with the Very Rev. Paul Moore, Jr., Suffragan-elect of Washington, added.

Canon Wood told THE LIVING CHURCH that he recalled the paper because he felt people might construe part of the interview as a blanket condemnation of the entire cathedral leadership (whereas, he said, some of the clergy and laity of the cathedral have been very conscientious); and because he feared that readers would confuse Mr. McGill's utterances with the thoughts of the diocese. He pointed out that the October 5th edition of *Diocese*



Bishop Mallett: A marvellous job, a rest well earned.

was only the second to be published, and that readers of previous publications were accustomed to regarding anything printed by the diocese of Atlanta as "official." He pointed out, too, that the portions of the interview printed represented only a small part of an interview that lasted about an hour and 20 minutes, and that he feared parts of the interview might have been taken out of context. Deadline problems had prevented him from reading the interview completely before it was printed, he said.

Mr. McGill's interviewer was the Rev. Albert H. Hatch, assistant at St. James' Church, Marietta, Ga., and a former correspondent for THE LIVING CHURCH. He is a member of the advisory board for *Diocese*, and is one of four members of the board who sent letters of protest to Canon Wood after they heard of the paper's recall. The other three — the Rev. Hugh Saussy, Jr., Paul Darcy Boles, and Betsy H. Fancher — resigned from the board. Fr. Hatch did not resign. He said he considers *Diocese* "an excellent paper," and hopes it will be widely read.

Bishop Claiborne made this statement to THE LIVING CHURCH:

"I have complete confidence in the integrity of the Rev. Milton Wood. The reason I appointed him editor of *Diocese* is that he has both intelligence and courage enough to edit, regardless of pressures from any direction. As a matter of fact, there have been no pressures from the so-called money interests. The only pressures came from the people who protested publicly without any communication with either Canon Wood or Mr. McGill."

Text of the Hatch-McGill interview, as it originally appeared in *Diocese*, follows (punctuation is largely as it appeared in *Diocese*).

On the problem of the clergy in facing the issues

HATCH: Sir, I'm a bit "punchy" this morning after the *Constitution* ganged up on the clergy yesterday, laying the blame for what happened in Birmingham largely at our feet. You say, quite rightly, that the clergy have failed to lead. And then when we do try to lead we bring down the wrath of a large segment of our congregation. If you were in my position next Sunday, preaching from my pulpit, what would you say to my people?

McGILL: First of all, I don't think we ganged up on you. I think the significant thing is this: A young attorney in Birmingham, finally unable to contain his long frustration, spoke out and said that Birmingham was the only city where it was necessary for the chief of police and the mayor to call the clergy together and ask them to act.

Now, I'm well aware that the clergy are a part of the establishment or the power structure. It is inescapably true that the clergyman is trapped, just as many editors are, and many others who are in a position which requires them to speak out, and to have something to say. I have never thought a crusade is necessary. . . . Occasionally you

Continued on page 21

SOUTH AFRICA

Archbishop de Blank Resigns, Must Slow Down

The Most Rev. Joost de Blank, Archbishop of Capetown and vociferous opponent of South Africa's *apartheid* [racial separation] policies, has announced that he will resign soon. He has been named a canon of Westminster Abbey.

Archbishop de Blank was stricken with a cerebral thrombosis about a year ago [L.C., September 23, 1962], and was ordered by his physicians to work more moderately. He saw his physicians in England again this year, while returning from the Anglican Congress in Toronto, and the doctors, though satisfied by his progress, insisted that, for the sake of his health, he must leave South Africa in the near future.

A news release from South Africa said the archbishop trusted that "in his new appointment, which Her Majesty the Queen has been gracious enough to offer him, he will be able to serve the Church and people of South Africa from without as over these past years he has sought to serve them from within."

Archbishop de Blank has served as Metropolitan of the Church of the Province of South Africa since 1957.

The Difference

"Many of us in South Africa hope that the United States will demonstrate that people of different color can live together happily in Jesus Christ," the Rt. Rev. Alphaeus H. Zulu, Assistant Bishop of St. John's, Kaffraria, in the Church of the Province of South Africa, said during a visit to New York City last month.

"We know of the problem in the United States relating to integration," Bishop Zulu said during an interview, "and we



William Griffith

Bishop Zulu: The denial of fellowship affects the Church's witness in the world.

are sorry that, whereas the Constitution of the United States allows people of different races to live together, it has, in fact, not been possible to bring this about in the south and in other parts of the country. Of course, there is no comparison with the Republic of South Africa, because over there the Constitution discriminates against non-whites." He added:

"As an African Christian I deplore the refusal of the white people in the south to accept the Negro as a brother and a fellow citizen. I believe that white Christians should know that many Africans are Christians, only in the response to the promise of love and fellowship in Christ; and a denial of this fellowship in Christ affects the witness of the Church in Africa and in other parts of the world."

SCHOOLS

Color Bar Barred

Schools which are affiliated with the Episcopal Church and practice racial discrimination will be barred from membership in the Episcopal School Association, according to a ruling made by the association's executive committee last month.

The committee's ruling was designed to reflect the Church's position on racial equality. In another action, the committee said that member schools of the association must reexamine their admission policies and, within six months, "give documentary evidence that they have brought their admission policies into conformity" with the Church's stand against racial segregation. The committee asked the executive secretary of the association, the Rev. Clarence Brickman, to obtain descriptions of current admission policies of the association's 220 member schools.

President of the Episcopal School Association is Dr. John W. Shank, headmaster of the Cathedral School in Orlando, Fla. Members of the executive committee, in addition to Dr. Shank and Fr. Brickman, include Dr. Ruth Jenkins, of the Bishop's School, La Jolla, Calif.; the Rev. John Verdery, of Wooster School, Danbury, Conn.; the Rev. E. Allison Grant, of Grace Church (New York City) School; and Robert H. Porter, of the Choir School of St. Thomas Church, New York City.

Two Suits and a Rainstorm

Amid drizzling rain and two law suits, Marin County's first Episcopal day school opened as scheduled on September 12th. St. Stephen's Parish Day School, Belvedere, Calif., is a non-graded primary school for up to 60 children, aged four years and nine months through nine years. Classes are held weekdays, from 8:30 to 12:30, in Whitaker Hall, adjoining the church.

Three couples in the area, however,

have filed suits against the church for violation of the area's single family residential zoning regulations and for violation of a restrictive covenant in the church's deed from the Belvedere Land Company. The two law suits, aimed at halting classes, were filed in San Rafael, Calif., but neither case was decided before the school opened.

The announced purpose of the school is "to help each child reach his full spiritual and academic potential." All students are required to attend chapel, take religious instructions, and wear a uniform. Besides the religious instruction provided by Rev. Llewellyn A. White, rector of St. Stephen's, basic subjects, supplemented by art, music, science, and foreign languages, are taught. At the opening of school, 15 children were registered.

LAYMEN

"Mr. Episcopalian"

The honorary chairman of the 1964 General Convention, Ethan A. H. Shepley, 67, announced on October 1st his intention to seek the Republican nomination for the governorship of Missouri in the state's primary election in August, 1964. In announcing his intention he said he hoped to bring back two-party government to Missouri, a state which has been dominated for many years by the Democratic party.

Dr. Shepley, who holds many honorary degrees, is thought of by many persons in St. Louis as "Mr. Episcopalian." A lawyer by profession, he gave up a lucrative practice in 1954 to become an educator and served until 1961 as chancellor of Washington University, St. Louis. Retiring from that position, he again took up the practice of law. He has served as chairman of the board of the Federal Reserve Bank in St. Louis.

He has served as a trustee of the Church Pension Fund, and has been a deputy to General Convention. He and his family are long-time members of Christ Church Cathedral, where he and his father and grandfather have all served in the position of senior warden.

ORTHODOX

Seeking Dialogue

Meeting at Rhodes late last month, delegates of 10 Eastern Orthodox Churches agreed to allow the Churches individually to decide whether they should send delegate observers to the second session of the Second Vatican Council.

The Greek Church did not send representatives to Rhodes. His Beatitude Chrysostom, Archbishop of Athens and Primate of All Greece, called the conference "futile," and said that union of the Eastern Orthodox and Roman Catholic Churches was unattainable, on doctrinal

and other grounds. He charged that the Roman Catholic Church is "capitalist and absolutist," while the Orthodox Church "breathes always with democratic principles." The Holy Synod of the Greek Church tried unsuccessfully to persuade the Greek government to ban the meeting on Rhodes (which is Greek territory).

The Pan-Orthodox Conference at Rhodes unanimously endorsed a proposal that the Orthodox Churches should seek "a dialogue on equal terms" with the Roman Catholic Church. In a message read at the conference's closing service, Metropolitan Meliton of Heliopolis, personal representative of His All-Holiness Athenagoras I, Ecumenical Patriarch, said the Orthodox Church is aware of the "expectations of all the world that there should be a reconciliation between the Orthodox Church and the venerable Church of Rome." He said the decision to develop relations with the Roman Catholic Church "in the spirit of Christ's love could be regarded as an expression of the longing of all of Orthodoxy for Christian Unity."

The conference left it to the Ecumenical Patriarch to work out details of the proposed discussion with the Roman Catholic Church.

At the first session of the Second Vatican Council, the Russian Church was the only Orthodox Church to be represented by delegate observers. By press time, Russian Church delegates had been joined at the Council's second session by representatives of the Church of Cyprus and the Armenian Apostolic Church. [RNS]

ANGLICAN COMMUNION

Commendation

Presiding Bishop Lichtenberger commended to the attention of all Episcopalians the document on "Mutual Responsibility and Interdependence in the Body of Christ" adopted by the Anglican Congress in August [L.C., September 1st].

In a statement recalling the overwhelming response with which this manifesto was met by the Congress delegates in Toronto, Bishop Lichtenberger said:

"The Advisory Council on Missionary Strategy of the Lambeth Conference, meeting in London, Ontario, Canada, early in August, received the recommendations of the mission executives of all the member Churches and missionary societies. The most significant recommendations were contained in a document entitled, "Mutual Responsibility and Interdependence in the Body of Christ." The Advisory Council adopted these recommendations as its own and for transmission to each of the national and regional Churches that comprise the Anglican Communion. This paper calls upon each Church to make a radical reappraisal of its work and witness.

"The Executive Officer of the Anglican Communion has now delivered this document to the head of the national and re-

gional Churches of the Anglican Communion.

"It therefore becomes my pleasure and duty to refer this revolutionary paper to the House of Bishops, the National Council, and the General Convention. While we shall be able formally to acknowledge its receipt by early 1964 on the basis of the advice of the House of Bishops and of the National Council, the matters raised therein will be prominently before the General Convention next October and before us all in the years to come.

"As first steps in preparing ourselves to receive and respond to this proposal, we plan initial discussion of it at the meeting of the House of Bishops in Little Rock this November and at the December meeting of the National Council. It seems likely that, among other actions to be taken at the December meeting, the National Council might then formally refer the proposal to each province, diocese and missionary district of our Church.

"In the meantime, the Seabury Press and the Society for Promoting Christian Knowledge plan this fall to offer (at a modest price) for general distribution the text of all the papers of the Advisory Council on Missionary Strategy, of which this is the central one.

"I join with others in hoping that these papers will be widely read and studied so that as early as possible the Episcopal Church can formulate its response and organize its program in the light of the proposal."

The Rev. Angelo R. D'Onofrio, rector of St. Paul's Church, Saginaw, Mich., carrying a 14-foot cross, led 65 of his fellow clergymen of Saginaw on September 18th in a public demonstration of sorrow for the killing of four children in a dynamite blast in Birmingham, Ala., three days earlier.

Fr. D'Onofrio got the idea for the march on September 16th, the day after the explosion, after a morning celebration of the Eucharist. He invited the Episcopal, Protestant, Orthodox, Roman Catholic, and Jewish clergymen of Saginaw to join him. A single placard — "The sin of Birmingham is our sin, too" — was carried in the procession, which passed three blocks of downtown Saginaw.

A.P. Wire Photo — Saginaw News



The Living Church

In Time of Need

A system has been set up in the diocese of Northern California whereby needy Episcopalians who require legal aid can have it without cost. To quote a recent issue of the *Missionary*, official publication of the diocese:

"Indigent members of parishes and missions in this diocese who need free legal aid are to be recommended to the bishop, the Rt. Rev. Clarence R. Haden, Jr., by the local priest. The bishop will refer the request to the chancellor, who will get an Episcopalian who is a practicing attorney to take the case free. Such matters will thus be handled on the basis of one lawyer to another."

MASSACHUSETTS

Is It Segregation?

Bishop Stokes of Massachusetts was one of the signers of a statement issued on September 19th, calling for a solution to the problem of alleged *de facto* segregation in Boston's public schools.

The first step, the statement said, is to "acknowledge the existence of the problem." The Boston school committee denies there is segregation. Mrs. Louise Day Hicks, chairman, replied, "These gentlemen are entitled to their own opinion but I certainly differ from them. There is no segregation, *de facto* or otherwise."

The seven-page statement noted, however, that more than "90% of the 12,000 Negroes enrolled in the Boston public schools attend schools that are over 50% Negro. And of those, more than half attend schools that are 90% Negro. These figures mean that Boston's Negro children are segregated."

This, the statement added, means "the Negro child grows up as a stranger in the land. Many studies have shown that Negro children, so segregated, do not adequately develop their ability to learn."

Signers of the statement included fourteen Protestant, Roman Catholic, Anglican, and Jewish religious leaders. [RNS]

VATICAN COUNCIL

No Polemics

The Second Vatican Council, said Pope Paul VI at the opening of the Council's second session on September 29th, "is a Council of invitation, of expectation, of confidence, looking forward toward a more widespread, more fraternal participation in its authentic ecumenicity."

In the course of a 64-minute address at the opening service, the Pope said to the delegate observers representing non-Roman Catholic Churches:

"We greet them from our heart. . . . We transmit through them our message — as

father and brother — to the venerable Christian communities they represent. Our voice trembles and our heart beats the faster both because of the inexpressible consolation and fair hope that their presence stirs up within us, as well as because of the deep sadness we feel at their prolonged separation.

"If we are in any way to blame for that separation, we humbly beg God's forgiveness, and ask pardon, too, of our brethren who feel themselves to have been injured by us. For our part, we willingly forgive the injuries which the Catholic Church has suffered, and forget the grief endured during the long series of dissensions and separations. . . .

"We wish to affirm before the observers here present some points in our attitude toward reunion with our separated brethren, with a view that they may communicate them with their respective communities. May our voice also reach those other venerable Christian communities separated from us, that did not accept the invitation freely extended to them to attend the Council. . . .

"Our manner of speaking toward them is friendly, completely sincere, and loyal. We lay no snares, we are not motivated by temporal interests. We owe our faith, which we believe to be divine, the most candid and firm attachment. But at the same time, we are convinced that this does not constitute an obstacle to the desired understanding with our separated brethren, precisely because it is the truth of the Lord and therefore the principle of union and not of distinction or separation. At any rate, we do not wish to make of our faith an occasion for polemics. . . .

"We look with reverence upon the true religious patrimony we share in common, which has been preserved and in part even well developed among our separated brethren. Finally, we wish to say that, aware of the enormous difficulties still in the way of the desired union, we humbly put our trust in God."

Springtime in Autumn

The policies started by the Second Vatican Council last year will be continued under the leadership of the new Pope, according to the Rev. Frederick C. Grant, who was an Anglican delegate-observer at the Council's first session. The second session of the Council began on September 29th.

"The unpredictable springtime in autumn that took place at Rome last year is to be continued," Dr. Grant said recently. "The new Pope by his words, his standing, his earlier utterances, is a guarantor of the continuance of this wholly new orientation and outlook of the Roman Catholic Church. It is one of the signs in our own time that God is still active in human history and that His Spirit still strives with man." He continued:

"We can confidently hope and pray that the Holy Spirit will lead the Council into still further steps in Pope John's program of *aggiornamento* [updating]. Of course, the business before the Council is largely concerned with internal administration and ad-

vance inside the Roman Communion. We outside that Communion must not be impatient, and demand a program of reunion overnight.

"The 'updating' must come first; then, when the Church is ready to propose reunion and specific terms of achieving it, we must all sit down and open the books and state precisely what we hold and expect and pray for — still subject to the divine guidance, and prepared to yield on some points, especially on mere customs and habits that are not essential to the Gospel of the teaching of the whole Church.

"We shall follow the next session of the Council with eager interest, and deep concern, praying that God will guide this great assembly of Catholic bishops into the right paths, making sound and true decisions, aware of the needs of the whole Church and the whole world, and inspired by that spirit of brotherhood and charity that Pope John exemplified so wonderfully.

"It is a springtime for the whole human race. God grant that the Roman Catholic Church may assume that leadership to which historically and numerically she is entitled — or, really, required to accept — and lead us into the better days we all hope are lying ahead." [RNS]

EUCCHARISTIC CUSTOMS

People's Offering

When parishioners of St. Matthew's Church in Rapid City, S. D., enter the church, they enter the names of those for whom they would like to have prayers offered in a special intercessions notebook on a table by the door.

At the time of the offertory, the book is carried forward with the alms and presented at the altar, and is treated as part of the offering of the people. The booklet also contains the Anglican Cycle of Prayer, the cycle of prayer for the missionary district of South Dakota, and a page for constant intercessions, which include the bishop, the Presiding Bishop, other clergy in the city, and men in the armed forces. The names are read and prayers are bidden before the Prayer for the Whole State of Christ's Church.

SEMINARIES

For Salaries Only

The Philadelphia Divinity School has been awarded a grant of \$150,000 by the Booth Ferris Foundation of New York City, according to an announcement late last month by the Very Rev. Edward G. Harris, dean of the school. This grant, payable in equal installments over a five-year period, is to be devoted exclusively to the improvement of faculty salaries.

In commenting on this action, Dean Harris said, in part, "This wise concern on the part of the trustees of the Booth Ferris Foundation goes to the core of the financing of theological schools and will serve not only the well-being of this seminary but the whole cause of theological education."

Writing continues about

SOREN KIERKEGAARD

*the Dane who spoke out, in the name
of Christ, against Christendom*

by the Rev. Jules L. Moreau, Ph.D.

Professor of Church History, Seabury-Western Theological Seminary,
Evanston, Ill.

That Soren Kierkegaard was poet, philosopher, and theologian becomes ever more evident. That he cannot be treated exclusively as any of the three will become clearer as many writers engage in discussion of their common interest — the melancholy Dane who probed his apprehension of the Christian faith and then spoke out against Christendom in the name of Christ.

It would be rather like replaying an old and worn phonograph record to repeat the story of how long it took English-speaking Christians to recognize the value of Kierkegaard for theological thought. Since this year marks the sesquicentennial of his birth (May 5, 1813; he died November 11, 1855), it is still worth noting, however, that the earliest translation into English of even a small portion of his extensive works was published only 40 years ago (*Selections from the Writings of Kierkegaard*, translated by Z. M. Hollander; University of Texas, Austin, 1923).

The real force behind getting a substantial amount of Kierkegaard into English was the renowned Episcopal clergyman, Walter Lowrie, whose valiant efforts in this enterprise are so carefully told by Canon Johnson in *Dr. Lowrie of Princeton & Rome* (Seabury, 1957, pp. 127-62). The same story, from Dr. Lowrie's standpoint, is to be found as an appendix to one of his many Kierkegaard translations

(*Repetition*, Princeton University Press, 1946, pp. 177-212).

Both of these narratives of the bibliographic history of his works in English are illustrated and supplemented by a most complete bibliography of writings by and about this melancholy Dane, compiled by Dr. Jens Himmelstrup, a lecturer in philosophy at the University of Copenhagen (*Soren Kierkegaard: International Bibliography*, Copenhagen, 1962, pp. 221). Perusing this bibliography is most interesting and no less instructive because it shows how Kierkegaardiana has blossomed since the first world war and further how the impetus provided by Dr. Lowrie has accounted for a veritable flood of books and articles in English during the past 25 years. This compilation lists some 40 volumes of Kierkegaard translations already in English, of which 14 were prepared by Dr. Lowrie (and two more are scheduled for posthumous publication), five anthologies, 218 periodical articles, 41 books about Kierkegaard and 39 parts of other books, 12 doctoral dissertations, three master's essays, and a musical setting of his *Prayers* for chorus, soloists, and orchestra.

Another interesting revelation coming from the bibliography concerns the Japanese literature on Kierkegaard. We should not be surprised by the extent of the works about S.K. (a common shorthand designation for Kierkegaard) in Western



© Royal Danish Ministry for Foreign Affairs
Soren Kierkegaard

languages, even though the acclaim given him in this area is somewhat belated. It is a bit startling, however, to see listed 69 entries under "editions in Japanese" and another 129 under "writings about Kierkegaard in Japanese." These totals compare favorably with most of the European languages. In part at least, this Japanese interest in Kierkegaard may be traced to Dr. Lowrie's visit to the Orient in the 30s when, after being forced to leave Peking because of Japanese military pressure on the city, he went to Japan and lectured for several months on Kierkegaard.

All of this history is valuable for an understanding of the latter-day appreciation of so important a 19th-century figure, but it has all been recorded in accessible publications so that rehearsal of more of it is needless duplication. Perhaps the best way to acquire an understanding of Kierkegaard is to work one's way through Dr. Lowrie's biography of him, first published in 1938 and now available in a two-volume paperback (*Kierkegaard*, Torchbooks 89-90, Harper & Row, 1962; v. 1, \$1.75; v. 2, \$1.95). One of the peculiar values of this study is that it was written at a time when there was very little Kierkegaard available in English; therefore, Dr. Lowrie has translated and inserted into the text generous portions of the original works upon which he depends so heavily for his superb picture of S.K. A reviewer can pass judgment on this most important document for Kierkegaardiana, but the praise of a Danish biographer, Eduard Geismar, whose 1929 study is a standard, is far more eloquent: "... the greatest one-volume work on Kierkegaard in any language." Lowrie's biography is divided into six parts, each covering a distinct segment of S.K.'s life, but at the same time the chronological outline of the life is thoroughly clothed with the writings he produced and the moods and crises in his life which called forth the various essays, journals, and letters which make

up the deposit of this seminal spirit.

Some readers would rather come to a writer directly via his own words. If you prefer this approach, there are still two alternatives: You may take one or more of the 40 English translations of the works (for bibliographic assistance cf. the Torch edition of the Lowrie biography, Appendix V) or you may wish to sample his writing through one of the various good anthologies. Of the latter, two come to mind immediately. Robert Bretall's **Kierkegaard Anthology** (1946) was originally published by Princeton University Press but has more recently appeared (1959) in the Modern Library series under the auspices of Random House. The plan followed by Mr. Bretall is to select from some 17 sources and then arrange the selections chronologically. Thus one can sample the works in order, but there is also material for tracing the development of Kierkegaard's thought during the productive two decades of his life. Following a different plan and on a much smaller scale is W. H. Auden's **The Living Thoughts of Kierkegaard** (David McKay, 1952) now available in paperback as a Midland Book (Indiana University Press, 1963, \$1.95). Mr. Auden, who shares an enthusiasm for S.K. with that other star among English men of letters, Charles Williams, selects from the works a number of themes and arranges his selections under six headings without regard for the order in which various writings occur. The simple and straightforward arrangement, uncluttered by scholarly apparatus, betrays the literary bent of Auden as he would permit Kierkegaard to speak to us in his own "poetical" terms. Further evidence of Auden's interest is his omission of any part of **The Attack upon "Christendom"** (1855), that final polemical outburst of a converted soul, which Auden calls for Kierkegaard the most important book of his life but for us the least.

There are a few books which have recently come to my attention, books so new that most of them will not be found in the bibliographies I have mentioned. I should like to commend quite highly Frithiof Brandt's **Soren Kierkegaard** (1963), translated from the Danish and published by the Danish Institute, obtainable without charge (while the supply lasts!) from the Danish Information Office, 588 5th Ave., New York 36. A member of the Royal Danish Academy of Science and Letters, Mr. Brandt writes of Kierkegaard as a monumental figure in the history of Danish thought and letters. His competence to do so is already established by a series of books and pamphlets in three languages. This brief book (117pp.) tells a good deal about Kierkegaard's thought and attitudes, but it also does an excellent job of placing him in his age and locale. It is well illustrated with several cartoons and though it is hard to pass up a misprint (p. 106,

Kierkegaard on Christ as Incognito

What is unrecognizableness? It means not to appear in one's proper role, as, for example, when a policeman appears in plain clothes. And so unrecognizableness, the absolute unrecognizableness, is this: being God, to be also an individual man. To be the individual man, or an individual man (whether it be a distinguished or a lowly man is here irrelevant), is the greatest possible, the infinitely qualitative, remove from being God, and therefore the profoundest incognito. . .

Most people now living in Christendom live, we may be sure, in the vain persuasion that, had they lived contemporary with Christ, they would at once have known and recognized Him in spite of His unrecognizableness. They are quite unconscious that they thereby betray the fact that they do not know themselves, and quite unaware that this notion of theirs, notwithstanding that it is certainly meant as praise of Christ, is really blasphemy, the blasphemy which is involved in the priest-prelate's undialectical loquacious climax: Christ was God *to such a degree* that one could at once *perceive* it directly — instead of saying as they ought: He was very God, and

therefore *to such a degree* God that He was unrecognizable . . . He is God, but chooses to become the individual man. But this is His will, His free determination, therefore an almightily maintained incognito. Only thus is there in the deepest sense real seriousness in the assertion that He became 'very man,' and hence also He experiences in the extremest suffering of feeling Himself forsaken of God, so that at no moment was He beyond suffering, but actually in it, and He encountered the purely human experience that reality is even more terrible than possibility, that He who had freely assumed unrecognizableness yet really suffers as though He were entrapped in unrecognizableness or had entrapped Himself.

. . . the unrecognizableness of the God-Man is an incognito almightily maintained, and the divine seriousness consists precisely in the fact that it is so almightily maintained that He Himself suffers under his unrecognizableness in a purely human way."

From *Training in Christianity* (Tr. by Walter Lowrie. Princeton University Press, 1947, pp. 127ff. © Princeton University Press 1944.)

1862 for 1962), I mean only to praise the Danish Institute for its generosity.*

If Lowrie's biography is too staggering or too demanding (640 pp.), one might start with Brandt or with **The Life and Thought of Kierkegaard for Everyman** (Westminster, 1960) which, in the author's own words, is "not a scholarly book . . . [but an] effort to mediate Kierkegaard to American readers." In rather less than 150 pages of quite readable prose, John Gates attempts in far briefer compass than Lowrie to bring the reader to Kierkegaard in order that he may hear the impassioned plea of a man brought to Christ. While the tone is popular at times, one cannot escape the profound understanding of Kierkegaard which made Mr. Gates write this book.

An imaginative essay by Thomas Hanna (**The Lyrical Existentialists**, Atheneum, 1962) has joined Kierkegaard with Nietzsche and Albert Camus as "three of the most compelling and controversial thinkers of the modern era." Unlike the other works I have noted this one does not try to cover the entire range of thought of any of the three; instead, it seeks for the kernel of thought which made each of these men so significant for

**Kierkegaard's Way to Truth* by Gregor Malantschuk (Augsburg, 1963; \$2.50), a recently published translation and augmentation of a series of lectures delivered in Copenhagen in 1951, by an outstanding Danish interpreter of Kierkegaard, arrived too late for inclusion in this article.

our time. Hanna's approach is rather different from that of theologians for he comes to each of his main figures through the world of literature and philosophy. Nevertheless, he has made us see an aspect of Kierkegaard which is not always made clear by those who would understand Kierkegaard exclusively as a theologian. Hanna's dependence upon the pseudonymous writings to the almost total exclusion of the sermonic materials gives him a vantage point from which he is able to delineate what is perhaps Kierkegaard's most important insight for modern thinking: an exploration and exposition of the existing self prior to faith. Some may call Hanna's picture of Kierkegaard unidimensional; even if this be true, the dimension is of central if not exclusive concern to S.K.!

Many of the most illuminating insights about men and movements have been written up in articles now buried in scholarly journals or other such forms of publication which do not reach a very large readership. Even if one does turn up such an article by chance, it may as often as not be in a less well known language so that the reader is not able with facility to grasp the kernel of insight therein. In order to overcome this barrier, in part at least, a collection of such articles was made recently and published in English translation. A **Kierkegaard Cri-**

Continued on page 23

An editor discusses

what it feels like to be

Obstetrician

to a Dozen Books

by the Rev. Kendig Brubaker Cully, Ph.D.

Professor of religious education, Seabury-Western Theological Seminary, Evanston, Ill.

Doubtless there is considerable ego-satisfaction in writing a book, having it accepted by a publisher, receiving the first advance copy, and then acknowledging the adulation of one's friends and the applause (or contrariwise) of the critics. When the book is born, gets around, and finally even receives a citation or two in someone else's footnotes, the author cannot help but feel that the effort in putting the thing together was well worth being planned.

In a sense, however, there is even more satisfaction (and maybe a less egotistical sort) in getting other people to write books. By the end of 1965 or 1966 it will have been my privilege to have served as "obstetrician" to twelve books, each of which is just as satisfying to me as if I had written it myself. I know full well that those whom I encouraged to produce these books have had as much pleasure in their creative effort as any author ever had. Unwittingly the authors whom I encouraged were giving me, as editor of the series, a twelvefold pleasure.

The series to which I refer is the "Westminster Studies in Christian Communication." With the publication of Theodore O. Wedel's *The Gospel in a Strange, New World* last May, eight volumes in the series have come into the market. Three others are in the final writing stage, and the twelfth will be under way in the near future, after the necessary contractual arrangements have been completed.

Actually, I cannot take credit for having induced quite all the writers to undertake the task. After the Westminster Press (Philadelphia) had commissioned me to edit the series, one manuscript they had received unsolicited was sent me in the thought that conceivably I might want to fit it into the series. It suited perfectly. My task from that point on was merely an editorial one, suggesting a few points here and there to the author and

seeing that it harmonized with the overall purpose of the total group of books.

Nor can I claim that all these writers were responsive only to my urgent invitation to contribute manuscripts. Several of them were already well established writers with a number of fine books to their credit. My task in these cases was the not entirely easy one of persuading scholars with already busy schedules to take time off from other writing commitments to spend a year working on something they had not originally thought of doing.

In half a dozen cases it was literally sighting a man whom I knew to have something germane to the general subject of the series, and pursuing him with ardent efforts until he agreed to put down on paper what I knew he was needing to say and the reading public needed to hear.

What was the intent of the series in the first place? The Communication Studies, as is stated in my editorial note contained in each volume, "are predicated on the ground that the Christian faith needs to be made relevant to persons in the modern world in terms of the dynamic nature of the faith itself and the channels that are capable of conveying such a faith. . . . In this series a wide variety of means and methods of communication will be analyzed in the light of their availability to, and suitability for, the particular tasks that the Christian Church faces in bringing the realities of faith to bear upon the life of actual persons in the contemporary situation."

It was my hope — and the publisher's — to beam these Studies at an audience of intelligent laymen as well as professional theologians and Church workers. We did not want to try to create an impression of a "writing team." That is, each writer was encouraged to speak the truth as he saw and understood it. We sought dialogue and conversation rather than uniformity or unanimity of opinion.

Each book was to stand on its own feet as a contribution in itself. This meant that the focus would be ecumenical rather than denominational, full of insight rather than doctrinaire.

The result is that the series has among its writers theologians from a number of Church traditions, such as Episcopalian, Presbyterian, Congregationalist, Lutheran, Methodist. Furthermore, a type of writing has been involved that strikes a happy balance between profundity and appeal. I asked for "depth without dullness, breadth without diffuseness, challenge without sentimentality." Since most of the writers are professors in theological seminaries, their products seem to indicate that present-day theologians do not live in spiritual ivory towers, but can really communicate even when they write on religious communication itself.

The first two books to appear (1961) were *Language and Religious Language* by Jules Laurence Moreau and *The Christian as Communicator* by Harry A. DeWire. Dr. Moreau has been my colleague at Seabury-Western Theological Seminary since I started teaching there in 1953. Now professor of Church history there, he has always been a deep student of language analysis. In his book he argues that the Church must ever testify afresh to its eternal message, "translating" its understandings anew in each generation. Dr. DeWire is professor of religious education and psychology in the United Theological Seminary (Evangelical United Brethren Church), Dayton, Ohio. I had heard him deliver an address some years ago at a meeting of the professors' and research section of the Division of Christian Education of the National Council of Churches. After hearing him, I said to myself, "If ever I can get that man to write a book, I'm going to be happy, for he has something momentous to say." Happily, the development of this

series materialized that early hope. Dr. DeWire, who is among other things a pioneer in the development of standard tests now being developed for ministerial candidates in theological schools all over the country, discusses the place of the individual Christian in the communication of the Christian Gospel. He develops the thesis that the Christian's primary witness is in being a Christian in all his relationships among men.

Christianity and Political Responsibility was written by Alden D. Kelley, professor of Christian apologetics and ethics at Bexley Hall, the theological school of Kenyon College, Gambier, Ohio, and formerly subwarden of St. Augustine's College, Canterbury, England. Dr. Kelley explores the Christian involvement in the political order, the broad question of the Church's involvements in culture. He argues against a too-easy giving of political solutions by theologians who lack sufficient political sagacity to be competent in that task, yet insists that there is a proper vocation to the political life as such on the part of some Christians.

One author, Walter L. Nathan, did not live to see even the proofs of the book which I had encouraged him to write. He was professor of art history in Bradford Junior College in Massachusetts. A brilliant German scholar who had emigrated to the U.S.A. in 1937, he was my neighbor and associate in many community activities when I served in a pastorate at Haverhill, where Bradford Junior College is located. He and his wife were dear personal friends of ours, and often would be our guests at our summer home in the Green Mountains of Vermont. He was a perfectionist in writing. For years he had written art interpretations for the monthly devotional publication of the Methodist Church, *The Upper Room*, and he often confessed to me that he agonized for hours over each single arti-



L. Hemmers

Dr. Moreau and his wife Elizabeth: The Church must testify afresh to its eternal message.

cle, each of which was only a page or so long. This was so in spite of the fact (or maybe because of it) that he had taken his Ph.D. in the field of English literature, as a graduate student at the University of Bonn. One can imagine, therefore, how patient one had to be with this fine artist and writer, allowing him ample time to develop his manuscript with infinite patience and care, and yet at the same time being strongly insistent about the matter of deadlines. He finished on time. But while traveling on a sabbatical journey through art treasures of ancient Greece, he fell ill in Athens with what was later diagnosed as a brain tumor. He died knowing that his book was in the production stage, but it was my sad duty to read the galley proofs for him. His book *Art and the Message of the Church* is a brilliant summary of art history from the standpoint of Christian theological undergirdings in the various periods, and at the same time a stringent reminder to the Church that it must not be content in the modern period with shabby, tawdry reflective art. Christian faith must help to create great art for today, he argues.

A Presbyterian clergyman who teaches philosophy at the University of Tulsa, and is on the editorial staff of the journal entitled *Etc.* (dealing with language analysis) wrote *Logic and Faith: A Study of the Relations between Science and Religion*. In a time when confusion between science and religion has become pronounced, Dr. Steuermann points out that in many ways the two approaches to life complement each other. Martin E. Marty, the brilliant young Lutheran clergyman who is associate editor of Chicago's *Christian Century* and a visiting professor in the Divinity School of the University of Chicago, contributed a volume called *The Improper Opinion: Mass Media and the Christian Faith*. Using the same sharp analysis that he had employed in his earlier book on *The New Shape of American Religion*, Dr. Marty analyzes the mass media that exercise such tremendous power in American society today, arguing that the Church will not communicate the faith through such media by trying, for example, to "out-Hollywood Hollywood," but by acting indirectly, remaining always the Church. Thus, if it properly encourages "improper opinions" as the world judges them, it can become genuinely newsworthy without trying so desperately hard to be so.

Apologetics and Evangelism is the title of a volume in the series by J. V. Langmead Casserley, professor of apologetics and my colleague at Seabury-Western Theological Seminary. Already famous for books such as *The Christian in Philosophy* and *The Bent World*, Dr. Casserley seeks to defend the central and authentic Christian traditions against what he labels local and ephemeral deviations. Showing acute sociological as well as theological knowledge, he tries to see how the Cath-



Dr. Wedell: In the latest book, the brittle and probing statement of an earlier work is apparent.

olic faith of the Church can be communicated successfully to both the intellectual "elite" and the unsophisticated "masses."

The latest book off the press is *The Gospel in a Strange, New World*, by Theodore O. Wedell, former warden of the College of Preachers and president of the House of Deputies of the Episcopal Church. Published early this summer, it deals with preaching, and is based on the Kellogg Lectures which Dr. Wedell delivered at the Episcopal Theological School, Cambridge. It is marked by the brittle and probing statement which has characterized his work since years ago he wrote *The Christianity of Main Street*.

It is too early to reveal the exact titles and the names of the authors of the remaining volumes, save to say that they will look penetratingly at religion in the academic community, at problems of moral theology in today's affluent society, and at the meaning of symbolic form in religious understandings.

What the ultimate result of the Communication Studies will be, who can predict? Some volumes doubtless will survive longer than others. Two or so may even become classics. In any event, they are all contributing in some measure to dialogue between the Church and the world.

To have sat in the shadow and watched these books emerge through the authors' travail of composition was sometimes almost like being an "expectant father" in the hospital anterooms rather than like the "obstetrician" functioning in the delivery-room. Any editor feels a personal involvement in his writers' *Sturm und Drang*. On the other hand, the editor watches for the reviews as avidly as the authors themselves, especially when he and his publishers have every confidence that these works are in themselves "an integral part of the Church's task of communication."

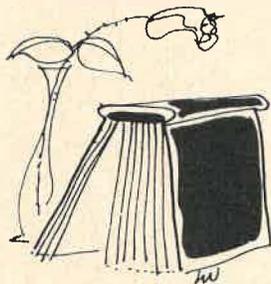
Purée of Theology

Kierkegaard and communication — each of these is the subject of a major feature article in this Fall Book Number of THE LIVING CHURCH.

The Kierkegaard article [p. 14] commemorates the 150th anniversary of the year of his birth. The author is the Rev. Jules Moreau.

The communication article [p. 16] is a report on the Westminster Press series on Christian communication, and is written by its editor, the Rev. Kendig Brubaker Cully. (Coincidentally both Dr. Moreau and Dr. Cully are members of the faculty of Seabury-Western Theological Seminary.)

That Westminster should deem it fitting (and no doubt profitable) to issue a whole series of books on Christian communication emphasizes the magnitude of both the blessing and the curse of communication in the 1960s. The blessing of being able to transfer, with increasing rapidity, not only messages but whole systems of thought, from one spot on the globe to another, has as its reverse the curse of information or ideas



transferred incorrectly or incompletely. Nation to nation, state to state, city to city, neighbor to neighbor — communications between them have ever been plagued by the problem of misunderstanding, a problem complicated now not only by telephone, telegram, airmail, and radio, but by television, telstar, and ZIP.

It took many decades for the Danish Kierkegaard's powerful influence to be felt significantly in the U.S. Now European philosophers and theologians seem barely to finish thinking a thought before it is under the scrutiny of American theologians; and in not many months the thought, somewhat pureed by news media, has come to the families in the pews. Karl Barth zips across the Atlantic, gives a series of lectures in Chicago, and makes headlines and the front covers of magazines read by millions. J. A. T. Robinson in England puts into explosive language for every man the radical theology of Bonhoeffer and Tillich which heretofore has been the subject of admiration or derision mainly in the seminaries. The paper-back edition of Bishop Robinson's *Honest to God* was selling like cut-rate mink in the U.S. almost as fast as it was in England. Its U.S. publisher (Westminster) is about to issue it in hard-cover. This book alone has set off a chain reaction in communication: Morehouse-Barlow is publishing an

American edition of O. Fielding Clark's *For Christ's Sake: A Reply to "Honest to God"* [see page 26]. The Archbishop of Canterbury wrote his own reply (published in the U.S. by Forward Movement), *Image Old and New*. At least one book about the *Honest to God* controversy is in the works.

Ideas, many of which are disturbing to people in the pews, swirl around Churchmen nowadays like aurora borealis descended to ground level. Some critics of Bishop Robinson have said his book is a threat to the faith of the faithful; others have said the same of Soren Kierkegaard.

Publishers continue to pour religious books off their presses as though tomorrow were the end of time (as well it might be). Reviews of a number of the newest appear in this issue, beginning on page 4. Some of the books reviewed are light; some heavy; some controversial; a few disturbing.

(The Fall Book Number, by the way, is somewhat of a misnomer, as many of the "fall books" are not published in time to be reviewed in this issue. But the name is accurate insofar as in this issue many publishers announce their new fall titles.)

If it is certain that truth will out, it is also certain that truth needs accurate communication — and that includes explanation and guidance on the part of the communicator, and knowledge and education on the part of the recipient. We hope that this book issue and all issues of THE LIVING CHURCH supply some aid in all those areas.

Sanctifying the Secular

One of the genuine problems of the ecumenical movement is the tendency for the forces of Christianity to be carried along as flotsam on a great flood of desire for human solidarity. It is felt that Churches ought to get together because men and nations ought to get together. For Christians to unite with other Christians is, to some people's minds, not enough. How about religiously uniting with Jews? With Mohammedans? With Buddhists?

In such a context, ecumenicity has to accept the odium of being a divisive force. The Christian proposal for human solidarity is that all men should unite under the kingship of Christ. And the kingship of Christ is what comes first; human solidarity comes second.

But what is the Christian to think of the great worldwide movement toward human solidarity in itself? Here some interesting light on the world today, and on the place of the Church in it, is shed by a background paper on the Vatican Council sent out by the *Documentatie Centrum Concilie*, a Dutch service of documentation and comment on the Council.

In today's world, many things which were once chiefly the concern of the Church have been secularized, according to this paper. "Henceforth the basic elements of all human society, such as physical subsistence, economic structure, cultural organizations, care of the sick and the aged, help for victims of natural disasters; and, further still, aspirations toward social justice, to-

ward peace, and a fraternal solidarity among men cutting through races and continents — all these things which until now in the Western world had been more or less inspired and governed by the Church for more than a thousand years have now become the common property of mankind as such.

“Man thus becomes conscious of his own nature in so far as he discovers and exploits the laws of nature. The world has become secularized — a secularization which is in the straight line of the Christian revelation, according to which, as against pagan religions, the world (an external creation by God) has been handed over to man, to his experimental science, to his technical might.”

The fact that this process of secularization has “often been accomplished in a spirit of animosity against the Church and sometimes in revolt against God” should not prevent Christians from realizing that these developments in nature and society are the working out of the divine purpose. Rightly understood the secular world of today is a “*praeparatio evangelica*” (preparation for the Gospel) just as truly as the ancient Roman empire was.

The paper says that the texts prepared for the second session of the Vatican Council view modern social trends in this light.

“All these earthly values call for the active presence not only of Christians, but of the Church as the community of Christians: not in order to direct these institutions, nor to control them administratively, nor even to chaperone them by paternalism, but to be there, while respecting their autonomy” — to bring them “the witness of the word of God and the yeast of the Gospel.”

“The Church therefore does not come forward as a power Church, using its prestige in competition with political forces and temporal societies, and fearfully hanging on to the supplementary institutions which were formerly the source of so much social credit for her. It is as the bearer of the evangelical message rather than as a society armed with rights and powers, that she discerns, amid the rapid evolution of the world, those ferments which contain Christ’s promise of a more abundant life among men in search of new economic and cultural foundations.

“The Church is missionary not only in space by implanting itself in new lands; but also in time, by sanctifying the civilizations which develop from century to century.”

This radical rethinking of the role of the Church in the world among Roman Catholic theologians has a different starting point from that of most other Christians, who long ago rejected the concept of the Church as carrying the two swords of spiritual and civil authority. But its wholehearted acceptance of the good things done under secular auspices, its readiness to see the Church’s new role in secular society as divinely intended and full of opportunity, its confidence in the continuing interaction of grace and nature — these are insights from which all Christians can profit.

If the Churches sometimes feel like mere flotsam on the flood of history, the fault is not in history, but in their own failure to understand their place in it — the place God has assigned to them, the task to which He calls them.

Coming—Help in Knowing the Book

Books come and books go. Some books stay around for generations, continuing to be interesting, useful, relevant, or simply delightful. But the Book that stays around the best, that continues to be best seller, century after century, generation after generation, year after year, is not nearly the source of interest, use, relevance, or delight that it can be and ought to be. The Bible is the best-bought book in our society’s literary production, but we seriously doubt that it is the best-read. Too often it is one of those pieces of furniture that every respectable home ought to have in it; or it is a kind of talisman that in a vague way is supposed to ward off vague evils; or it is the universal gift for people whose tastes one doesn’t know very well or for people experiencing important milestones in life; or — even if it is read and loved — it is often read only in sections — sections picked out for familiarity and reread and reread, while most of the Book’s pages go unturned.

Often when people buy a Bible they are actually only buying the New Testament, and the Old merely comes along as a sort of “package deal.” For if the Bible is the best-selling book on the market, the Old Testament is the least-read of all best sellers! Many devout Christians wonder why the Old Testament is included at all — hasn’t the New Testament made the Old one obsolete, ready for scrapping, like an obsolete bomb? The Old Testament does indeed have its explosive portions — and it is a pity that they are so carelessly treated — but it is not obsolete. Rather it is essential to the New. The Bible is a book that is made up of many books — but it is not just a matter of two unrelated volumes being bound together. The many books are one story — a story that has been called the love story of God with man, a story that one Sunday school course labels, “The Wonderful Story that Is True.” The account of the purpose of God does not begin with the first chapter of the Gospel according to St. Matthew; it begins with the first chapter of Genesis.

The Old and the New Testament are actually the accounts of one Testament — one Covenant — made and then fulfilled. The People of God, about which the Old Testament tells, is the People of God now — the Church.

Beginning next week, readers of THE LIVING CHURCH will have the incomparable help of the Rev. James R. Brown, associate professor of Old Testament at Nashotah House, in understanding their heritage of promise. In the issue of October 20th, the first column in a series entitled “According to the Scriptures” will appear, and others will appear about twice a month thereafter. Next week’s column will be on the subject: “Why read the Old Testament?” The second one, to appear a couple of weeks later, will be: “Not to destroy but to fulfill.”

In this issue, reviews and articles on many books well worth reading. Next week, a column on the Book worth reading well.

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PALESTRINA: The Song of Songs — Motets for Five Voices — The Prague Madrigal Choir. Miroslav Venhoda, director. Bach Guild BG 647, \$4.98; stereo, Bach Guild BGS 5059, \$5.98.

These settings of texts from *The Song Of Solomon* were first presented in the year 1585. The present recording is of 21 of the original 29 motets.

All of Palestrina's masterful polyphony is here. Never, however, is the musical structure allowed to overshadow the meaning of the text. The words come through with great feeling and expression. This is not "cold" or sterile music.

The Prague Madrigal Choir makes its American debut with this recording. A fine ensemble it is too! One cannot help but think of deNobel's Netherlands Chamber Choir on listening to this group. That these people know and love the music of Palestrina and his period is obvious. According to the album notes, this disc is but the first in a contemplated series by the choir devoted to the music of the Renaissance. I will personally be thankful to the people at Vanguard-Bach Guild if this is a fair sampling of what we may expect.

The usual high technical standards associated with this label are maintained.

VAUGHAN WILLIAMS: Mass in G Minor (also music by Palestrina, Rubbra, Schumann, Krenek, Kodaly, Bartok, Kubik and Shaw). Texas Tech Choir; Gene Kenney, conductor. Austin Records 6224, \$3.95.

Obviously made during one of the choir concert appearances, this work has the normal amount of coughing and background noise of a live audience. Personally, to me these extraneous sounds are not objectionable. Often a group is at its best in actual performance. Moreover, there is a certain "electric" quality to a recorded concert like this.

Mr. Kenney's group sings very well indeed. Whereas many college-age groups tend to have a thin tonal quality — especially in the tenor and soprano lines — this choir's singing is mature and akin to many groups of greater years.

To judge by the number of recent recordings, the Vaughan Williams' *Mass* is gaining in popularity. It receives a very good performance here. Another Englishman, Edmund Rubbra, is represented by three motets — "Let Us Now Praise Famous Men," "There Is a Spirit," and "Except the Lord Build the House."

These contemporary compositions are sung effectively. Schuman's "*Das Schifflein*," is a delight, as are Bartok's "Four Slovak Folksongs." The program concludes with two favorite encore numbers — "Listen to the Mocking Bird" in Gail Kubik's wonderful arrangement, and Robert Shaw's treatment of the spiritual "Set Down Servant."

The reproduction is faithful with the exception of a very few spots of upper-end distortion.

In all, this recording is a telling example of the fine things being done musically in many of our colleges and universities.

The Organ of the Philadelphia Academy of Music — William Whitehead, organist. Cameo C-4009, \$3.98; stereo, Cameo S-4009, \$3.98.

Contents:

Toccatto and Fugue in D Minor — Bach
Chorale in A Minor — Franck
Trumpet Voluntary — Purcell
Prelude on "Greensleeves" — Wright
Prelude on "Brother James' Air" — Wright
Finale from "Symphony #1" — Vierne

It is curious that this recording should come from the same company which has become famous as the publisher of the music of twist artist Chubby Checker! Be that as it may, we have here a program of serious organ music played on the new (1960) Aeolian-Skinner instrument in the Philadelphia Academy of Music.

The music is standard fare — even the Searle Wright pieces which have become increasingly popular since the time of their composition. Mr. Whitehead is a more than adequate performer and uses the tremendous resources of the instrument to good advantage.

For organ buffs a brochure outlining the specifications of this organ is included in the album. Soundwise, the 35-millimeter recording process provides brilliant fidelity with negligible background noise.

Spirituals — sung by Frank Boggs. Word 3161, \$3.98.

This disc features baritone Frank Boggs in a program of standard Negro spirituals. He accompanies himself at the piano.

Mr. Boggs' interpretations are nothing to get excited about. He sings well enough and has a pleasant, rich voice. And yet, the essential spirit of this kind of folk music is missing. The artist is unable to bring to the music any real feeling. His singing is, perhaps, at fault in being too polished, too slick, too professional.

The sound is adequate, though the piano tone is a little on the harsh side.

may have to crusade, but a crusade usually becomes necessary because you've waited so long to speak out, and the situation has become intolerable. It might not have become intolerable had there been some speaking out.

HATCH: Well, I was involved in some fairly early speaking out, during the 1960 kneel-ins in Savannah, and all hell broke loose even then when I fought to allow this token kind of integration. And I gather from your column yesterday that you feel such tokens are rather hypocritical; this allowing of one or two Negroes to attend services.

McGILL: No, I don't think it's hypocritical, nor did I say that it was hypocritical. What I said was that there is sort of a guilt-pride taken in this sort of window-dressing, . . . where a Negro or two shows up and you admit him to your sanctuary. I think this is a revelation of our shame and our guilt when we sort of feel a great satisfaction, and say, "Well, after all, this Negro did come to our church, and nobody offended him." For our Church to take such pride in so small a piece of window-dressing as this, I think, is a measure of our problem.

HATCH: When I went back to Savannah this summer, three years after the upheaval over the kneel-ins, I was welcomed with open arms, but then I found that the people were taking great pride in what we did together there three years ago, but now they want to go no further. In the light of more recent events they say, "Look, leave us alone. We've done our bit."

McGILL (laughing): "We've done our bit." This is what I mean! This is very revealing of the Christian Church; any Christian church, not just that one.

But to get back to the original question: I wonder if it isn't possible for a clergyman who has a church in which the power structure is reflected in such a way that he knows that any change in the status quo will offend many of his parishioners . . . and this is something he must think about . . . he'd be a fool if he didn't think about it. . . . I think he might get up and say, "Now look; let us talk here together. I'm not proposing that this church now take any action, but I think it is required of us as Christians and citizens that we discuss this problem . . . that we know what is being said . . . know what the problem is." Tell them, "I'm not asking you to act. I just ask you to listen." Tell them, "We know this is related to a world problem. We know that it has been coming a long time. Let's talk about it."

HATCH: Do you think that the clergy are too gun-shy, and that perhaps we don't give the laymen enough credit for being able to face up to this issue without getting apoplexy?

McGILL: Well, I think so. Also, I know, as you said earlier, we might drive some people out of the Church. Unhappily, it seems to be the big givers who are driven out. I don't know why, but too often money is associated with the status quo.

HATCH: Well, doesn't this newspaper lose some of its big advertisers over your editorial policy?

McGILL: As far as I know we have not lost an advertiser. We have lost plenty of people who have quit taking the paper . . . then we work very hard and get a great

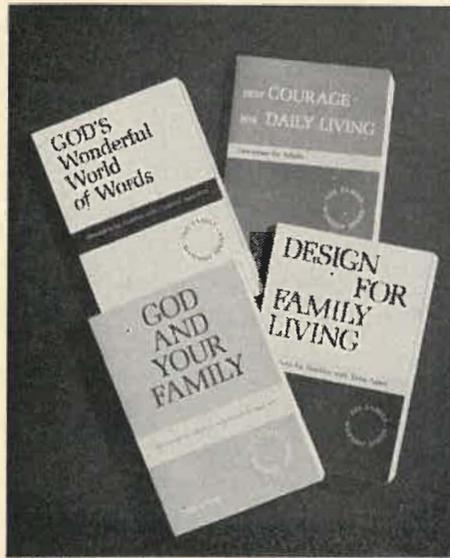
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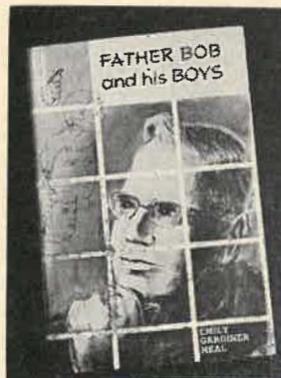
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many more to take it. But certainly, it is very costly to speak out!

HATCH: I've noticed that the best place I can work on this issue is among the teenagers, of whom we have a large number in our parish, and I've about come to the conclusion that I can't be heard by the "old guard," so to speak, because I don't have grey hair and because, at 32, I'm considered too young to be able to say anything significant.

McGILL: No, no; they won't listen to you, but the young people will.

HATCH: But I can't write these other people off. Are the older ones outside salvation?

McGILL: As a matter of fact, maybe we're at the point where we ought to let these people who don't want to hear this leave the Church. Let them find one somewhere else. I think this is the most unhealthy thing we can do . . . this saying, "Well, we don't want to lose these people, because they will get angry if we tell them the truth." This is a case of the tail wagging the dog.

On Lovett School

HATCH: Sir, in your opinion is the Lovett School, as it now operates, "Episcopally-affiliated," in the generally understood meaning of that phrase, or isn't it?

McGILL: Oh, it certainly IS! . . . Inescapably so, and I'm sorry of this. This has been a great sorrow to me. I don't see how, in the beginning, a board . . . even if it were segregationist-minded . . . I don't see how it could ignore the priority of the Church when children of Episcopal communicants applied. I'm unwilling to accept any excuse for barring them. I don't think there IS any excuse. Here again it was said that they would lose some pledges.

HATCH: They have \$600,000.00 tied up . . . but I have wished that I had \$600,000.00 to give them right now, and see what would happen tomorrow.

McGILL: Well, they STILL wouldn't DO it! As a matter of fact, and this has not been published, but the board was given assurances that there would be some money available to make up any losses, and they still wouldn't do it.

HATCH: And is not the most sacred rite of the Episcopal Church still being celebrated once a week?

McGILL: Yes . . . celebrated by Episcopal priests . . . and this is the sort of "state religion," you might say, of the school. And the priests of the Church are administering this rite. Most of the board are Episcopalians. Now this I say is complete hypocrisy . . . to say that this is not a Church-related school . . . this is utter hypocrisy in my opinion.

HATCH: It's as affiliated as it ever was?

McGILL: Yes . . . well, not perhaps as much, although the bishop has said that it isn't a Church school, but it remains one just the same. It wasn't before, except that the dean was chairman, and they had the sacraments administered by the clergy of the Church, and most of the board members were Episcopalians. This is [still] true. All that has happened is that the bishop has said it is not a Church school, but it remains one.

HATCH: At a meeting of the clergy of the Atlanta area some weeks ago we had quite a discussion about whether we as individuals would feel honor-bound to go or not to go if we were asked to conduct the serv-

ices of the Church there at Lovett School. Some of us took the tack that, "No . . . we would witness by NOT going . . . we would not go under any circumstances," and others took the attitude that, "Well, this is a sick situation, and maybe we can minister to it."

McGILL: Yes, well . . . I certainly wouldn't attempt to say what an individual ought to do . . . but I have an opinion about it. Are you ministering to a sick situation or are you perpetuating it? I think you're perpetuating it, but certainly I would not condemn any man who went. But I say it is a hypocritical situation. I think the cathedral leadership has acted with hypocrisy, and I think that this is too bad!

HATCH: Does it not make your heart sick when you see so many Church schools being used as a refuge by people when they fear the impending integration of the public schools?

McGILL: Yes, it does . . . the Church-related schools. . . Well, I think we can all be ashamed of what [these schools have] done. There's one, only one . . . little Trinity School, quietly, legitimately, and honestly took three qualified Negro children who applied, and I'm told that this is going along very well.

On Lester Maddox's Ads

HATCH: May I ask you why the paper feels constrained to print the ads of Mr. Maddox?

McGILL: Yes, you certainly may!

HATCH: I feel that just as you say that George Corley Wallace's rantings and ravings have created an atmosphere . . . I think that printing his ads creates an atmosphere.

McGILL: I know this; he got a lot of votes when he ran for mayor. We left the ad out some, oh, about two years ago . . . maybe a year and a half ago . . . and promptly the neighborhood papers printed it, and said, "This is what the daily papers wouldn't let you read." This was creating a worse sort of atmosphere. . . . So, after some soul-searching, we decided that, well, the lesser of two evils was to submit it to a lawyer and print it. We certainly don't have any pride in it. . . .

On Mr. and Mrs. Walter Stovall (née Hunter)

McGILL: One of the things that you haven't asked about was the Charlayne Hunter Stovall marriage, and I think we ought to talk about that!

This caused all of the extremists to say, "You, see, this is what we've been telling you. This is what will happen." And I'm sure a great many people were shocked and said, "Well, maybe this is what happens if [Negroes and whites go to school together]." Well, my answer to that is: This has been happening right along . . . very, very infrequently. Certainly most people . . . knowledgeable people, Negro and white, know that the ordinary marriage is tough enough, and involves enough problems. These marriages will never be many.

. . . If [Mrs. Stovall had] had an illegitimate child, this would have been the occasion of a great many giggles and laughter, and people would have said, "Isn't that just like a nigger?" But they got married, and this shocks people MORE than an illegitimacy would have shocked them. Now let's, think about THAT!

KIERKEGAARD

Continued from page 15

tique, edited by Howard A. Johnson and Niels Thulstrup (Harper & Row, 1962), comprises 17 such essays selected out of some 50 read and analyzed by the editors. All but one of them have previously appeared in journals or special publications in a variety of languages. While this collection is hardly directed toward the novice in Kierkegaard studies, there are a few essays which would reward the patient reading even of the beginner. "Kierkegaard's Bequest to Theology," by Hermann Diem, the German systematic theologian, is a well organized survey of the effect Kierkegaard has had upon current thinking in his discipline; moreover, Paul Holmer's "On Understanding Kierkegaard" could help many a tyro get his bearings in the literature.

Within the past year two quite closely related books have appeared which concentrate upon what one of them calls "Kierkegaard's . . . one really distinguished contribution." This is his anthropology or his understanding of man and his situation. L. L. Miller's *In Search of the Self: The Individual in the Thought of Kierkegaard* (Muhlenberg, 1962) is a study of the three "stages of life" — aesthetic, ethical, and religious — by

which Kierkegaard characterized the search of man for meaning. Like so many "books about . . ." this one must be read in close connection with the works of Kierkegaard for it takes much of the original for granted and rather expounds it. Reading Miller without reading Kierkegaard at the same time is rather like trying to get the meaning of Scripture by reading only a commentary. Apropos of this, the late Dean Fosbroke of the General Seminary is reported to have said, "It is astounding how much light is thrown on the commentaries by reading the Bible."

George Price's *The Narrow Pass: Kierkegaard's Concept of Man* (McGraw-Hill, 1963) is also centrally concerned with the "stages of life's way" as a means of setting forth the peculiarly Kierkegaardian understanding of the plight of man. As one follows Price's perceptive exposition, he becomes eminently aware of the debt owed to Kierkegaard by the modern philosophical direction known as phenomenology or the philosophy of the lived world (*Lebenswelt*). Both of these books shine a spotlight upon that complex of insights attained by Kierkegaard as he wrote of his own struggle "from the inside out."

Studies of Kierkegaard by Roman Catholic theologians, both clerical and

lay, are not altogether lacking in the vast literature at which we have been looking. A major contribution from this perspective is Louis Dupré's *Kierkegaard as Theologian: the Dialectic of Christian Existence* (Sheed and Ward, 1963). Originally appearing in Dutch as *Kierkegaard's Theologie* (1958), this study attempts to expose what is peculiar to Kierkegaard's viewpoint and how this may enhance the Catholic-Protestant dialogue. Prof. Dupré, now on the Georgetown faculty, concludes that the dialectic of existence as understood by Kierkegaard is "perhaps the most consistent application of the Reformation principle that has ever been made." At the same time, he is also certain that because Kierkegaard was not simply a "negative Protestant," he restored dimensions of the Christian faith to theological thinking that had been lost or obscured in the course of Christian thought. A thoroughly captivating chapter and, to me at least, one of the most interesting pieces of Kierkegaard analysis is the final one in which he takes up the problem of authority as Kierkegaard understood it. Here is a real point of contact in the dialogue among Christians which is becoming ever wider, a matter in which both Protestant and Catholic may be instructed by Kierkegaard's consistency.



Kierkegaard's Way to the Truth

by Gregor Maluntschuk

In his brief lifetime, Søren Kierkegaard produced an incredible amount of literary, philosophical, and theological work. Rediscovered in the past 30 years, his books are coming in for the most thorough study and discussion they've ever received. Gregor Maluntschuk's book, *Kierkegaard's Way to the Truth*, is an invaluable aid to the thinker approaching the works of Kierkegaard for the first time or to the Kierkegaard student seeking a clear, discerning discussion of the famous Danish theologian's thought. Author Maluntschuk, a well-known student of Kierkegaard, has written a useful book that will stand as a classic in its field for years.

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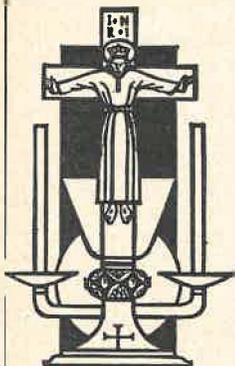
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LETTERS

Continued from page 3

cost of living has steadily gone up, and now it definitely is *not*. How would the \$5000-a-year clergy like to try and live on it? I can imagine the uproar there would be.

I have served the Church to the best of my ability since 1926. If now I could get another job, even cutting lawns and tending gardens, to supplement my pension, I'd gladly do it, but at 71 years, and with a tricky heart, that is unfortunately out.

The Church seems to have plenty of money for anything it specially wants. Is there any good reason why something should not be done to raise the minimum stipend of retired clergy to an amount where we would not have to cut down on clothing or groceries, and have enough to pay our taxes, or for the repair of a leaking roof?

(Rev.) FRANK M. BRUNTON

Phoenix, Ariz.

Editor's comment: At current rates, a retired person born before 1892 who had qualified for six calendar quarters with an annual income of \$2400 would receive Social Security benefits of \$1,008 a year. Added to a minimum pension this would amount to \$2,808 a year. Clergy and vestries, take note of the importance of this resource, which provides benefits for wives and has increased as the cost of living went up.

Canvass Comments

The article by the Rev. Edgar M. Tainton entitled "The Mail Order Canvass" [L.C., September 8th] is so true, especially in a large parish. Securing and training an adequate number of canvassers is a well nigh impossible task, as I found out in a former parish where at one time we had over 1,200 addresses to contact. If we are honest about it, many canvassers are merely "collectors" doing nothing in the way of a sales job, sometimes not even getting inside the door to talk with the family. Incidentally the "flipchart" offers great possibilities for the canvasser who finds contacts a bit difficult.

On the other hand a canvass by mail, if continued year after year, is not satisfactory. I wonder if a compromise is not possible. Some have advocated a continuing pledge, a letter going out in the fall, thanking parishioners for their current pledge and expressing the hope that they will continue it for the coming year. This should have been suggested when the current pledge was made. Of course they should be given a chance to change their pledge if they desire. Or pledge cards could be sent out to the entire list with a good covering letter, a regular mail-order canvass.

But, whichever method is used, the important thing is to select a block of parishioners upon whom calls will be made by a small group of carefully trained canvassers. This would probably include the "underpledgers." Each year a different block of names would be chosen, thus insuring personal contact with all the parish in a given number of years. With this plan a real sales job could be done, and greater loyalty and interest aroused. Something along these lines might well be tried.

(Rev.) RICHARD GREELEY PRESTON
Wellesley, Mass.

BOOKS

Continued from page 9

tain elements of Whitehead's thought, but also a sprinkling of Teilhard de Chardin's *The Phenomenon of Man*, perhaps a touch of Tillich, and an attitude toward philosophy that looks somewhat, although not completely, to the linguistic analysts.

Dr. Ferré's book, then, represents an attempt to reconcile faith and reason on grounds other than those of traditional philosophy and theology. But readers who prefer to think of God as the self-causing Cause of the universe, and those who understand the universe in the light of the doctrine of analogy — those who prefer the traditional Christian explanation — will find this book interesting but deficient.

CHARLES DON KEYES

Fr. Keyes, formerly a mission priest of the diocese of Oklahoma, is now a graduate fellow of Seabury-Western, and is an S.T.M. student in the philosophy of religion. Another review by Fr. Keyes appears on page 25.

Remembering the 1880s

Young in New York. By Nathalie Dana. Doubleday. Pp. 205. \$4.50.

Anyone who knows and loves New York City should enjoy *Young in New York*, a book of reminiscences of a girlhood there in the 1880s and later. The author, Nathalie Dana, was the daughter of the Rev. Cornelius Bishop Smith, rector of St. James' Church, which was then on the outskirts of town (71st St.). Her memory for details of dress, house interiors, people, and ways of doing things is phenomenal.

Church life in a wealthy city parish of the time is described, and a number of prominent Churchmen of the time, such as the Rev. Phillips Brooks, are introduced. Dr. Smith was an early member of the Broad Church group which met to discuss new ideas in science, biblical criticism, etc.

As the author grew up, she became interested in new developments in the arts and rebelled against her narrow upbringing. Since the Church in her experience was identified with this Victorian background, we are not too surprised to find that she turns at least partially against it as she grows up.

MARTHA PRINCE

Mrs. Prince is a former LIVING CHURCH news editor.

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The Living Church

Challenge from Asia

Can Christians Learn from Other Religions? By Robert Lawson Slater. Pp. 94. Seabury. Paper, \$1.95.

Pendulums swing. It used to be the Christian missionary invading Asia and Africa, storming strongholds of pagan religions with the story of Christ. Now it is the Buddhist missionary, the Hindu missionary, invading the West, smiling upon the Christians, asking a hearing for Gautama the Buddha, recommending the teachings of Krishna as worthy to be compared with those of Jesus.

Can one learn from other religions without disloyalty to Christ? (Justin Martyr said yes, Bishop Stephen Neill today says yes.) How much truth can a man grasp — how much truth can he stand? These questions, and others, are dealt with honestly, thoughtfully, in Dr. Slater's excellent new paperback, timely in view of the great widespread present-day interest in world religions in all colleges and universities of America, and among Christians and others in our society.

Everything by Slater on world religions is worth reading. However, for those who have never explored Hinduism, Buddhism, Taoism, etc., I suggest a preliminary nibble at either of two standard paperback textbooks: Ross on *The Great Religions*; Huston Smith on *The Religions of Man* (all leading bookstores can get them, less than a dollar in price). Ross gives skeleton structure of each religion, and Smith puts flesh on the bones. After the nibble, Slater's new book will have deeper meaning.

HARRY LEIGH-PINK

Fr. Leigh-Pink is an examining chaplain (San Joaquin diocese), college chaplain and parish priest, and frequent contributor of articles and comic verse to THE LIVING CHURCH. A review of two paperbacks, by Fr. Leigh-Pink, appears on page 27.

Advice for New Clergy

Beginning Your Ministry. By Samuel M. Shoemaker. Harper and Row. Pp. 127. \$3.

Beginning Your Ministry, by the Rev. Samuel Shoemaker (retired rector of Calvary Church, Pittsburgh, and formerly rector of Calvary Church, New York), is intended mainly for the seminary student and the "young minister." (He carefully avoids the term "priest.")

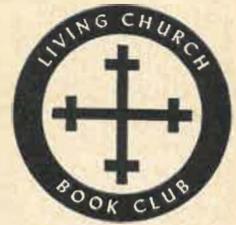
Dr. Shoemaker not only gives advice of a practical character, without claiming to have written a how-to-do-it book, but he also provides a realistic and sensitive insight into many of the problems, human situations, and ambiguities of the clerical life.

He argues that the new clergyman is usually poorly prepared by the seminary

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Alternatively, you may begin with the fall selection — Samuel J. Wylie's brilliant *Precede the Dawn*. Fr. Wylie, rector of the Church of the Advent, Boston, discusses the revolutionary changes — both physical and intellectual — that have swept over the Church and the world in recent years, and points to patterns of Christian action for the future — in the home, at work, in Church, and in public affairs. Published by Morehouse-Barlow Co., it is a book you will not want to miss.

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for the practical task of communicating the Gospel. Then there is the spiritual apathy, not to mention ecclesiastical formalism, of many congregations, and Dr. Shoemaker points out several inadequate solutions to this problem. Genuine conversion, he writes, is the answer, and the spiritual awakening of a congregation ought to be approached by focus more on individuals and subsequently on cell groups than on the less vital aspects of church life. Besides the terms "conversion" and "spiritual awakening," other expressions that play a large part in Dr. Shoemaker's vocabulary are "decision for Christ," "witness," and "fellowship."

In my opinion, however, this book has much to commend it: a genuine concern for the fact of human anxiety and sorrow, distress because of the apathy of many Christians today, an appreciation for good art forms, and above all a vital interest in the Person and work of the Holy Spirit and an awareness of the fact of the Incarnation. But the book has its greatest weakness, I believe, in not giving the new clergyman so clear a view of God's transcendent, holy otherness as it does of interior personal experience.

And *Beginning Your Ministry* has a type of subjectivism and implicit anti-intellectualism which will appeal to some readers but will disappoint others. I believe that if we are concerned about the question of man's anxiety, as this book certainly is, a view of something in religious experience which is objective and holy may suggest an answer. It did for Job.

CHARLES DON KEYES
Another review by Fr. Keyes appears on page 9.

Concrete Ideas

One Church: Catholic and Reformed. "Toward a Theology for Ecumenical Decision." By Lewis S. Mudge. Westminster. Pp. 96. Paper, \$1.75.

"The ecumenical movement is no longer (if it ever was) a pleasant little club in which Church leaders of mainly Protestant persuasion can gather to discuss interminably their amiable differences." *One Church: Catholic and Reformed*, by Lewis S. Mudge, puts forward some very concrete ideas and proposals to match the new ecumenical spirit brought about by the renewed conversations between East and West and by the Roman Catholic Ecumenical Council. Having quite recently sat in on some of the discussions of amiable differences, I was glad to see James I. McCord, the chairman of the Consultation on Church Unity, give his "imprimatur" to this book.

The author was formerly secretary of the department of theology of the World Presbyterian Alliance in Geneva. He is now professor of religion and chaplain at Amherst College. Written by a Presby-

terian to explain some of the challenges and some of the difficulties of the new direction of unity conversations to his own denomination, this book will be extremely helpful in giving Episcopalians an inside look at the changes going on in this major denomination and the sacrifices they will have to make to bring to completion the unity they seek.

The author's plea for "a theology for ecumenical decision" in each Church is backed up by some sound suggestions as to how to arrive at this theology in his own — suggestions which might well be studied by any Church interested in moving out of the talk about unity into action.

JAMES P. DEWOLFE, JR.
The reviewer is rector of All Saints' Church, Fort Worth, Texas; chairman of the department of missions, diocese of Dallas; urban dean; and a member of the Church's Joint Commission on Approaches to Unity.

Reply and Discussion

For Christ's Sake. By O. Fielding Clarke. Morehouse-Barlow. Pp. 104. \$1.50.

In *Image Old and New* the Archbishop of Canterbury gave a fair and balanced assessment of the content of John Robinson's *Honest to God*, and in his presidential address to the Convocation of Canterbury last May rapped the author's knuckles severely for his method of thinking aloud and publishing his undigested thoughts. In a reply to Dr. Robinson, Bishop of Woolwich, by the Rev. O. Fielding Clarke, entitled *For Christ's Sake*, there is more of the Archbishop's severity than of his tempered appreciation. Yet the book is by no means unfair.

It falls into two parts: the first is a detailed reply to John Robinson; the second discusses the modern situation and, giving a different diagnosis, suggests a very different remedy from John Robinson's. The reply establishes without much difficulty that *Honest to God* is by two John Robinsons, one orthodox and the other both heretical and muddled. (Certainly the ability of the Bishop of Woolwich to contradict himself so frequently makes one wonder about theories which partition Ecclesiastes!) Fr. Clarke understandably does not devote much space to the orthodox Robinson since, as he says, the bulk of *Honest to God* is written by the other one. Like the Archbishop of Canterbury, he is indignant at the unnecessary stumbling that the bishop has caused to Christ's little ones.

In the second half, Fr. Clarke makes use of the insights which have come to him as a result of his knowledge of Marxism and his experience of the Russian Orthodox Church (he has written a book on Berdyaev). His wife is Russian. Modern man is immature (*pace* Robinson), because of the barbarity and materialism of modern life. Juggling with

images will not help him. He needs to have the objective truth of Christ's Resurrection preached to him, and he needs to have Christ's concern and compassion taking concrete form in Christian action which will be comparable to Communist action in the matter. It is a thought-provoking challenge.

KENNETH NEEDHAM ROSS

Fr. Ross, vicar of All Saints', Margaret Street, London, contributes regularly to the London Church Times. His books include *Why I Am Not a Roman Catholic*, and *The Thirty-Nine Articles*. He was recently visiting lecturer in ascetical theology at GTS, and during that time reviewed *Honest to God*. [L.C., May 19th].

Paperbacks of Note

A Short History of the Interpretation of the Bible. By Robert M. Grant. Published originally as *The Bible in the Church*. Revised and with a new introduction. Macmillan. Pp. 224. \$1.45.

Your Growing Child and Religion. By R. S. Lee. Macmillan. Pp. 224. \$1.45.

Sexual Ethics. By Sherwin Bailey. Formerly published as *Common Sense About Sexual Ethics*. Macmillan. Pp. 159. \$1.45.

Three recent paperbacks, two of them revisions and one new, are of note. Recent developments in the history and methodology of Bible interpretation are dealt with lucidly in the final chapter of a low-cost revised edition of Robert C. Grant's book, *A Short History of the Interpretation of the Bible*, first published 15 years ago, then titled *The Bible in the Church*. Dr. Grant, professor of New Testament, Divinity School of University of Chicago, comments only briefly upon Bultmann's "demythologizing." Arguing for a "catholic" interpretation of the Bible, Grant upholds the essential validity of the principles set forth by early writers such as Irenaeus, Tertullian, Augustine, while surveying chief methods employed by Christians down 19 centuries in interpreting Holy Scripture. Important, timely, scholarly.

The chaplain of Nuffield College, England, Dr. R. S. Lee, aims in *Your Growing Child and Religion* to help priests, parents, Church school teachers — all concerned with children's religious education — understand how the child thinks and feels at each stage of his growth, so that religious teaching can be shaped to fit emotional needs, capacity to understand, etc. The first part of the book is informative on growth of child's personality and mind; but the second part ("Building Religion") is woefully thin, completely ignoring the powerful influence of Holy Communion upon confirmed children, and omitting mention of sacraments, liturgy, participation in parish youth programs (acolyte guilds, church camps,

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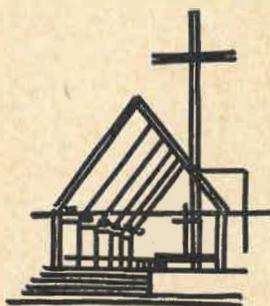
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altar-centered youth groups, etc.) as formative Christian influences.

Sherwin Bailey (former study secretary of Church of England Moral Welfare Council) covers, in *Sexual Ethics*, historical background to sexual ethics and principles of such ethics in regard to love and marriage, and such problems as contraception, divorce, and remarriage after divorce. His is a "liberal's" viewpoint. Mr. Bailey asserts (p. 138) "the case against contraception fails because its fundamental assumptions are invalid," a statement with which this reviewer sharply disagrees, though I am with him all the way when he points out (p. 159) "the breakdown of marriage is mainly due to its being taken in hand, in words of the Marriage Service, 'unadvisedly, lightly, or wantonly.'" The book includes a very short evaluation of laws of several Churches (Roman, Orthodox, Anglican, PECUSA) regarding divorce and remarriage.

HARRY LEIGH-PINK

Another review by Fr. Leigh-Pink appears on page 25.

Books Received

CYBERNETICS. Implications of computers and electronic brains of the future. By Dr. Neville Moray, lecturer in psychology, University of Sheffield. Hawthorn. Vol. 131, "Twentieth Century Encyclopedia of Catholicism." Pp. 124. \$3.50.

MAN IN HIS ENVIRONMENT. By Joseph Folliet, professor of sociology, Lyons University. Hawthorn. Vol. 35, "Twentieth Century Encyclopedia of Catholicism." Pp. 138. \$3.50.

PARNASSUS CORNER. A Life of James T. Fields, Publisher to the Victorians. By W. S. Tryon. Houghton Mifflin. Pp. 445. \$7.

THE SCENT OF WATER. A novel by Elizabeth Goudge. Coward-McCann. Pp. 349. \$4.95.

RITE & MAN: Natural Sacredness and Christian Liturgy. By Louis Bouyer. Liturgical Studies: Volume VII. University of Notre Dame Press. Pp. 220. \$6.

CHURCH IN FELLOWSHIP. Intercommunion Practices of the Lutheran Church. By Carl Henrik Lyttkens, Johannes Meister, and Fred Meuser. Introduction and evaluation by Vilmos Vajta. Augsburg. Pp. 250. \$5.95.

GOD AND OUR PARISH. Worship Resources for Church Groups (elders, ushers, stewardship, evangelism, church council, Christian education, couples club, youth groups, women's groups, missionary society). Edited by Roland H. A. Seboldt. Concordia. Pp. 295. \$5.

MARITAL COUNSELING. By R. Lofton Hudson. Successful Pastoral Counseling Series [see L.C., June 16th for reviews of first two volumes in series]. Prentice-Hall. Pp. 138. \$2.95.

GIFT OF A GOLDEN STRING. A daybook covering subjects grouped under such headings as marriage, children, grief and pain. By Josephine Mof-fett Benton. United Church Press. Pp. 255. \$3.95.

TRUE AND FALSE POSSESSION. Cases of true and false diabolic possession "presented in light of modern psychiatric study." By Jean Lhermitte, French neurologist. Vol. 43, "Twentieth Century Encyclopedia of Catholicism." Hawthorn. Pp. 128. \$3.50.

WORLD POVERTY AND THE CHRISTIAN. By Arthur McCormack. Vol. 132, "Twentieth Century Encyclopedia of Catholicism." Hawthorn. Pp. 156. \$3.50.

SONGS OF JOY Through the Church Year. Hymns from the *Service Book and Hymnal* of the Lutheran Church in America, with explanatory notes by Norman and Marilynn Thalman. Illustrated. Fortress. Pp. 267. \$2.95.

PEOPLE and places

Appointments Accepted

The Rev. Kenneth J. Allen, Jr., formerly associate rector of St. Thomas' Church, Medina, Wash., is now associate secretary of the department of Christian education of the diocese of Los Angeles, with particular responsibility in the area of leadership training.

The Rev. Isaiah G. Bell, formerly canon to the ordinary of the diocese of Central New York, is now rector of St. Augustine's Parish, Asbury Park, N. J. Address: 114 Sylvan Ave.

The Rev. Robert G. Browning, Jr., who was ordained deacon in June, is now in charge of St. Stephen's Church, Wissahickon, Philadelphia. Address: 3913 Terrace St., Philadelphia 19128.

The Rev. Frank S. Cerveney, formerly on the staff of Trinity Church, Wall St., New York City, is now rector of St. Luke's Church, Jackson, Tenn.

The Rev. Richard K. Fenn, formerly on the staff of the Cathedral of All Saints, Nagpur, India, is now vicar of Epiphany Mission, Royersford, Pa., and may be addressed there at Third and Washington Sts.

The Rev. Thomas E. Fowler, who was ordained deacon in July, is now in charge of St. Matthew's Church, Prosser, Wash. Address: 1228 Sheridan.

The Rev. James E. Gardner, formerly assistant at Christ Church, Brooklyn, N. Y., has for several months been curate at St. Paul's Church, Chestnut Hill, Philadelphia. Address: 8616 Evergreen Ave., Philadelphia, 19118.

The Rev. Clayton W. Graves, formerly vicar of the Church of the Holy Spirit, Dawson, Ga., the Church of the Epiphany, Cuthbert, and Holy Trinity Church, Blakely, is now vicar of St. Matthew's Church, Fitzgerald, Ga.

The Rev. V. Richard Hawkins, who was recently ordained deacon, is now assistant minister at All Saints' Church, Wynnewood, Pa. Address: 29 Narbrook Park, Narberth, Pa.

The Rev. Edmond G. Hawley, formerly curate at Gethsemane Church, Minneapolis, Minn., is now assistant at Christ Church, Rockville, Md., in the diocese of Washington. Address: 268, Rockville.

The Rev. Ned J. Heeter, formerly curate at St. Matthew's Parish, Hyattsville, Md., is now rector of St. Matthew's Church, Sunbury, Pa. Address: 133 Arch St.

The Rev. William M. Hunter, who was ordained to the priesthood in April, is now rector of St. Paul's Church, Williamson, W. Va. He served, in turn, as deacon in charge and priest in charge of St. Paul's.

The Rev. John R. Jones, formerly associate rector of St. Alban's Church, Washington, D. C., is now rector of Christ Church, Mexico City, Mexico. Rectory address: Sierra Gorda 180, Lomas, Mexico 10,

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

D. F.; church: Artículo 123, No. 134, Mexico, D. F.

The Rev. W. Christian Koch, who has been in England for the past three years, is now chaplain at Denver University, Denver, Colo. Address: 3700 E. Jewell Ave., Apt. 308.

The Rev. John C. Kolb, who formerly served Epiphany Mission, Royersford, Pa., is now in charge of the Chapel of the Holy Apostles, Remington Rd. at Dover Rd., Penn Wynne, Pa.

The Rev. William H. Littleton, Ph.D., formerly rector of St. Stephen's Church, Milledgeville, Ga., is now rector of Holy Trinity Church, Decatur, Ga. Address: 515 E. Ponce de Leon Ave., Box 927, Decatur.

The Rev. James E. Morris, who was ordained deacon in June, is now vicar of the Church of St. Mary of the Annunciation, Memphis and Willard Sts., Philadelphia, Pa., 19134.

The Rev. John P. Moulton, formerly vicar of the Church of the Epiphany, Spokane, Wash., and instructor in religion at St. George's School, is now a canon of the Cathedral of St. John the Evangelist, Spokane, Wash. Address: E. 1823 Twentieth Ave., Spokane, 99203.

The Rev. Gerald C. Robertson, Ed.D., formerly vicar of St. Peter's Church, Brushton, N. Y., and St. Paul's, Fort Covington, is now vicar of Trinity Church, Marshall, Mo., and Episcopal chaplain at Missouri Valley College and priest in charge of St. Paul's Church, Carrollton, Mo. Address: 100 S. Conway St., Marshall.

The Rev. Charles M. Roper, formerly curate at Holy Trinity Church, Decatur, Ga., is now vicar of Holy Cross Mission, 3970 McAfee Rd., Decatur, Ga.

The Rev. Edward A. Rouffy, formerly assistant at Christ Church, Macon, Ga., is now curate at St. John's Church, Boulder, Colo.

The Rev. John R. Scarlett, formerly rector of Christ Church, Oswego, N. Y., is now chaplain of the Manlius School, Manlius, N. Y., and may be addressed there.

The Rev. Robert D. Schenkel, Jr., formerly associate at Christ Church, Baltimore, Md., is now rector of St. Margaret's Church, Westminster Parish, Annapolis, Md.

The Rev. Douglas M. Spence, formerly at the University of Pennsylvania, Philadelphia, is now rector of St. Aidan's Church, Cheltenham, Pa. Address: 10 Ryers St., Cheltenham, Pa.

The Rev. Charles W. Stewart, Jr., who formerly served St. Thomas' Church, Miami, is now serving Christ Church, Longwood, Fla. Address: Box 632.

The Rev. Peter L. Stone, formerly rector of St. John's Church, Essex, Conn., will on November 1 become rector of St. Matthew's Church, Kenosha, Wis.

The Rev. Raymond W. Storie, formerly rector of St. Agnes' Church, Sebring, Fla., is now rector of St. Paul's Church, Clinton, N. C. Mailing address: c/o St. Paul's Church, Box 755, Clinton, N. C., 28328; residence: 315 W. Main St., Clinton, 28328.

The Rev. Alton H. Taylor, formerly curate at Grace Church, Orange, N. J., is now curate at St. Paul's Church, Paterson, N. J. Address: 449 Van Houten St., Paterson 1.

The Rev. James A. Trimble, formerly rector of the Church of the Redemption, Southampton, Pa., is now chaplain at the Episcopal Academy, Philadelphia. Address: 601 Haverford Ave., Narberth, Pa., 19072.

The Rev. Joseph E. Trimble, Jr., formerly curate at St. Paul's Church, Chestnut Hill, Philadelphia, is now vicar of St. Christopher's Church, Oxford, Pa. Address: Lancaster Ave., Oxford.

The Rev. Richard H. L. Vanaman, vicar of the Church of St. Francis of Assisi, Lake Placid, Fla., is now also rector of St. Agnes' Church, Sebring, Fla. Address: 4000 W. Lakeview Dr., Sebring.

The Rev. George H. Van Doren, formerly rector of St. Paul's Church, Norwalk, Ohio, is now rector of St. Peter's Church, Akron, Ohio. Address: 1664 Glenmount Ave., Akron 19.

The Rev. Gardner W. Van Scoyoc, formerly rector of Ridley Parish in Culpeper County (Christ Church, Brandy Station, Va., and St. Paul's, Raccoon Ford) and Emmanuel Parish in Fauquier County (St. Luke's, Remington), is now executive secretary of the department of Christian social relations of the diocese of Virginia. Address: 510 W. Franklin St., Richmond 20.

The Rev. Frederick S. Wandall, formerly assistant minister at Grace Church, Nyack, N. Y., is now vicar of St. Andrew's Church, New Paltz, N. Y., and chaplain to Episcopal students at the state college there. Address: 161 Main St.

The Rev. James Warrington, formerly curate at St. John's Church (Langley), McLean, Va., is now curate at the Church of the Atonement, Tenafly,



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Major Christopher Sjørup presents a certificate of retirement to chaplain Thomas S. Clarkson (Lt. Col., U.S.A.R.).

N. J. Address: Highwood Ave. and Engle St., Tenafly.

The Rev. Robert J. Webb, formerly curate at the Church of the Good Shepherd, West Lafayette, Ind., is now Episcopal chaplain at the University of Oklahoma, Norman, Okla. Address: 214 W. Linn St.

The Rev. Stephen J. C. Williams, formerly vicar of St. John's Church, Marathon, N. Y., and Grace Church, Whitney Point, is now assistant rector of St. Stephen's Church, Hollywood, Calif. Address: 6128 Yucca St., Hollywood 28.

Armed Forces

Chaplain (Lieut. Comdr.) Philip C. Bentley, formerly addressed aboard the U.S.S. *Bushnell*, may now be addressed at the Office of the Chaplain, 1st Recruit Training Battalion, Marine Corps Recruit Depot, Parris Island, S. C.

Chaplain (Lieut. Col.) Thomas S. Clarkson retired as an Army chaplain recently, at the age of

60. Formerly addressed at Fort Belvoir, Va., Chaplain and Mrs. Clarkson may now be addressed at Box 251, Manassas, Va.

Chaplain Clarkson served as an Army chaplain for more than 21 years. He was regimental chaplain of the 331st Infantry, 83d Division, during World War II, landing with them at Omaha Beach, France, and serving them through four major campaigns. During the Korean conflict he was hospital and stockade chaplain at Okinawa.

Chaplain (Lieut. Comdr.) Calvin J. Croston, formerly addressed in Bainbridge, Md., may now be addressed: Route 1, Rising Sun, Md., 21911.

Chaplain John C. Francis, who is now addressed at the Office of the Post Chaplain, U. S. Army Tripler General Hospital, APO 438, San Francisco, was promoted in September to the rank of Lieutenant Colonel.

The Rev. Thomas M. Gibson, formerly vicar of St. Luke's Church, Springfield, Ill., is now a chaplain with the Eighth Army in Korea.

Chaplain (Lieut. Comdr.) Richard A. Yale, formerly addressed at the U. S. Naval Training Center at Great Lakes, Ill., may now be addressed at the Office of the Chaplain, U. S. Naval Construction Bn. Ten, FPO, San Francisco.

Chaplain (Lieut.) Christopher B. Young, U.S.N.R., has been augmented into the U. S. Navy and may be addressed at the Senior Chaplains' Office, Administrative Command, U. S. Naval Training Center, San Diego, Calif., 92133. Chaplain Young recently spent time as a chaplain in Antarctica.

Missionaries

The Rev. Canon and Mrs. John D. Zimmerman have returned to Jerusalem after furlough. They attended the Anglican Congress in Toronto and the theological schools conference in London, Ont., returning by way of California, Honolulu, Tokyo, Hong Kong, Bangkok, Calcutta, New Delhi, Karachi, and Teheran. Address: St. George's Close, Box 18, Jerusalem, Jordan.

Changes of Address

The Rev. Dr. C. Ronald Garmey, retired priest of the diocese of Ohio, formerly addressed in West Stockbridge, Mass., may now be addressed at the Chateau Apts. E. Parkway, Scarsdale, N. Y.

The Rev. Stanley P. Gladfelter, rector of St. James' Church, Bristol, Pa., may be addressed at 412 Cedar St., Bristol, Pa., 19007.

The Rev. Wallace B. Houston, vicar of St. James'

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Church, Green Ridge, Pa., may be addressed at 704 W. Highland Ave., Downingtown, Pa.

The Rev. John C. Knewstub, rector of St. David's Church, Radnor, Pa., may be addressed at Valley Forge Rd., Wayne, Pa., 19087.

The Rev. William E. Krueger, formerly addressed in Sussex, Wis., and Watertown, Wis., may now be addressed at Box 2085, Springfield, Ill., 62705.

The Rev. Edward Lockhart, priest of the diocese of Newark, formerly addressed on W. 122d St., in New York City, may now be addressed at 409 Edgecombe Ave., New York 32.

The Rev. Donald C. McEwan, a perpetual deacon of the diocese of Newark, formerly addressed in Newark, N. J., may now be addressed at 7 Spencer Court, Glacier Hills, Morris Plains, N. J.

The Rev. Dr. C. Kilmer Myers, director of the Urban Training Center for Christian Missions, is now living at 5421 S. Carnell Ave., Chicago 15. The center's office is at the Casa Central, 40 N. Ashland Ave., Chicago 7.

The Rev. Leonard Nichols, retired priest of the diocese of Newark, formerly addressed in Newton, N. J., may now be addressed at 14 N. "O" St., Lake Worth, Fla.

The Rev. Richard M. Shaw, assistant at Calvary Church, Summit, N. J., may be addressed at 5 Larch Pl., Summit.

The Rev. John L. Stiffler, who retired recently as vicar of St. Philip's Church, New Hope, Pa., may now be addressed at General Delivery, Key Largo, Fla.

Marriages

Miss Barbara Ann Fischer, daughter of the Very Rev. Albert F. Fischer and Mrs. Fischer, was married on September 14 to Mr. Theodore H. Henderson, Jr., a senior at the Philadelphia Divinity School. The bride's grandfather, the Rev. William H. Lauer, also took part in the service.

Miss Sarah Kirby Miller, daughter of Mr. and Mrs. Bertram Miller, of Summit, N. J., was married on September 14 to the Rev. Stewart Clark Zabriskie, assistant at the Church of the Incarnation, New York City.

Women

Miss Ruth Morrison, who has been executive director of Christian education for the diocese of Milwaukee for 10 years, has resigned this work and is now executive director of the Milwaukee Lay Academy, a non-sectarian Christian center for spiritual renewal. Small group seminars, conferences, and retreats are part of the center's program. (The Milwaukee diocesan departments of Christian education and Christian social relations, under the chairmanship of the Rev. William Norvell, have now been combined as the Department of Training and Consultation, under Fr. Norvell.)

Births

The Rev. James Brice Clark and Mrs. Clark, of St. Barnabas' Church, Omaha, Neb., announce the birth of their second child and first daughter, Nancy Stephens, on July 23.

The Rev. Roger O. Douglas and Mrs. Douglas, of the Church of the Saviour, Denville, N. J., announce the birth of their third child, Matthew Benjamin, on August 15.

The Rev. Robert L. Ladehoff and Mrs. Ladehoff, of St. Christopher's Church, Charlotte, N. C., announce the birth of their first child, Robert Louis, Jr., on July 4.

Master's Degree

The Rev. W. John Harris, rector of St. Andrew's Church, Carbondale, Ill., received the degree of master of science in rehabilitation administration from Southern Illinois University, Carbondale, this summer.

Resignations

The Rev. James H. Hall, vicar of St. Timothy's Church, Daytona Beach, Fla., and chaplain of Bethune-Cookman College, Daytona Beach, has resigned to study at Montana State University, Missoula.

The Rev. Charles Don Keyes has left his work as vicar of St. Stephen's Church, Guymon, Okla., and is now studying for his S.T.M. degree at Seabury-Western as a Kreigh fellow.

The Rev. Paul E. Shultz, vicar of All Saints' Church, Enterprise, Fla., retired this past summer.

The Rev. C. Harry Tisdale, rector of Holy Trinity

Church, Decatur, Ga., retired several months ago because of total disability. Address: 617 Webster Dr., Decatur.

DEATHS

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

Mary Lee Averett, for a number of years secretary at St. Mary's Church, Birmingham, and former executive secretary for the Woman's Auxiliary of the diocese of Alabama, died August 25th, in Sewanee, Tenn.

Mrs. Averett was born near Opelika, Ala., in 1870, and moved to Birmingham in 1875, where she lived until making her home with her daughter, in Sewanee in 1953. She was educated at the Columbia Female Institute, in Tennessee, and married Edward A. Averett in 1890.

Mrs. Averett is survived by her daughter, Helen Marie Averett, of Sewanee; two sons, Edward Boyle Averett, of Chattanooga, and Ray H. Averett, of Birmingham; six grandchildren, one of whom is the Rev. Ray H. Averett, rector of St. George's Church, Griffin, Ga.; and 25 great-grandchildren.

Craig S. Bartlett, who was a vestryman of St. Luke's Church, Montclair, N. J., died in a Montclair hospital on September 17th at the age of 65.

Mr. Bartlett, who for the last seven years resided in Verona, N. J., was born in Brooklyn, N. Y. He was a graduate of New York University, where he later received the master's degree from the Graduate School of Business Administration. He was a retired vice president and treasurer of the Manufacturers Hanover Trust Co., and a specialist in government bonds. After his retirement from the bank, he became a director of the New York Hanseatic Corporation, securities dealers and underwriters. For many years he served as treasurer of the Fannie E. Rippel Foundation, a charitable trust established in 1950 under the will of Julius S. Rippel, a Newark financier, and was a trustee and chairman of the investment committee at the time of his death. He served as a trustee of New York University since 1954.

Surviving Mr. Bartlett are his wife, Gertrude Selvage Bartlett; two sons, Craig Scott Bartlett, Jr., and Bruce Selvage Bartlett, both of Montclair; and two grandchildren.

William Richardson Grant, senior warden of St. John's Church, Westwood, Mass., was killed in an automobile accident in Southwest Harbor, Maine, on August 17th, and his 12-year-old daughter, Lisa, died from injuries sustained in the same accident three days later.

Mr. Grant, who was 37, was a graduate of Groton and Harvard, and an assistant production manager of the Polaroid Co. He was a charter member of St. John's Church, and served on its first vestry as clerk. He was elected senior warden in 1962. He headed the building committee of the church, and served as a delegate to the diocesan convention.

He is survived by his wife, Elizabeth, and five children.

Grace Mosely Swett, communicant of Emmanuel Church, Southern Pines, N. C., died September 13th, in Southern Pines, at the age of 91.

Mrs. Swett, the widow of Dr. William P. Swett, was a native of Troy, N. Y. She was a member of the Society of the Companions of the Holy Cross, and was actively engaged for 15 years in mission work at St. Augustine's College, Raleigh, N. C.

She is survived by her step-daughters, Miss Ruth Doris Swett, and Mrs. Hugh J. Betterley.

Lilian Reynolds Williams, widow of Rev. Milton Bryant Williams, former vicar of Trinity Church, Marshall, Mo., died September 13th, after a long illness, in Iowa City, Iowa.

Born in Ontario, Canada, in 1869, she came to the United States in 1893. After her husband retired in 1949 they moved to Iowa City.

Survivors are a son; three daughters; six grandchildren; and 10 great-grandchildren.

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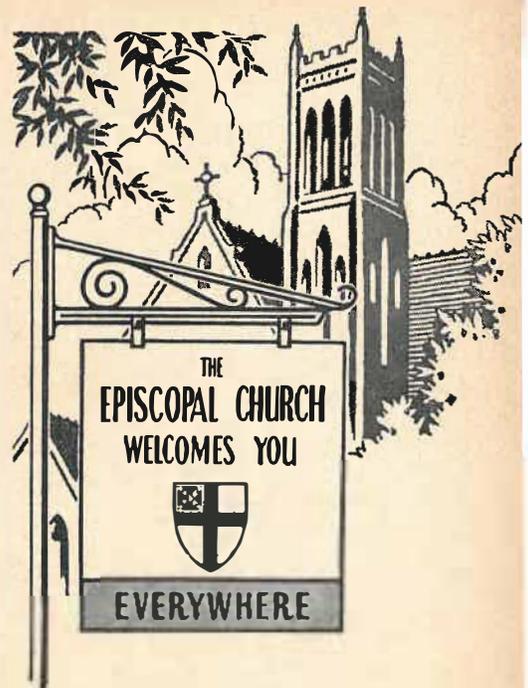
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Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

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Rev. James Jordan, r
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Daily 9; C Sat 4:30 & 7:30

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Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,
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7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
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MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
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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, Inter-
cessions; LOH, Laying On of Hands; Lit, Litany;
Mat, Matins; MP, Morning Prayer; P, Penance;
r, rector; r-em, rector-emeritus; Ser, Sermon;
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
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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

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Sun 11. All services and sermons in French.

ST. THOMAS

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

THE PARISH OF TRINITY CHURCH

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

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

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; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Leslie J. A. Lang, 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 min-
utes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,
EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 by appt.

PEEKSKILL, N. Y.

ST. PETER'S 137 N. Division
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 10 (Sol); Tues 7, Wed
9:30, Fri 6, C by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9 (MP 8:40); Daily EP
5:30; C Sat 4:30-5:30, 7-8

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

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