

The Living CHURCH

February 23, 1964

25 cents



LETTERS

Most letters are abridged by the editors.

Protest

With the responsible officers of the national Church calling conferences on urban work and life, I raise a protest that cuts two ways:

There are tremendous sections of our country, involving all the domestic missionary district and about one-half of the dioceses, where the economic life is based primarily upon agriculture and forest products; where there are no large cities; where most of our parishes are in small cities or towns. The problems of this section of our society have generally been termed "rural" or "town and country"—terms which are helpful in understanding many factors in the life of the millions of people who live in such places. What industry there is, is largely involved in processing these raw materials, and is very frequently owned locally. Twenty years ago the Church was much concerned with the problems of ministering to people in such areas.

The word, "urban," is being used more and more indiscriminately to call attention to socio-economic factors that are characteristic of our society as a whole. Thus we are being robbed of a word that has incisive and sharp meaning regarding the problems of the inner city, the movement out into the suburbs, the relation of the suburbs to the inner city deprived of its residential areas. It is encouraging to find the Church waking up to the severity of these urban problems. It is good to know that the Church nationally has a responsibility for them. When I was Suffragan Bishop of Michigan, 1948-53, we were becoming aware of these problems.

For the sake of clarity of thinking and decisiveness of action, I protest the use of the word, "urban," to describe socio-economic conditions that affect all of us, urbanites and town-and-country alike. There are plenty of such problems: the population explosion, automation, unemployment, school dropouts, alcoholism, broken homes, meaninglessness in personal life, depersonalization, and, of particular concern to those of us who are religious leaders in a day when man has achieved such wonders, too many have lost faith in a God who acts. These problems are real enough and certainly not confined to urban areas.

(Rt. Rev.) RUSSELL S. HUBBARD
Bishop of Spokane

Spokane, Wash.

Find the Source

I seem to recall that the Supreme Court enjoined integration "with all *deliberate speed*." I wonder how many people rejoiced in remembering the source of that most "happy" phrase?

(Rev.) WILLIAM B. STIMSON
(Retired)

Washington Crossing, Pa.

To Be Accurate

This concerns the Holy Communion celebrated at the Ecumenical Student Conference in Athens, Ohio, on December 31st [L.C., January 19th].

It was a great service. It is not my pur-

pose here, however, to defend that service, but rather to refer to an item in the news article about it. That news article says that "students from the three major branches of Christendom — Protestantism, Orthodoxy, and Roman Catholicism — received Holy Communion together. . . ." It is true that Orthodox students were at the conference and I assume that many of them attended the service of Holy Communion. To the best of my knowledge, however, it is *not* true that Orthodox and Roman Catholics received the sacrament at that service. Of course, I took no roll-call of the Orthodox and Roman Catholics present, but I would be quite sure that they did not "receive Holy Communion."

(Rev.) PHILIP T. ZABRISKIE
Executive secretary, College and
University Division, the National Council
New York City

Definitions

Re Mrs. Marsh's letter [L.C., February 9th], "Not Anglicans," *Anglican* by definition is "of the Church of England or of any other Church with the same faith and forms, as the Protestant Episcopal Church." To which might be added "and deriving from and in communion with the see of Canterbury." It is also "Catholic" as is "Rome," and the "Orthodox" which [latter] are defined as "Churches which recognize the primacy of Constantinople."

R. G. WILLCOX
Interlaken, N. Y.

Contest

Although I am quite sure that it was a very serious matter to those involved, nothing has brought me such pleasure and so many laughs as the recent news story, "Lounge to Jail" [L.C., February 2d]. There it was reported that an Episcopal priest went to jail after trying to integrate a cocktail lounge.

Surely this new relevance must be the peculiar Anglican position. I must admit,



however, to some confusion and fear about the ecumenical relations with the Methodist Church. They are trying to close down the bars and now we're trying to open them up. I trust that it is not in bad taste to ask with a grin, "What is next after the bars?" Surely the Lord in His wisdom and humor must at times smile at His people.

In any case, I would like to propose a contest in the spirit of Will Rogers and Harry Golden for the best piece of humorous doggerel on this news story, with the winner to be chosen by THE LIVING CHURCH

staff. I will donate as the prize one bottle of Black and White Scotch.

(Rev.) FREDERICK J. WARNECKE, JR.
Rector, Emmanuel Church
Richmond, Va.

Editor's comment: We accept this writer's proposition. Contest entries must be received by THE LIVING CHURCH before March 15th.

Who's in Step?

The Robert J. Page review of *The Honest to God Debate* in your issue of February 2d expresses the relief felt by some readers of *Honest to God* at the discovery "that they were not as much out of step as they had felt themselves to be."

The question is—out of step with whom?

According to the *Church Times* of May 10, the Archbishop of Canterbury found it necessary publicly to rebuke the Bishop of Woolwich for a newspaper article he had written describing his book, *Honest to God*. The Archbishop described the article as "crystal clear in its arguments and provocative in its shape and statement, to tell the public that the concept of a personal God as held both in popular Christianity and in orthodox doctrines is outmoded and that atheists and agnostics are right to reject it."

It is evident that "some readers" are going to find themselves out of step with somebody, if not Dr. Robinson.

The same is true regarding questions of morality. For it is clear from his own expressed views and his references to his Cambridge friends, notably H. A. Williams, that the Bishop of Woolwich believes that fornication is not always wrong.

The Archbishop of Canterbury, backed by the Convocations of York and Canterbury and a formidable array of diocesan bishops, declares just as categorically that fornication is always wrong.

If you change the truths of the Gospel sufficiently you will always find somebody to be in step with it, no matter how many you throw out of step. But surely it is better to convert the humanist to the Gospel rather than the Gospel to the humanist.

R. N. USHER-WILSON
New York City

Service by Warning

Fr. Sherman's letter [L.C., February 2d] draws attention to a curious feature of the ecumenical movement among Roman Catholics. Some Roman ecumenists applaud Anglicans who are what Peter Day calls "adventurous" in their attitude toward pan-Protestantism, while others deplore such an attitude. Fr. Georges Tavard is one of the latter. Those who applaud would prefer that we Anglicans just consider ourselves Protestants, period, and leave the Catholicity banner for them to carry.

Fr. Tavard does us a great service when he warns that the Anglican Communion will betray what he calls "its rightful tradition" if it enters into dubious schemes of union. And we should note that phrase he uses, "rightful tradition." For it is certain that only what is right, and not merely expedient, will receive the blessing of the Holy Spirit. True union, with His blessing, is what we must fervently pray and work for.

(Rev.) R. G. STEWART
Rector, Church of St. Mary the Virgin
Chappaqua, N. Y.

The Living CHURCH

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THINGS TO COME

February

- 23. Second Sunday in Lent
- 24. St. Matthias
- 29. Special convention to elect a coadjutor, diocese of Olympia, St. Mark's Cathedral, Seattle, Wash.

March

- 1. Third Sunday in Lent

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The Cover

St. Paul's is getting its face washed. For the first time since it was completed in 1710, the exterior of St. Paul's Cathedral, London, England, is being cleaned. The cathedral was designed by Christopher Wren.

At least one unsuspected detail has come to light as the grime of two centuries has been stripped from the stone: A cherub with tears on its cheeks has been found above the "dean's door." What the weeping cherub represents, no one seems to know. (Photo by Keystone.)

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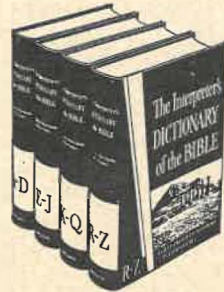


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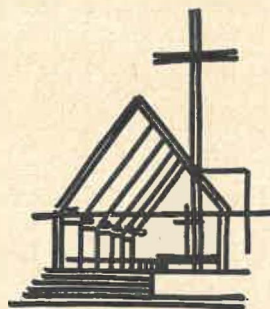
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The Gold in the Quartz

Historical Tradition in the Fourth Gospel. By C. H. Dodd. New York: Cambridge University Press. Pp. xii, 454. \$10.

Anyone who has followed carefully the magnificent output of works on the New Testament by Professor C. H. Dodd will realize at once that the book before us, *Historical Tradition in the Fourth Gospel*, more or less a sequel to his *Interpretation of the Fourth Gospel* (1953), is from the latest stage in a steady progress of careful research through many years. Long ago, in his inaugural lecture at Cambridge, Dr. Dodd described the Fourth Gospel as the keystone to the arch of the New Testament, and the solution of its problems of composition, sources, and origin as the key to the solution of the literary problem of the New Testament as a whole. Until the "riddle of the Fourth Gospel," as some have called it, is explained, what others have called "the riddle of the New Testament" will remain unsolved.

Many scholars have recognized the existence of a historical element in the Gospel of John, but how to assess it, how to fix its limits, what to posit as its source or sources—this has been the baffling question, really a tangled complex of questions. The out-and-out fundamentalist view, taking the "narrative" material in John as literal history, in every case, and forcing the Synoptic material to conform to it, will not do. The endless disagreement of those who champion such a view is its best refutation. On the other hand, the view that nothing in John is really historical, that *alles Vergängliche ist nur ein Gleichniss*, and that—especially in John—*exeuat omnia in mysterium* (both sayings have been applied!) *i.e.*, that everything is to be resolved into parable, symbol, "superhistorical" myth, or poetic projection—clearly this will not do either. How then is the historical tradition, if present in John, to be isolated and evaluated?

Dr. Dodd begins with the narrative material, specifically with the Passion narrative in John, which conflicts at many points with the Synoptic narratives. From this he works backward to the ministry, which is the prelude to the Passion in all the Gospels, and arrives at last at John the Baptist and the first disciples. Part II deals with the sayings of our Lord, including discourse, dialogue, sayings common to John and the Synoptics, parabolic forms, sequences of sayings, and predictions.

His final conclusion is that behind the Fourth Gospel lies "an ancient tradition independent of the other Gospels, and meriting serious consideration as a contribution to our knowledge of the his-

torical facts concerning Jesus Christ." This tradition is not the same as that underlying the Synoptics, though naturally there is some overlapping. It shows contact with an original *Aramaic* tradition, of the kind we cannot help positing—whatever, let us add; one may think of *Aramaic Gospels* (C. F. Burney, C. C. Torrey) or of an *Aramaic Grundschrift* embedded in the Discourses (R. Bultmann). There are features in this old pre-canonical Johannine tradition which appear to point to a Jewish or Jewish-Christian setting; these, and the evidence for them, are carefully detailed.

One must of course be careful not to rest too much weight upon the so-called "Jewish" tradition of Jesus, found in the Talmud and elsewhere. It is closer to John than to the Synoptics because for some reason the rabbis seemed to know more about John than about the Synoptics, *e.g.*, the Johannine Christ's claim to deity. This is a field for further study, and not a mine to be opened, examined, and then promptly sealed—as it is by some scholars who infer that John was clearly Palestinian and Jewish (*teste* the Dead Sea Scrolls!) and therefore must be taken far more seriously than the Synoptics at many points—*e.g.*, on chronology. The Synoptic tradition is *also* Jewish, thoroughly Jewish. Dr. Dodd is more careful. "The basic tradition . . . on which the evangelist is working was shaped (it appears) in a Jewish Christian environment still in touch with the synagogue, in Palestine, at a relatively early date, at any rate before the rebellion of A.D. 66. . . . Yet there are in places signs of development either



of a later date or outside Palestine, or both" (p. 426). And although we have no means of control for that element in the teaching of John which is not paralleled in the Synoptics, we may proceed a certain way in recognizing cognate or consistent material. The context helps, in some cases, as where the teaching is inseparable from older material (like gold in quartz, to continue my simile). In others, the purely traditional form is on the side of antiquity and authenticity: here form criticism helps, though many neglect it.

Dr. Dodd closes with an appeal for the intuitive recognition of some of this cognate material as historical. And one cannot refuse to admit its place in New Testament criticism, any more than in the study of the New Testament manuscript text and its tradition—or that of other texts.

Take the case of Munro's edition of Lucretius: he reconstructed missing lines which were later authenticated!—something which no student of John is

likely to be called upon to do. It is true of almost any science: The highly trained expert who has spent his life with a problem comes to conclusions that rest upon bases he cannot divulge, yet which others must respect. There is no one, today, in whose hands I myself would rather leave this question of the historical authenticity of non-paralleled cognate material in John than the eminent author of the book we have been examining.

FREDERICK GRANT

Dr. Grant is currently lecturing in the east and south on Ancient Judaism and the N.T.

A Point for the Iron

Our Unity in Christ: A Bible Study. By Suzanne de Dietrich. Pp. 23. 35¢.

Baptized into the One Church. By C. Kilmer Myers. Pp. 32. 40¢.

The Meaning of the Quadrilateral. By Charles D. Kean. Pp. 55. 65¢.

Ecumenical Encounters in Christianity. By Charles D. Kean. Pp. 80. 95¢.

Four booklets, recently issued by Seabury Press, New York, are meant to be "for all groups studying Christian reunion." Taken alone, *Our Unity in Christ* and *Baptized into the One Church* might give the impression of being a flood of glittering generalities but, seen in the background, they fit into a pattern and gain new meaning.

The first, by Suzanne de Dietrich, "through readings from Corinthians, Ephesians, and St. John's Gospel . . . focuses on the image of the Body of Christ and the nature of diversity within unity that is reflected in the many members of that Body."

The second, by C. Kilmer Myers, "offers insight into the meaning of Baptism to help Christians gain a new sense of the oneness of the Church."

In *The Meaning of the Quadrilateral* Dr. Charles D. Kean traces the history of the Chicago Quadrilateral from its formulation by the General Convention of 1886, and its adoption by the Lambeth Conference of 1888. He also examines each of the four planks separately as an expression of what Anglicans hold essential to Christian unity.

For all its brevity, Dr. Kean's *Ecumenical Encounters* gives a concise but comprehensive outline of the divided condition of the Church. In speaking of what lies behind our divisions, Dr. Kean says:

"England was really a separate political entity long before the Reformation. Consequently, English Church life was marked by a number of advanced indications of what in the sixteenth century would become the official situation. The first line of *Magna Charta*, 1215, 'The Church in England shall be forever free,' was aimed ostensibly at an arbitrary king, but it soon came to be aimed

at an equally arbitrary Pope who supported King John against Archbishop Stephen Langton and the English barons. A century later, the statutes of 'Quo warranto,' 'Mortmain,' and 'Praemunire' put legal limits to papal power and influence, and while they were not always endorsed in the [150 years] between Edward III and Henry VIII, they remained the law of the land."

This should be an important point in ironing out any difficulties over reunion that should be raised by our separated brethren of the Roman fold.

Then Dr. Kean goes on to discuss modern attempts at reunion, sometimes successful and sometimes not, and ends with a discussion of the Blake-Pike Proposal.

These books should furnish material for many interesting group discussions.

NORMAN J. THURSTON

Fr. Thurston's special interests include the Reformation and Church unity.

Inscriptions in Marble

Collected Poems 1909-1962. By T. S. Eliot. Harcourt, Brace & World. Pp. 221. \$5.

T. S. Eliot's *Collected Poems* (from which he has regrettably excluded his delightful "practical cats") is only 221 pages of print. Barely half a dozen poems come from the past 20 years, and of these the lovely "Dedication to My Wife" is the only one evocative of the master's touch. In terms of major poems, Eliot's achievement as poet (disregarding his poetic plays) extends from "The Love Song of J. Alfred Prufrock" to "Four Quartets," and includes along the way such titles as "Gerontion," "The Hippopotamus," "Sweeney Among the Nightingales," "The Waste Land," "The Hollow Men," "Ash Wednesday," and "Journey of the Magi," to name a few that are most frequently and rightly anthologized.

Scarcely more than 200 pages is a small amount of space for a poet with the towering reputation of Eliot. Is the reputation inflated? Not, I think, if one takes the dozen or so peak achievements and considers them one at a time. No English-speaking poet of this century, with the possible exception of Yeats, has written poems more certain to survive like Roman inscriptions carved into deathless marble. From the moment these poems saw print it seemed that they had always existed.

And yet, when one compares Eliot with some other poets—Yeats will again serve from the moderns—it quickly becomes clear how limited his range is. He can satirize, he can explore the dreary deserts of the modern world, he can find peace and ultimate meaning in the mysticism of the Christian *via negativa*. But he has never learned to shout or enjoy a good belly laugh. His poetry never shows the plain animal gusto that most mortals occasionally experience. At times a psy-

chologist and sociologist, at other times a philosopher and theologian, he has little to say in his poems about that middle kind of existence, ordinary joys and ordinary sorrows, that most of us know first



hand. There is a fullness, an exuberance, and at times a crudeness to Yeats (and Shakespeare) that is lacking in Eliot.

Here is the achievement before us. I do not think time will dim it. Time will simply reveal how specialized it is, how narrow a range of sensibility and experience it embraces. Perhaps no other poet has built so towering a skyscraper of poetic fame on such a narrow base; it is a tribute to the poetic architecture that the structure shows no sign of tumbling down.

CHAD WALSH

Chad Walsh's collection of 40 devotional poems, The Psalm of Christ, recently published by Westminster, will be reviewed soon in THE LIVING CHURCH.

Booknotes

The Minds Behind the New Theology is the descriptive title of a 29-page booklet by J. W. C. Wand. Kierkegaard, Barth, Bultmann, Tillich, and Bonhoeffer — Bishop Wand distills the essences of their theologies and presents them in lucid capsules prescribed for people "frankly puzzled" by the New Theology and, for instance, its objection to "religion." Published by Mowbrays the booklet is based on five four-minute television talks. (2s. 6d.; approximate U.S. Price: 35¢.)

Death and Resurrection (pp. 92; \$2) is the first Roman Catholic book employing lengthy excerpts from other than a Roman Catholic version of the Bible, according to the publisher, Liturgical Press. Subtitle is: "Meditations on Holy Week from the Church Fathers with Scripture Readings from the Revised Standard Version." Commentary is by the Rev. Vincent A. Yzermans. There is an *imprimatur* and *nihil obstat*, and a foreword by the Bishop of St. Cloud.

Books Received

THIRTEEN FOR CHRIST. Edited by Melville Harcourt. Sheed & Ward. Pp. 271. \$5.

THE GOSPEL OF PHILIP. By McL. R. Wilson. Harper & Row. Pp. 198. \$3.75.

THE CASE METHOD IN PASTORAL AND LAY EDUCATION. By Wesner Fallaw. Westminster. Pp. 207. \$4.

A PATHWAY TO THE BIBLE. By Rabbi Samuel Umen and Rev. Mark B. Strickland. Philosophical Library. Pp. 276. \$5.

RELIGION FOR TOMORROW. By Theron D. Wilson. Philosophical Library. Pp. 138. \$4.75.

THAT ONE GOOD SERMON. By Alfred Nevin Sayres. United Church Press. Pp. 95. \$2.50.

THE FOUNDATION DIRECTORY. Edition 2. Lists over 6,000 foundations; gives such information as corporate name and address, donors' names, general purpose and activities, limitations, assets, gifts received, expenditures, current grants, names of officers and trustees. Edited by Ann D. Walton and Marianna O. Lewis. Prepared by the Foundation Library Center. Published by Russell Sage Foundation, 230 Park Ave., New York 17. Pp. 1,000. \$10.

THE ROYAL PRIESTHOOD OF THE FAITHFUL. An Investigation of the Doctrine from Biblical Times to the Reformation. By Cyril Eastwood. Augsburg. Pp. 264. \$4.50.

Booklets Received

MAN AND HIS RELIGIONS. Photo-essay by John Nettis. United Church Press. Pp. 74. \$1.

Paperbacks Received

THE TEACHING OF JESUS. Studies in Its Form and Content. By T. W. Manson. Cambridge University Press. Pp. 351. \$1.95.

ROMAN CATHOLICISM AND THE BIBLE. By Olivier Beguin, general secretary, United Bible Societies. Association. Pp. 95. \$1.50.

TWELVE MODERN DISCIPLES. By Leonard T. Wolcott. Upper Room. Pp. 88. 50¢ \$5 a dozen.

LEISURE, THE BASIS OF CULTURE. By Josef Pieper. Introduction by T. S. Eliot. New American Library: Mentor-Omega. Pp. 127. 60¢.

THE SOCIAL TEACHINGS OF THE CHURCH. Key pronouncements of Roman Catholic Church on social issues, including selections from encyclical letters of Pope John XXIII. Edited by Anne Fremantle. New American Library: Mentor-Omega original. Pp. 320. 75¢.

THE NEW MAN. Meditations. By Thomas Merton. New American Library: Mentor-Omega. Pp. 141. 60¢.

THE GOSPEL ACCORDING TO ST. MARK. Commentary by C. E. B. Cranfield. A volume in *The Cambridge Greek Testament Commentary*; general editor, C. F. D. Moule. Cambridge University Press. Pp. 494. \$2.95.

PREACHING THE PASSION. Edited by Alton M. Motter. Twenty-four Lenten sermons. Kendig Brubaker Cully represents the Episcopal Church, and Georges Florovsky the Eastern Orthodox. Fortress. Pp. 193. \$1.95.

STEP BY STEP INTRODUCTION TO THE OLD TESTAMENT. By William C. Tuck. Programed instruction book for junior high age and up. Association Press. Unpag. \$3.

PEACE: THE CONTROL OF NATIONAL POWER. A Guide for the Concerned Citizen on Problems of Disarmament and Strengthening the United Nations. By Philip Van Slyck. Foreword by Hubert H. Humphrey. Beacon Press. Pp. 186. \$1.75. Five or more copies at \$1.25 each available from Fund for Education Concerning World Peace through World Law, 11 W. 42 St., New York 36.

THE UPPER ROOM DISCIPLINES, 1964. A Devotional Manual for Ministers, Theological Students, and Other Church Workers. Upper Room. Pp. 372. \$1. \$10 a dozen.

A SHORT HISTORY OF THE OXFORD MOVEMENT. By S. L. Ollard. London: Faith Press reprint. New York: Morehouse-Barlow. Pp. 194. \$1.50.

AGENTS OF RECONCILIATION. By Arnold B. Come. Revised and Enlarged Edition. Westminster. Pp. 178. \$1.95.

WHEN JESUS CAME. By Handel H. Brown. Eerdmans. Pp. 160. \$3.

LUTHER. His Life and Work. By Gerhard Ritter. Harper & Row. Pp. 256. \$4.

A PHILOSOPHY OF CREATION. By Charles J. Fitti. Philosophical Library. Pp. 101. \$3.75.



Psalm for Ancient Lands

My God was before all lands now ancient and legend.
Of the air, of waters, full breasts, wine and lyred song
There is no god but God.
His finger luminates common blossom and singing flesh.

Life proceeds in degrees from the strata of graves;
Concepts and feelings stride with snapping banners
From their first steps into time.
My God is The God. There is no god but God.
His long eye of compassion is over all lands.

Kenneth Allan

The Living Church

For 85 Years:

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

**Second Sunday in Lent
February 23, 1964**

COLORADO

Death at the Party

At the annual Bishop's Party of the diocese of Colorado, held February 7th at the Broadmoor Hotel, Colorado Springs, the Rev. Robert Clarence Serna suffered a heart attack and died.

Fr. Serna, 38-year-old rector of the Church of St. Stephen Protomartyr, Aurora, had recently (on January 13th) become the father of his third child and second son, John Christopher.

All of Fr. Serna's ministry was served in Colorado. He was vicar of the Clear Creek Valley missions from 1954 until 1956, and served as assistant at St. Barnabas' Church, Denver, in 1957 and 1958. In 1958, he became vicar of what was then St. Stephen's Mission in Aurora, and became its first rector when the church became a parish in 1962. He served as chairman of the Colorado department of youth in 1957, and as chairman of the diocesan department of vocations in 1960.

He was born in Longmont, Colo., in 1925, and was graduated from Colorado State College (in 1951) and the Church Divinity School of the Pacific (in 1954). His ordinations to the diaconate and to the priesthood were in 1954.

He is survived by his wife, the former America Daughaday; his three children; and three sisters.

CANADA

Legal Bar to Hypnosis

Canadian ministers of various Churches—four Anglicans, three from the United Church of Canada, three Baptists, and a Presbyterian—who recently took part in a demonstration of group hypnosis conducted by the Rev. Canon Joseph Wittkowski, rector of St. Mary's Episcopal

Church, Charleroi, Pa., have been told they are in conflict with Canadian law in their plans to use hypnosis in religious counseling.

Dr. Matthew Dymond, Health Minister of the Province of Ontario, pointed out to the ministers that the Ontario Hypnosis Act of 1961 says that hypnosis may be practiced only by qualified doctors, den-



tists, and psychologists, and by students in those professions supervised by qualified personnel. Dr. Dymond said that, if the ministers applied for an exemption from the act, he would have to recommend against it, "because they're not qualified."

Canon Wittkowski was quoted in the Toronto *Daily Star* as saying, "Hypnosis is historically a religious phenomenon, not a medical one. But no sensible person will quarrel with the doctor's manipulation of any residual faith in a personality for the benefit of the disturbed individual. However, as more and more physicians learn the technique of hypnosis, many seek to obtain a complete stranglehold in the field."

"Hypnosis," said Fr. Wittkowski, "has a very close affinity with certain kinds of prayer, with deep meditation. For its efficacy, hypnotism, almost without exception, requires either a natural or a supernatural faith. Who is more qualified in these fields, the medical man or the psychologically trained clergyman?" Fr. Wittkowski urges the closest possible cooperation between the priest and the physician.

A spokesman for the Canadian ministers said, "We do not feel that any law would presume to regulate the relationship between a minister of the Gospel and those who seek his help. Such a law would, in effect, deny religious liberty."

Dr. Dymond warned the ministers that any violators of the Ontario Hypnosis Act would face a fine of up to a thousand dollars and/or a jail sentence of six months.

One minister in Toronto reportedly has applied for an exemption from the act.

MASSACHUSETTS

Boston Exchange

Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, spoke to Episcopal priests at a luncheon meeting of the Massachusetts Clerical Association, held early this month at Trinity Church, Boston. Afterward, accompanied by the Rev. Theodore Ferris, rector of Trinity Church, he entered the church to kneel in silent prayer.

Later this month, Bishop Stokes of Massachusetts, speaking before a Roman Catholic women's group, said that the unity we seek "is not the least common denominator of unity, but the greatest common multiple."

The cardinal, at the clerical meeting, said that Roman Catholics and others must unite in a coöperative venture to cultivate a "grassroots" ecumenical spirit. The work and discussion of scholars, he said, "is all to the good and is necessary, but the ecumenical movement will never get anywhere until we reach down into the people who are the salt of the earth . . . who may not be very strong on faith, but love God."

Commenting on the view that there is no salvation outside the Church, Cardinal Cushing said, "Nonsense—nobody is going to tell me that Christ died on Calvary for a select group." He went on, "As the feller says, 'It is great to live with the saints in heaven, but it is hell to live with them on earth.'" (The *New York Times* reported a twinkle in his eye as he said this.)

Roman Catholics and other Christians everywhere may some day share a common Bible, the cardinal said. He commented to the Episcopal clergymen that "your people know the Bible far better than ours."

He also commented that, at the Vatican Council, the Protestant observers knew more about the discussions than he did. "They had Latin interpreters," he explained, "and I never heard a Latin lecture in my life until I entered the first session [of the Council]." He said he concluded that "the best thing I could do was to come back and pray for the Council."

In his address to the Roman Catholic women, Bishop Stokes reminded them that St. Benedict urged his monks to

The photograph on the facing page is of the great Temple of Quetzalcoatl, near the famous Mexican pyramids in the Teotihuacán zone. Photo courtesy Cook's Travel Service and the Mexican Government Tourism Department.



Richard Cardinal Cushing (left), Roman Catholic Archbishop of Boston, knelt recently for a silent prayer in Trinity Episcopal Church, Boston, after

addressing Episcopal clergymen on the subject of ecumenicity. At right is the Rev. Theodore Ferris, rector of Trinity Church.

RNS

employ the tools of their labors with as much respect as they would use the utensils of the altar.

"Passing the plate on Sunday and providing flowers for the altar has seemed to be the layman's most significant work," the bishop said, "but what one does in his business office, in his political office, and in other phases of his daily life and work is what marks his position as a Christian."

BURIAL CUSTOMS

Warning to Clergy

A mortician recently warned ministers that they may find themselves left out of funeral services if they continue to campaign for the "simplified and memorialized" type of ceremony.

The mortician, Lloyd Truman of Oakland, Calif., spoke this month at the second session of a seminar held in Berkeley, called "Dealing with Death." Previous speakers in the seminar included Miss Jessica Mitford, author of *The American Way of Death*.

"There is a strong indication that the elimination of the minister and his spiritual message in connection with the disposition of the dead is well started," Mr. Truman warned.

Another mortician, Robert McNary, of Berkeley, told the ministers that the greatest source of friction between funeral directors and the clergy is attributable to ministers' advice on costs.

"Many funeral directors do get agitated," Mr. McNary said, "when the minister gets involved in this phase of making the funeral arrangements, because they feel he has no more right to advise people at this point than . . . when it comes to purchasing a home, car, or any other item."

Mr. Truman recommended that clergymen refrain from advising selection of

austere funeral arrangements "because it is not compatible with the way we live our lives." [RNS]

CHURCH AND STATE

Wide Agreement, Sharp Division

by WILBER G. KATZ

The first national Study Conference on Church and State met at Columbus, Ohio, February 4th-7th, at the call of the National Council of Churches' Department of Religious Liberty. The chairman of the NCC Department is Bishop Peabody, retired, of Central New York.

The 400 delegates from Protestant, Anglican, and Orthodox Churches reached wide agreement, but divided sharply on the extent of their opposition to public funds for Church-related schools.

The conference findings declared that "any attempt to express Church-state relations in terms of a 'wall' of separation serves only to obscure" their relationships. In the debate on Supreme Court decisions on public school prayer, Bishop Pike of California failed in his effort to change the conference's statement of "support" for the decisions to one of mere "acceptance."

Topics discussed included tax exemptions, civil disobedience, Sunday laws, military and other chaplaincies, and family laws. The chairman of the section discussing family problems was Mrs. Robert Webb, assistant director of the Department of Christian Social Relations of the Episcopal Church's National Council.

The parochial school funds issue was discussed in the section chaired by the Rev. Herschel Halbert of the National Council. The "findings committee" of the conference recommended disapproval of public funds for "over-all support" of

parochial schools as distinguished from support of "specific programs to meet particular public needs." The conference first voted down (85 to 79) an effort to substitute a condemnation of all support "beyond existing federal programs." But 10 minutes later the delegates voted (85 to 57) to limit the "specific programs" for which public funds were approved to "health and welfare" programs.

This limitation apparently would rule out provision of secular text books for parochial schools and also the support of scientific and technical programs of religious high schools.

As for aid to Church-related colleges, the conference merely noted that implications of the differences between college and elementary education "remain to be explored."

The discussion section on "Conscience, a 'Higher Law,' and Civil Authority" reported that when governmental processes are not realistically adequate to correct intolerable injustices, "resistance to civil authority is a valid course for Christians to take. Such action includes willingness to accept the consequences."

A few delegates strongly attacked this position, one arguing that it could be used to justify conscientious resistance by segregationists to laws and decisions furthering integration. By vote of the conference, the 13 dissenters were permitted formally to record their dissent.

Another division of opinion came on the proposal that Church social agencies receiving public support should not discriminate on the basis of race or religion. The final action broadly forbade discrimination on religious as well as other grounds, and refused to limit the prohibition to discrimination in the offering of service.

The 25 Episcopal delegates entertained 16 Roman Catholic and Jewish observers at a dinner at which Rabbi Balfour Brickner of the Union of American Hebrew Congregations, and the Rev. Charles M. Whelan, S.J., of Fordham Law School, gave addresses. The toastmaster was Bishop Crittenden of Erie, vice president of the NCC General Board.

Another banquet speaker was the Rev. Paul Van Buren, of the Episcopal Theological Seminary of the Southwest. He defended the growth of secularism, which he identified as "a growing concern for facts and figures and for human beings, . . . converting alchemy to chemistry, . . . theology to ethics." Secularism, he said, is "taking that bold, revolutionary step, cutting to the heart of all opposition [to secularism], which was announced by one who said that the sabbath was made for man, not man for the sabbath."

Dr. Van Buren put the conference agenda in disturbing perspective: "I can't help longing for the day when Christians would be known as those who were more concerned about our other liberties than they were about their religious liberties,"

more actively concerned in doing something about public education than about classroom prayers, "more concerned about the whole issue of tax reform than about the detail of taxation of church property."

Echoing this theme, the delegates, acting on motion of the Rev. Robert L. Green, Jr., rector of St. Matthew's Church, Wilton, Conn., added to the conference findings a recognition that the "urgent challenge in Church-state relations today is for Christians to experience a re-birth in their citizenship responsibilities, so that the Church may be more effectively related to the political problems of our time."

WASHINGTON

Busy in the Morning

Although THE LIVING CHURCH reported that Bishop Moore, Suffragan of Washington, preached his first sermon in that capacity at the Washington Cathedral on Sunday evening, January 26th, that was actually his second sermon.

On Sunday morning, January 26th, Bishop Moore preached his first sermon, confirmed his first candidates, and made his first visitation as Bishop Suffragan of Washington, at St. Paul's Church, Washington, D. C. [He was consecrated on January 25th. See L.C., February 9th.]

TEXAS

Reaction to Hard Line

The vestry of St. Thomas' Church, Houston, Texas, has appointed a committee to study consequences of canonical changes made by the council of the diocese of Texas last month.

The council [L.C., February 9th] provided that delegates of a parish or mission failing to pay "its assigned portion of the diocesan quota budget" would not be eligible to discuss or vote on the diocesan budget for the next year (unless the council, by a two-thirds majority, voted to allow them to do so). The council also provided that a parish would revert to mission status if, in three out of the five years preceding any annual council, it failed "to pay its assigned quota and assessments as assessed by the council."

According to the Rev. T. Robert Ingram, rector of St. Thomas', the changes "alter the historic structure of the Protestant Episcopal Church and change the diocese from a federation of parishes." He told THE LIVING CHURCH that "this action [by the council] would constitute a revision of John 3:16 and make it read like the social gospel of John: 'Whosoever so loveth the world that he payeth his diocesan quota can be an Episcopalian.'"

A spokesman for Bishop Hines of Texas reported that the bishop "has no comment."

St. Thomas' Church accepted and paid

none of its assigned quota (\$16,912) for 1963, and has accepted none of its \$19,478 assigned quota for 1964.

Sam Rogers, William Ginder, and Walter Allen compose the committee of St. Thomas' vestry. They are to consult with S. S. McClendon, Jr., chancellor of the diocese of Texas.

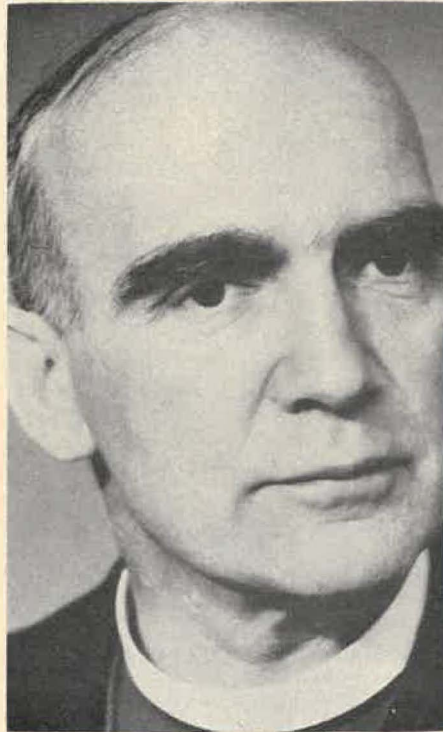
SOUTH AFRICA

Archiepiscopal Replacement

Dr. Robert Selby Taylor, Bishop of Grahamstown, South Africa, has been elected to succeed the recently retired Dr. Joost de Blank both as Archbishop of Capetown and as Metropolitan of the Church of the Province of South Africa.

Dr. de Blank retired last year because of ill health, and has been named a canon of Westminster Abbey [L.C., January 19th].

The new archbishop, who has been known for his athletic ability, has, like his predecessor in the Capetown archdiocese, been a vocal foe of South Africa's



Bishop Taylor
Election in 20 minutes

apartheid (racial separation) policies. The 53-year-old archbishop-elect has promised to follow in the path of Dr. de Blank and other archbishops in fearlessly criticizing any South African government policy which he believes to be unjust.

Several years ago, according to Religious News Service, Dr. Taylor said that, unless the present causes of race hatred in South Africa were removed, the hatred would destroy the country, as it destroyed Germany in the Nazi regime. He said that he did not consider apartheid the greatest evil in South Africa, for the divisions caused by this policy, he said, were

only temporary, but that a much more serious danger facing the country was the bitterness dividing the different sections of the multi-racial community.

The elective assembly, comprising bishops, priests, and laymen, met behind closed doors at St. George's Cathedral, Capetown, for three days before naming Dr. Taylor. A few minutes after 6 p.m. on the third day, the clerical order of the assembly, which votes first on the matter in the South African Church, elected Bishop Taylor by the necessary two-thirds majority. Within minutes, the laity also approved the choice, and the bishop's name went to the 13 bishops, waiting in an adjoining room. A burst of cheering from the bishops soon after indicated that they had endorsed the choice by a two-thirds majority. The entire sequence, from the time of the action of the clerical order, took a little over 20 minutes, according to RNS.

ENGLAND

Legal Vestments

In spite of warnings from Evangelical-minded Churchmen that it was a "retrograde step from the Reformed position of the Church," the Church of England Assembly this month gave overwhelming approval to a measure regularizing the use of eucharistic vestments.

The Church Assembly's House of Bishops voted, 31 to nothing, in favor of the measure; the House of Clergy gave it 214 to 30 approval, and the House of Laity approved it by a vote of 182 to 68. The measure now goes to the ecclesiastical committee of the English Parliament for final approval.

Dr. Gerald A. Ellison, Bishop of Chester, who introduced the measure in the Assembly, said that though such vestments were presently illegal, they were being worn in 25% of the churches of the land. During the debate, Bishop Ellison said he hoped that "once and for all we can get rid of this nagging, tiresome, arid controversy." [RNS]

ENGLAND

End of a Search

Dr. Ian Campbell, 42, a university lecturer in radio chemistry and a former Communist, reported recently that he has applied to enter the ministry of the Church of England.

He said that for the last two years he has been attending church regularly and has been privately preparing for possible admission to a theological school. His study of the Gospel, after examining Communism, influenced his decision to seek ordination, he said.

"At first I thought of comparing the philosophy of dialectical materialism, of Marxism, with that of a rather vaguely conceived thought about God," he said, "but could get no further until a Chris-

tian remarked, "What do you think of the importance of Christ?" This brought me face to face with the need to study His message and the Gospel, and from then on I could understand the vitally personal nature of this search."

Dr. Campbell said he gave up Communism in 1959 because he found that political solutions were frequently not the right ones. He said he had joined the Communist party 25 years ago. He went to Poland in 1951 with his family, returning to England in 1959. [RNS]

ECUMENICAL

Views on Infallibility

McMillan Theater, on the campus of Columbia University, was the scene, on the evening of January 23d, of an ecumenical tetralogue sponsored by the New York City branch of the American Church Union. The subject of the discussion: Infallibility.

Giving the Anglican viewpoint was Peter Day, the Episcopal Church's Ecumenical Officer and former editor of *THE LIVING CHURCH*. (Another former editor of the magazine, Clifford P. Morehouse, President of the House of Deputies, was moderator.) Mr. Day's approach was balanced by those of the Rev. Herbert W. Rogers, S.J., a Roman Catholic; Charles C. Parlin, a Methodist layman who is a President of the World Council of Churches; and the Rev. George S. Stephanides, pastor of St. George's Greek Orthodox Church, Trenton, N. J. Fr. Rogers is professor of theology at Fordham University, and Fr. Stephanides is chaplain to Orthodox students at Princeton University.

Mr. Day, touching on the infallibility of the Scriptures, of the Church, of ecumenical councils, and of the Pope, emphasized that the "infallible teaching on faith and morals to which we look in our several different ecclesiastical traditions is believed to be divinely preserved from error only in its central saving task of proclaiming the Gospel. To do this, it does not have to know everything there is to know, nor does it have to be right on peripheral matters." Mr. Day noted that the concept of infallibility is, in all Christian traditions today, "going through a process of agonizing reappraisal."

As for papal infallibility, Mr. Day said, "We do, historically speaking, face the difficulties of several Popes who taught or encouraged others to teach doctrinal errors. The fact that a case can be made to show that they did not do so *ex cathedra* has that peculiar double effect that I referred to in connection with other kinds of infallibility. It preserves the doctrine of infallibility while subverting its utility."

"The light of truth that comes from God is not a set of abstract propositions transmitted by a book or a voice or a formula," Mr. Day concluded, "Passing through a man, it emerges only by trans-

forming the man so that he himself shines with the divine light—not perfectly, not infallibly, but authentically."

In his remarks, Fr. Rogers addressed himself for the most part to what he conceived to be the major difficulty—or query—behind Mr. Day's contribution: namely, "What is the import of an infallible deliverance in the fuller context of a richer Catholic thought?" He conceded that he thought Romans have perhaps overstated the importance and value of infallibility in seeming, at times, in the heat of controversy, to endow infallibility with the kind of adequacy and ever-present relevance and immutability which cannot attach to any human utterance whatsoever. He pointed out that the heat of controversy is hardly the ideal circumstance for stating the full truth.

Fr. Rogers insisted that the immediate concern of an infallible pronouncement was the truth of the statement, but that this did not guarantee that the formulation is from all points of view the best possible statement of the matter, or that it is conspicuously opportune, or that the formulation may not prove awkward to future generations of theologians. An infallible pronouncement may have to wait for future councils or Popes to provide it with a happier or more elucidating context. "Ephesus," he said, "needed Chalcedon. Vatican I, with its insistence upon the petrine authority, needs Vatican II to assign a more central role to the collective episcopacy, to say nothing of the long-neglected participation of the laity."

"By and large," said Fr. Rogers, "dogmatic pronouncements are often emergency measures. They usually look to a special heresy that threatens the unity of the faith at that moment . . . for the most part, they are conceived with a quite definite orientation. An infallible definition answers to a definite historically conditioned situation. It looks to answering a question raised at that point of the development of dogma. But at no one point in the history of dogma can we say that the full truth has been compressed into the confines of a definition such as to preclude further queries with further formulations. . . . The precise worth and relevance of a formulation must be estimated with the utmost regard alike for the immediate historical context of the formulation as for the direction which a subsequent period of theologizing may have taken. . . ."

"It suffices, I think, that the exercise of infallibility serve to secure the Christian truth, that it prevent the seeker from looking for truth in areas where it is not to be found, that it give a certain minimal conceptual meaning to the Church's awareness of Christian truth as experienced at that point of the Church's history. To require that it should do much more than this is, I believe, to mistake its role."

AROUND THE CHURCH

The Very Rev. Ned Cole, dean of Christ Church Cathedral, St. Louis, and Co-adjutor-elect of Central New York, was named by the Metropolitan Church Federation of Greater St. Louis as "Ecumenical Man of the Year for 1963" for his ministry in his congregation, the federation, and the community. [RNS]

Trinity Parish in Columbia, S. C., has become the second Episcopal Church in the south to provide a home for theological students at the **University of the South**. The first house, erected two years ago, was given by **St. Luke's, Atlanta**.

John V. P. Lassoe, Jr., was recently appointed as the director of Christian social relations of the diocese of New York, by the **Rt. Rev. Horace W. B. Donegan**, bishop of the diocese. Mr. Lassoe fills a position left open by the resignation of Albert E. Brownbridge, who now lives in England.

Episcopal Churchwomen of the diocese of Missouri have announced names of persons who will serve as the local committee on arrangements for the Triennial in St. Louis, October 11th-20th. Named as chairman of the local committee is the diocesan president of the Episcopal Churchwomen, **Mrs. Murray D. Etherton, of Kirkwood**.

Mrs. Joseph Bastian, member of **St. Stephen's Church, Ferguson, Mo.**, and **Mrs. Jesse Abbington**, a member of **Trinity Church, St. Louis**, were honored as "Women of Achievement" by the St. Louis *Globe Democrat* recently. Mrs. Bastian received her award for civic responsibility; Mrs. Abbington received hers for her work in the field of human relations.

Recently, ground was broken for **Cathedral House**, an education administration building for the parish of **St. John's Cathedral in Jacksonville, Fla.** Bishop West of Florida wielded the shovel.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools, and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

February

23. Trinity, Bridgeport, Conn.; Sisters of the Holy Nativity, Santa Barbara, Calif.
24. St. Elizabeth's, Chicago, Ill.; Church of the Resurrection, Kew Gardens, N. Y.
25. Church of St. Mary of the Snows, Eagle River, Wis.; St. Paul's, Gas City, Ind.
26. The Rev. E. S. Ford, Whippany, N. J.; All Saints', Concord, N. C.
27. _____
28. St. James', Mt. Airy, Md.

The *Death* of Ambition

by a Churchman

Now past forty, I have gone through that last desperate struggle to realize my early grand hopes and I have survived for the moment the depths of despondency on seeing them fade away. Now I realize that what I had wanted to be I shall not.

There have been several fond designs, some noble and grandly shaped for the benefit of all humanity, some selfishly bound with cords of pride and self-seeking. For these many years I have given myself wholly. I have worked in the strong faith that honest labor will eventually find its reward, that even if the purpose is not too well defined, ever-pressing, never-flinching, day-by-day work will somehow form itself into a noble end. I have indeed worked while my companions slept.

Chiefly, I wanted to show that, in the world of business, honest production and helpfulness might prevail over the artificial and nonproductive in business. I have not been successful. I am a failure. I proved nothing.

I do not know that it is entirely merciful of our business mores today that I shall not likely starve, nor shall my children. Perhaps even this will prove to be otherwise and this that is now life's disappointment will turn to true despair.

To all appearances, I have now become that which I most dreaded, a nonentity, whose work is used up, whose talents are not honored, who is used as a faucet. My opinion is not sought on matters of any significance. I am heard on only the most menial subjects.

I have seen men who had come to this state, this time of not being on the way up and of never again being on the way up. Because they were quiet about their lot, and had lost the power to thrash out, I wondered if perhaps defeat brought a compensating insensitivity. Now I know that it is not so, that there is no anesthetic for the soul.

And I wondered, too, if those to whom we no longer listened really had anything to say. I know now. It is the more painful to have a contribution to make and not to be heard.

If some succeed, others must fail. Why not leave it at that? Can we? Individual human dignity, the love of God for each of us as individuals, is a part of Christianity. The lapse into a grey neutrality does not seem consistent with an overwhelming care that exceeds the nurture of lilies of the field.

The story of the talents is an essential part of the Christian life. Yet some of us wish that the parable might have gone one more step, to tell of a steward who invested his talents and lost them all before the return of the Master. What of him who tried and failed?

Before saying more, I have to add that even if I have been wronged in life, I cannot say by whom. Perhaps I have the contemporary disinclination to be specific and will not allow my mind to accuse, but, for whatever reason, I cannot assign the blame, not even altogether to myself, certainly not to any other.

If I alone had been left behind, and

the rest of the world maintained its balance, the misfortune would have been little enough. But I know that this is not my story alone.

Interestingly, it is the literature of the executive suite that shows the greatest perceptiveness for this other side. On occasion we do see that great numbers of our able talented people have, for some reason not understandable to them or to the world about them, left the path of usefulness and fulfillment and become automatons, pursuing mere existence. And some seeks to exist no more.

And what to do? Even in today's broadminded world it isn't considered in the best form to put oneself away.

What to do? Perhaps we don't need to face up. Maybe part of success is deluding ourselves just a bit. But for us the fact is that, almost in the same sense that the outright criminal or the addict has clearly turned his life from right and

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It should be noted that the author, who prefers to remain anonymous, is a man who has achieved professional distinction, advanced academic degrees, and chairmanship of several social, service, and professional organizations.

TOWER of COMPASSION

by the Rev. Ross Calvin, Ph.D., LL.D.



Gouverneur Provoost Hance
A dollar in the plate meant steak for rats.

The story

of the lasting work

of a man

who wanted

to "do something

for God."

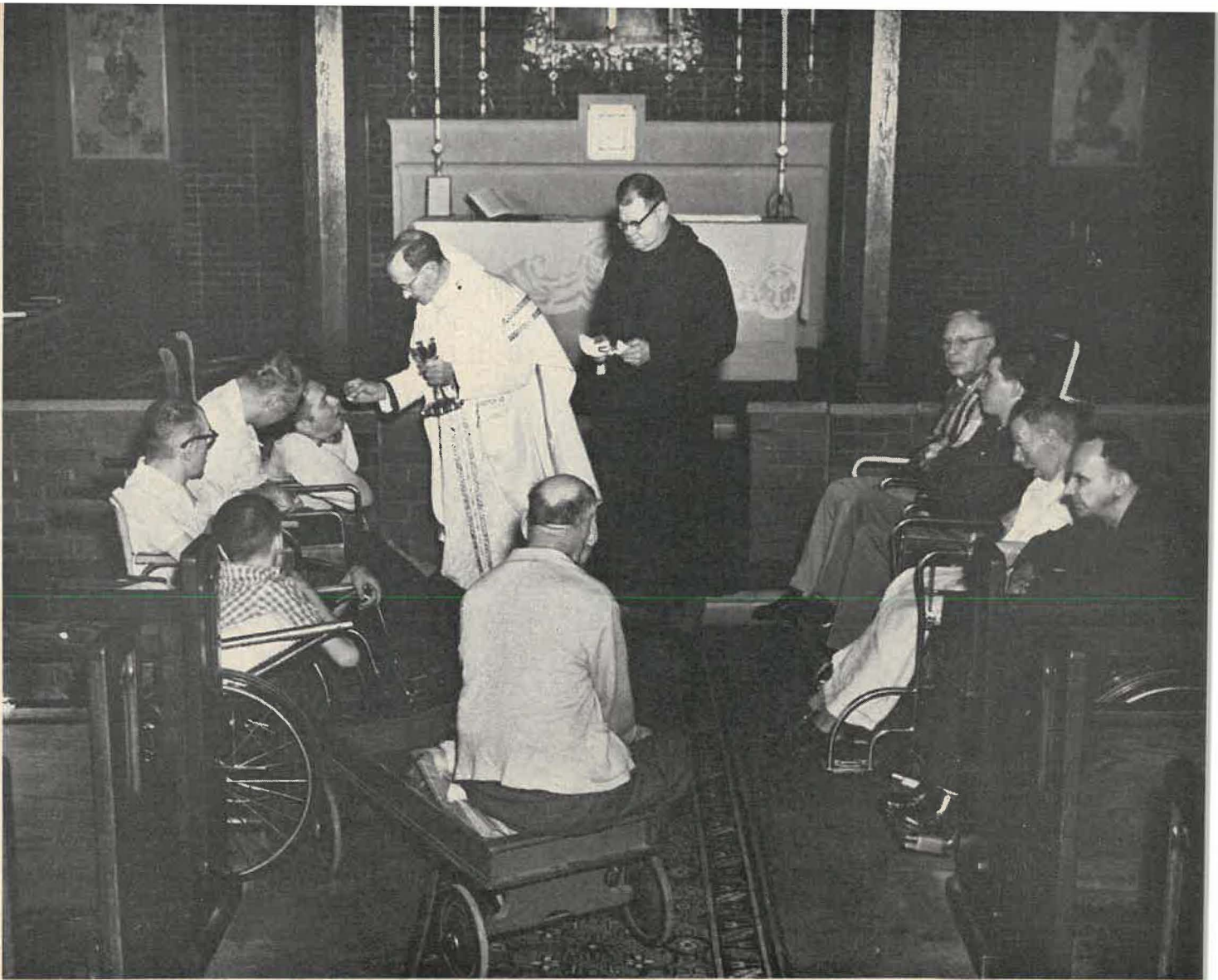
The year 1913 witnessed the official founding of St. Barnabas Brotherhood, a monastic order in the Church, dedicated to the care of the sick poor in Pittsburgh. St. Barnabas Free Home, which antedated the order by more than a decade, was the first one anywhere, so far as I can ascertain, in which no distinction was ever made for color or creed, or lack of creed, and where poverty was the one key to admission. The order has just observed its golden jubilee and commemorated the life of its valiant founder, Gouverneur Provoost Hance.

By his early twenties young Hance had chosen the sins and sorrows of the humbler sort of people for his own particular province. Up to that time his experience had been narrowly limited to the decorum of Episcopal churches near

Dr. Calvin, priest and author, is retired, and lives in Albuquerque, N. M.

New York. Then one night with a friend he wandered into a rescue mission in Pittsburgh, probably not to scoff, but certainly not to be "converted" in the usual sense. In charge of the service was a formidable character known as Mother Prindle.

The place fascinated him. He returned, and soon he was giving out tracts at the door, having lost his embarrassment at the odd surroundings. Then one night a wild-looking individual came up to him, a butcher knife in one hand and a bottle of gin in the other, and announced that he was committing suicide. The man was clearly berserk and appeared on the brink of doing exactly what he said. Young Hance suddenly went white and shaky, but gathering his wits in forced calmness he remarked in that matter of fact tone which was to become his trademark, "Just come inside, please. It's more convenient." Once inside, the would-be sui-



Patients receive Communion in the chapel of St. Barnabas House.

cide found himself in the competent hands of Mother Prindle. There that night he got salvation, and Hance won his spurs as a missionary.

The externals of Mr. Hance's life for the next few years are obscure, and the changes in his inner life are still more so. But he returned to New York and found a job in a famous downtown department store.

Each day during the noon hour he visited near-by Calvary Church to seek divine guidance for what he had long conceived to be his vocation. But no revelation came. He began to reproach himself for living in dreams and reveries. Holy martyrs blazoned on Gothic windows no longer stir men's wills like drums and trumpets; organ music is as likely to soothe as to inspire; dim religious light often persuades eyes to shun the garish sunlight as long as possible; stone traceries blossoming into flowerlike shape

hint of leisure and timeless patience.

Then came a day. As plainly as if the words were being spoken into his ear, he heard a command, "Why don't you stop praying and *do* something?" He answered aloud, "I will!" Long ago St. Augustine heard the famous words *Tolle, lege* ("Take up and read") which were so distinct that he thought they came from a child across the garden wall. He obeyed them straitly, with a result that is known to Christians in every land. So, likewise, in Calvary Church even in our unmystical age there came some kind of plain command to a man. With a strange elation he rose from his knees, walked back to the store, gave his employer notice and then turned his back on gainful occupation forever.

For a long time his secret desire had been to "do something for God" and now his big chance had come. After a time he was put in charge of a rescue mission in

Pittsburgh. He was supposed to get his living from the offerings, but his daily take seldom amounted to more than a dollar, and often dropped to no more than ten cents.

It began to seem that what he was to do for God was to endure a modified form of starvation.

On one of his bleak days a friendly saloon-keeper from next door dropped a dollar in the plate. Having been deprived of good food so long, he became completely reckless and bought himself a beefsteak.

That night in his basement room as usual he cooked his solitary supper where huge rats were always scurrying back and forth. He laid his meat on the table, pounded it with a knife and then turned away to get some salt. Startled by a sudden noise, he turned in time to witness the abduction of his steak by a troop of

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God's Helpfulness

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord.

Collect for the Second Sunday in Lent.

The Prayer Book Collects are sacrosanct to most Churchmen, and none should find fault with any of them except "on bended knee." Nonetheless, the old dichotomy between body and soul, expressed in this Collect, becomes increasingly irrelevant. Anything that hurts the body will hurt the soul; anything that hurts the soul will hurt the body. When you're sick you're sick all over.

The Collect seems to say that "body" and "soul" are mutually independent. This body-soul dualism comes to us from Plato, via Augustine, rather than from the Bible. It is neither Christian nor scientific, and it needs to be replaced.

The main premise of the Collect, however, is unquestionable. It is that "we have no power of ourselves to help ourselves." This prayer is an S.O.S. to God. It implies that we cannot go it alone.

But is this true? There used to be a cult among us known as the Self-Realization Fellowship. It may still be going as an organized cult. It is very much going



as a perversion of the old American virtue of self-reliance. The idea that we *can* carve out our own character and destiny is regrettably alive and flourishing. Christians know better, or should. They know that they must rely, not upon their own strength, but upon that Power not of ourselves that makes for righteousness.

To know our own helplessness and God's helpfulness is the beginning of our redemption.

That Tough Sunday Gospel

No doubt about it, that Gospel for this Sunday (Lent II) is tough. If you want to look it up in your Bible and think it through, it is St. Matthew 15:21-28; Prayer Book, p. 128. If you have a modern translation and you hope that this will clear up the diffi-

culties you might as well get set for a disappointment: It won't.

Why does this story of Jesus and the Canaanite woman trouble us? It isn't the miracle, or the demon-possession. That is common in the Gospels, and we have presumably made up our minds what we are to make of all that in general. But here we have Jesus speaking — as it seems to us — harshly, scornfully, narrowly, to a poor soul in need. Why? Because He is a Jew, and she is of an unclean, inferior race and sect. He taunts her with an arrogant proverb that it is not fitting to take the children's bread and throw it to dogs. That seems to classify her and her people clearly enough.

"I am sent only to the lost sheep of the house of Israel," He declares. She is not one of these, nor is her afflicted child. *Ergo*: Why should He bother with them?

All this simply doesn't sound like our Lord.

There is one critical school which says: "Throw the whole story out as spurious. This isn't Jesus — this is only Matthew the Jewish snob in a bilious mood." Thus we get rid of the problem by getting rid of the text. This bland device of eliminating as spurious anything that doesn't "sound like Jesus" strikes us as a monstrously egotistical presumption. Who are we to judge what He "sounds like"? So that's out for us, and we are left with the story as it stands.

If we go back to the immediate background of the event, we readily see that Jesus was in a tired and discouraged mood as He left His own land and "departed into the coasts of Tyre and Sidon." He had had more than enough of selfishness and stupidity to deal with at home, in His own countrymen. Was He now following that universal impulse to "get away from it all" for a while, among strangers, where nobody would bother Him? Almost certainly. But His reputation as a healer had travelled everywhere; there was no getting away from it. So here is this noisy, screaming woman begging for something for nothing — like everybody else!

Now watch the action very closely. His disciples want Him to send her off. He will not. This is our first bit of evidence that our initial reaction may have been wrong. If He held her in contempt, He did not need to bother with her for a moment, and surely would not have done so. But He heard her plea. Then He reminded her that He was sent only to lost Israelites. He need not have said this in a harsh tone, and there is no reason to suppose that He did. His statement was true: His mission *was* to Israel, first; then, through Israel, to the world. And at the moment He was speaking He had not yet completed His mission to Israel. So His reminder to the woman was very much in order. Note that He was *not* saying: "Sorry, but since you're not an Israelite I can't help you."

The woman was not put off by His remark, which indicates that His actual words and His manner were not forbidding but were in fact encouraging, for she cast herself at His feet and said: "Lord, help me!"

Then comes the exchange that troubles us so much — in raw English: "It is not meet to take the children's bread, and to cast it to dogs." "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." No matter how you turn it into English, Jesus seems to be calling her a dog. And no matter how you

read it in the original Greek He seems to be doing nothing of the kind! He tosses to her an apparent folk-saying about the children's bread and dogs, in the way in which one person, hoping for an exchange of pleasantries, will toss out a provocative remark of this sort to see what it provokes from the hearer. And the lady responds with a ready wit. Clearly, she was not offended by His remark. Dire though her need was, she felt sufficiently at ease with Jesus to banter with Him about this; she was neither crushed nor angered, but delighted.

She had shown complete trust in Jesus from the outset. She had been patient. She had been humble, but not servile and fawning. Through the encounter and dialogue she had shown herself to be a true daughter of Abraham by faith if not by blood; and our Lord praised her faith and proclaimed it to be the faith which saves.

We may well believe that if St. Luke had told this story he would have made the loving graciousness of Jesus more apparent. It is regrettable that he did not. But this is a great story as it stands, with all its difficulties; and if we read it with that care which God's Word requires and deserves we see in it the two things we are meant to see in it: the faith of a true child of God, and the love of a Saviour whose salvation is for all.

Unnecessary Necessity

According to the newspapers, President Johnson has proposed a "center of prayer open to all men of all faiths at all times." He urged America's various religious groups to join in erecting such a center as "a fitting memorial to the God that made us all."

(The reference to a "memorial to God" reminds us of the lady who gave a new pulpit to the church, dedicated "to the glory of Father Smith, deceased, and in loving memory of God.")

From what we know of President Johnson, we are convinced that he is a man whose own prayer life plays a large part in his vocation, and that his proposal is based on a sincere concern for the spiritual life of the nation. But it is, of course, a proposal that a lesser man might well make for the sake of its influence on voters who are unhappy with the Supreme Court's decisions regarding prayer and Bible-reading in public schools.

The point, however, is simply this: Does the seat of government of the United States of America need a "center of prayer"? To that question the answer must be yes, but the fact is of course that Washington not only needs a prayer center—it has lots of them. The city is full of churches, and each one is a place where men may go to worship and to pray. One, in particular, was designed from the beginning to be such a center of prayer for all men as the President has envisioned. The first President of the United States also suggested a national spiritual center, and the Cathedral of SS. Peter and Paul, atop Mount St. Alban, has been built to fulfill his vision. It has indeed served as a place for the spiritual refreshment and expression of the leaders of the nation's government, and it has served not only Christians in the process.

If it is objected that the Washington Cathedral is sponsored by one Church, the fact is that a house of prayer must be sponsored by a Church, in our present state of pluralism among Christians. If a center of prayer is to be built for the use of men of all Churches and all faiths, then men of no Church, no faith will feel at home in it. And this can be taken both ways. No man of a particular form of Christianity or of any other faith can feel really at home in a faceless, featureless chapel omitting all distinguishing marks. Men of no faith at all might feel at home there, but by definition they could not pray. A syncretistic chapel could truly appeal only to the superficial and the mere emotionalist.

The basic fault with the proposal for a prayer center, however, is that individual prayer—essential to corporate worship—cannot itself exist in safety without corporate worship. Prayer derives its reality from the reality of the Church's relationship to its Head. It is not only that corporate worship keeps individual prayer both sound and sane—it makes individual prayer possible.

But the moment, of course, that you inject corporate worship into such a "prayer center" you run into all the difficulties of belief and practice that have beset such schemes before. The truth is that, no matter how sinful our divisions, the spiritual life can only be lived by mortal men in some incarnated way. The message, the love, the demands of God to men; the obedience, the love of men to God cannot be expressed in any but incarnational—or, if you will, sacramental—fashion. God is spirit—whatever your faith—and man is flesh. The meeting ground must always be a place where the two are joined.

We join the President in concern for the nation's spiritual needs, and in feeling that the nation needs very much the help and guidance of the Maker and Saviour of men and nations. But we do not think his idea workable. Actually, we don't think it's necessary! Each man has available to him, in Washington or anywhere else, a place where he may go to pray in his own way—to plead with his God, or surrender to Him, or wrestle with Him, or receive from Him. The purpose that the President has in mind could be achieved without nearly the to-do that the joining of Churches to erect a building would involve. We don't say it would be easier, but it would certainly be simpler. Americans have churches. Let them be kept open for prayer—and used.

Acedia of Middle-Age

The article entitled "The Death of Ambition," by a Churchman, on page 11 of this issue, is published anonymously at the author's request. He sees himself as a failure, despite his worldly successes. He speaks for a large number of outwardly successful and secure middle-aged American Christians who find that life has become for them empty, unrewarding, and hopeless.

The classic Christian name for this spiritual disease

is acedia. The medieval ascetic theologians regarded acedia as a form of sloth. On their view, a middle-aged Christian becomes gloomy and fed-up by being spiritually lazy, by not working hard enough at his prayers and his duties to God and his neighbors. This may still be the essence of the matter. But in our world a complete diagnosis cannot be so simple. Our contributor somehow strikes us as being the kind of person who has worked hard enough at his religion, as he has at everything else. He himself adds an important truth to the diagnosis when, speaking for people who share his predicament, he suggests: "We have mistaken the road, perhaps even rebelliously and deliberately leaving that which was divinely prepared for us. . . ."

God may say to a young man or woman beginning adult life: "I want you to earn money, to achieve success, to be happy, to be highly regarded, in this world. But I call you to be my child and my servant first, last, and always. *This* is first. Keep it first, and leave all else to me." This, surely, is the Way for all of us. But how easily we define it, how hardily we follow it!

It is a relief to note that our contributor does not scold the Church about the matter and accuse it of having failed him. Too many people evidently feel that when they have said, "the Church has failed," they have solved the problem. It is in order, however, to suggest that the Church, with its powerful concern for children and its growing concern for the aging and the elderly, should remember that there are also middle-

aged people who find life painful and who are somehow "too young to disregard the hurt, and too old to cry."

THE LIVING CHURCH will welcome contributions from people who are wrestling, or have wrestled with, the acedia of middle age, and have found something that helps to win the battle.

Is It a Crime?

The prosecutor, examining prospective jurors, asked one prospect: "Do you think it is a crime for a white man to kill a nigger in Mississippi?" The man was silent for a moment. The judge asked the prosecutor: "What was his answer?" "Nothing, Judge," was the reply. "He's thinking it over."

The date: January 30, 1964. The place: Jackson, Miss. The trial: that of Byron De La Beckwith, accused of murdering Medgar W. Evers on June 12, 1963. Our information: The *New York Times*, February 9, 1964.

We don't know whether the man is still thinking it over. We do know that it took four days to find 12 citizens of Mississippi who agree that it is a crime for a white man to kill a Negro.

How long, O Lord?

Close-ups and Long Views

by Margaret Redfield

Turmoil and Red Hats

The Cardinal is big, bold, magnificent-ly photographed melodrama, and there isn't a dull moment in it, nor an outstandingly inspiring one, for that matter. Still, it's quite a show.

The advertising, which features an enormous *THE* dominating and overshadowing the word, *Cardinal*, is somewhat expressive of the picture. Tom Tryon stars in the title role, as Stephen Fermoye, but he is dominated and overshadowed by the glory that is the Vatican and the grandeur that is Rome; by the color and the costuming and the photography — and particularly by John Huston, who manages to mix his Cardinal virtues with such vices as worldliness, a touch of hedonism and the larceny of scene-stealing, to a fascinating degree.

The story is told in flashbacks, as Stephen Fermoye prepares for the ceremony which will make him a Prince of the Church, but it is not always easy to separate past from present as the assortment of ruin, riot, revery, and ruction parades across his mind and onto the screen. The net effect is to make the ending seem anti-climactic.

The screenplay by Robert Dozier might aptly have been subtitled "Fermoye in Turmoil." It serves up such aphorisms as "the Bible teaches not how the heavens go, but how to go to heaven," and brings the embryonic Cardinal unscathed through racial strife, family tragedy, Nazi terrorism, and romantic temptation.

Those familiar with the book will find the film more Preminger than Robinson, and not necessarily to its advantage. It is "based," according to production credits, on Henry Morton Robinson's novel, but the basis is loaded with Premingerism. A master showman, Preminger often tramples where he might have tiptoed, with the result that a film which could have incorporated in its dramatics a message of the power of the Spirit, seems

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more concerned with the spirit of Power.

As Cardinal Glennon, Huston is domineering, shrewd, calculating and compassionate. The brilliance of his portrayal douses the light of other performances as effectively as a candle snuffer. Even Burgess Meredith, as the administratively inept, but spiritually triumphant Father Halley, is hard-pressed to maintain his individuality when sharing a scene with his superior.

The racial sequence is a hurried, badly-handled jumble of overdrawn and underdeveloped characterizations that will find little favor with either race. It gives the effect of having been hastily tacked onto the script, as a timely topic.

The depiction of Nazi terrorism in the Vienna sequence leaves a curiously nebulous impression in spite of its noise and violence. It seems so unrelated to the film as a whole, that it might almost have been omitted entirely without seriously affecting the over-all production. But then romance, in the person of Romy Schneider, would not have been added to the other problems with which Fermoye is confronted. In the end, he is a cardinal, but from beginning to end, Huston is *THE Cardinal*, in my opinion.

DEATH OF AMBITION

Continued from page 11

noble purposes, so have we. We have mistaken the road, perhaps even rebelliously and deliberately leaving that which was divinely prepared for us, and it becomes now highly improbable that we can retrace our steps and correct that error. A second chance, not a recapture of the first, is our only hope.

Perhaps nothing will work. If you have been striving mightily for a long time, you cannot give in without some serious and sometimes fatal consequences. But why not try to try again?

Some things that are *not* the answer are devotion to hobbies; absorption in church activities (activities, as distinguished from the main stream of the life of the church, which in a sense is all life and is what we have left and now seek); concentration on developing one's children and attempting to build in them what was missing in oneself. It is not that all these and other diversions are not worthwhile and a part of any healthy life. It is only that they do not provide a sense of focus. For that matter, part of these extraneous "solutions" depend on vocational success. Church organizations, for example, tend to seek out men of responsibility in business, and if one is not sought out, one hates to become the pallid sort who leans for support on the men's supper club.

Yet if it is hard to tackle, the Church can still not afford to ignore the matter, particularly as we crowd closer together, as our inadequacies become more obvious in comparison with others who have similar tasks, as individual meaning for life becomes harder to express. How different the farmer—the frontier farmer—and his family returning home from their lonely fields, how different from the office worker returning home in the evening traffic jam. What a strangely depressing experience the rush-hour crowd, this strangled, undignified, unpersonal mass of persons. Yet are we less human because there are so many of us?

Does life hold value, a goal, a purpose? Or is life an accident somehow allowed to slip into the realm of a cold, unthinking universe? Or does the existence of life, the fact that one is still alive, mean that there remains work to be done?

If we have failed in the primary thrust of our productive years, is there a second level? I do not know what happens when one's purpose in creation is thwarted. But it would not be for us to say that it had ended. And so we have this need, the need for a ministry to failures.

To say that the Church should be mindful of my state of disappointment does not give me the answer. I should hate to have the Church provide some special kind of social service to me because I am a failure. Perhaps what I really want is some giant intellectual

power to sit at the helm of our Church society today and pull from us that usefulness that we do have. The mind to see and the charity to understand might draw our special forces together for the most productive and rewarding life we have seen yet.

There have been such geniuses. But they are too few and when they do appear, we fight them bitterly. So this can



Lambert Photo

The pioneer farmer was different.

only be part of the answer. The answer has to come from ourselves, from the divine power entering ourselves and working again to the outer man.

There are at first two principal tasks. Initially there is the fight against bitterness, that product of vindictiveness against life, a drug that can produce no satisfaction, only greater hunger.

The other has no word except to the extent that it is encompassed in self-respect. It is even harder. It has to do with good grooming and courtesy and helpfulness in little ways, with being as attractive as possible, not from a sense of vanity but out of consideration for both ourselves and others. Many young men on the way up, when they see that they are noticed, begin to dress more neatly, to watch their grooming more carefully. And many lonely old people who feel that no one cares any more become slovenly in manner and dress and in attentiveness to others. Now is the task of looking and being pleasant when life has become unpleasant.

This is so important that I often wish churches would establish charm schools. The professional self-betterment schools help win friends on some mechanical basis and then you are gone. How much nicer it would be to go to a winning-friends school that also had some friends to win.

Then, if one is clean and neat and wholesome, and I should hope with care

for physical health, we must still work for a living. Here one most suffers the pain of being unappreciated. There are so many jokes, modeled after so many popular psychology articles, that today one hardly dares mention this. How can we know so much about human reactions and yet be so far from a solution? But if one jokes about being unappreciated—there are jokes about cancer, too, and the pain is no less.

But think of this at least. There may be an escape route. See first if there are other roads to follow. We are so caught up with our standard of living that any element of a step downward comes with terror upon us. Yet the fact is that the economic level of our lives, over the amount necessary for bare physical comfort, has often little relationship to satisfaction. Our worst fear is the thought of losing our friends, moving to a bad neighborhood, and possibly depriving our children of certain educational opportunities. If these can be resolved, why not try something else?

Then, for some, there is a true blessing in the freedom of the realization that one is going nowhere. Here is relaxation, free contemplation of the day's work and forgetfulness when it ends, honest application, but with a 9-to-5 work philosophy. And why not? There are certainly many jobs that have nothing to do with the eternal order of things. But for me and for others like me this is an unattainable state of mind.

In fact there may be no clear-cut understanding that separates yesterday's yearnings from today's resignation. We may not know when to give in, even if we can.

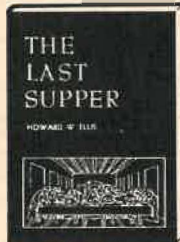
But something else may be there, not necessarily advancement in the ordinary sense, but understanding and helpfulness to others. This is not easy, not when it seems that all we have to offer is accepted as easily as air and water—essential but not of great value. Nor is it easy when one's access to other people is cut off, as happens to some. Still, there is an art to it, and if excuses are logical they are also unproductive. We are often drained of our gifts without really giving. Consider the deep human needs and longings, often an incident to the most prosaic work requests, and present your gifts instead of relinquishing them. Kindness may need firmness, it may need softness, it can become almost a whole career.

Sometimes the answer is to hold on in desperation, to persevere to the end despite overwhelming odds. Sometimes the answer is to look at those things of real importance and find that by discarding other, surplus weight they can be saved.

And sometimes there can be a new life without outward change. To find in others needs we can fulfill, and to succeed there, is the life of greatness.

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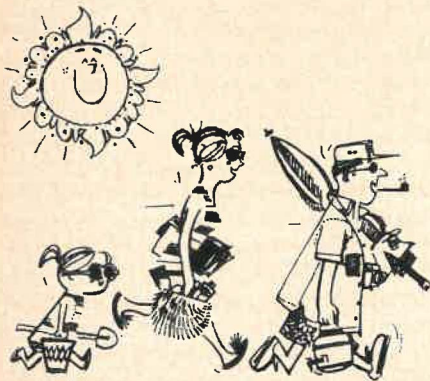
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TOWER

Continued from page 13

grizzled rats. He ran to rescue it and, as he related afterwards, "I got a piece of it and they got a piece of it."

Young Mr. Hance's devotion was boundless, but to his superiors his achievements did not prove impressive, and soon he was looking for a new post. "Then in the year 1900," as he wrote later, "three rooms were offered to me by the Church Army Post No. 1 at 432 Third Avenue (Pittsburgh) free of rent if I would paper them and clean them up. To start this work I had four beds, a table and some chairs and no money." These words reveal that a new plan had been taking shape in his mind—a plan to give up the rescue mission and undertake a home for homeless old men. If the earlier plan had seemed folly, this one seemed sheer insanity, and the sage heads agreed that here was a young crackpot of the first water.

Very soon the four beds were occupied by four helpless old men, and so for young Mr. Hance success of a certain sort was almost instantaneous. But the amount of labor entailed was superhuman, for food had to be prepared and served, and then the dishes washed. With breakfast out of the way, lunch was not far distant. Meantime there were baths to be given, treatments administered, medicines provided. As time went on there came patients who had to be fed by hand. Others were men of dirty habits, some had lost control of their bodily functions so that their beds had to be changed several times a day.

The founder was the commissary department, the nursing staff, the ways and means committee, and, above all, as now becomes clear, the department of religious ministrations. He had not abandoned his career as a missionary for mere social service. By living with the derelicts and offscourings of a great city as they lived, and by setting them an example of unparalleled selflessness, he would guide them through things temporal toward things eternal. He had no vocation at all to a conventional type of ministry, but he had an incredible vocation to a ministry of another sort. But nobody bothered then to apply any words of sanctity to the crack-brained enterprise.

In this embryo stage of St. Barnabas Home the founder had no resources except himself, no organization that could carry on when he had worn out his strength and vitality. He could do for his charges everything except earn money for their food, but that he could not do. So it was necessary to beg—to go like a beggar with a basket on his arm from stall to stall in the Diamond Market. On his first humiliating tour the S. B. Charters Co. on Third Avenue gave him three loaves of bread, a dozen rolls, and a dollar. This he never forgot. Thirty years

later a picture window was installed in the Chapel of the Divine Compassion to commemorate a compassionate butcher in white apron giving a chunk of red meat into the hands of the Brother Founder who stands outlined in his gray robe against the light. Hard days, hard ways those were.

Within the first year the Home was outgrown, and its scanty furniture was moved across the Monongahela to an address on Sydney Street. Soon it was becoming known as a place where the poor—any poor—could find refuge after all their savings had been drained away by sickness or age, or by folly. Furthermore, by ministering impartially to Catholics and to Protestants of many kinds and to men of no religion at all, it stood before the world as a work of mercy free, totally free, and requiring no key except need.

The Home extended its charity, and still does, to anybody, and therefore has a not unreasonable claim on the charity of everybody. But the Home was a family, as each patient understood, and each had a task according to his strength, little or much. Powerful labor unions were then far in the future, no vast social security funds were coming out of Washington, and there was no public charity except the dreaded and ignominious poorhouse. So St. Barnabas Home in those days stood like a tower of compassion on a hill.

Not strangely the Sydney Street Home, too, was outgrown. More patients were admitted—more mouths to feed, more begging. But also, as the founder proved, more derelicts reclaimed.

Some of the more fastidious Episcopalians began to take umbrage at the begging and filled the bishop's ear with complaints. "Most undignified," said they. Then the backbiters discovered they had another handle against the Home's founder. They found, or thought they found, a Romeward leaning in him.

While his "Romish practices" extended but little beyond altar candles and crucifix, his critics had heard him speak of a hope of founding a religious brotherhood or order to aid him in the work of the Home. As the enterprise expanded he foresaw quite understandably that a limit on its permanence would be set by the limits of his own time and endurance. The days would come when he would require the help of other like-minded men. No man, he foresaw, could ever manage the Home who wanted pay for doing so. The idea of a like-minded society of men, a monastic order, was a utilitarian dream that must have been in his mind a long time.

Yet, while the undercurrent of resentment against the founder continued, his enterprise was growing in scope and prestige. A wealthy woman in Pittsburgh, seeing that the patients could not obtain needed fresh air and sunshine, assisted

him in obtaining a new building in the country. Just outside the city's floating smog, near the suburban village of Carrick it lay. From it aged eyes could take in a panorama of orchards, meadows jewelled with white daisies, fields of billowing wheat. But for this the founder had to sacrifice sewage, gas, electricity, and all transportation except by foot, for city conveniences stopped at the end of the streetcar line. All food now had to be carried on his own weary shoulders; there was no gas for heating, cooking, lighting. Exactly 23 kerosene lamps had to be cleaned and filled. Still worse, he had to feed and maintain nine coal stoves—and the bellies of these hungry monsters were devouring provender 24 hours a day through seven months of the year, for old bodies made thin by illness could not stay in unheated rooms.

But severest lack of all was the lack of running water. Every bucket of it for drinking, for cooking, for bathing, for washing and scrubbing had to be carried a quarter of a mile. There were now 12 old men, and no bathroom facilities at all for them. In their weakness and debility they all had to use outdoor privies in every kind of weather. What kind of man, either for the love of God or of humanity, would ever have undertaken such a task as this in the first place? What kind of man indeed?

But then one event gave a brief lift as of heavenly wings to the founder's flagging feet. A young man from Ohio, having heard that the founder aspired to found a brotherhood in connection with the Home, came and offered himself as the first associate brother.

In no time at all the surprised people of Carrick were looking at two young men of the Episcopal Church, calling

themselves Brother Gouverneur and Brother Albert, wearing robes that strongly suggested Catholic Europe in the fifteenth century. And the backbiters had now a really choice morsel to carry to the bishop.

There were now four shoulders instead of two to bear the heavy basket of food from downtown on a pole laid across from one man's shoulder to the other's. But there was a drawback—two men stumble twice as often as one. So there was twice the chance of stumbling over a broken cobblestone and splashing kerosene over their food!

Soon the bishop put his foot down hard. He wanted no more Romish, outlandish practices in his diocese, he said. Brother Albert recognized hopeless failure when he saw it and was willing to desist. Hance was then summoned to the office. He was told that he was a troublemaker and ordered out of the diocese. He bearded the august bishop in his own den. "Bishop, you are here for life to take care of the diocese. I am here for life to take care of the Home." The adventurer refused to budge. Belonging to the laity, not to the clergy, he knew that he could proceed without the bishop's approval.

He stayed, but he was compelled to lay aside the black religious robe or "habit" which had been his uniform, to abandon the title, "Brother," which by now seemed to the public an integral part of his name, and to return to the harsh servitude of the 23 kerosene lamps and the nine coal stoves. It looked like total defeat, failure suffused with silent heartbreak.

Yet in those blackest hours a turn of the tide was near, and it came quite naturally. One after another the various Homes had been outgrown. More patients

Chapel, St. Barnabas House, Gibsonia, Pa.



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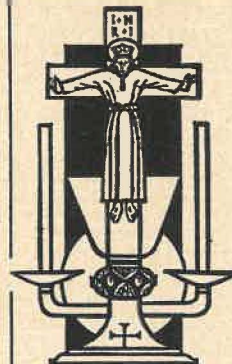
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came knocking at the door, more gifts came because of them, and wider influence throughout the city was inevitable. At length even sober real estate salesmen began to notice Mr. Hance and consider his needs.

There was at that time near McKeesport a big wooden structure known as the Wildwood Inn. It had been erected as a country rest house for rich steel executives and their families, but, having later fallen on evil days, it had been placed on the bargain counter with the status of a none-too-savory roadhouse. A realtor, perceiving that it would be a legendary feat to sell such a baronial establishment to a penniless man vowed to poverty, approached him with a proposition. So Hance, accompanied by a young Canadian engineer who had recently joined him in his work, went to inspect the property.

The young engineer who enters the

narrative at this point was not, I hasten to add, an ordinary young man at all. He was to become the founder's *alter ego*, and sometimes, I have suspected, his better self. He is the silver-haired man today known to multitudes as Brother Charles, the founder's first associate, his lifelong friend, and after him the order's first superior.

The two men ascended from the road to a high portico spacious enough to suggest the deck of an ocean liner, and were welcomed by a bartender with the handlebar moustaches of his time and the white apron of his trade. It looked like a castle to Mr. Hance, and carried away by visions of what could be done with it for his patients, he took the plunge and bought it on the spot. "I went home and prayed, and later got it for \$20,500," he wrote. He was now in big time.

Not many weeks thereafter he moved

his assorted family in under the new roof. There still exists the old roster, compiled by a boy with tuberculosis of the throat. He had an inquiring mind as well as an appreciation of the statistical method, but his spelling of complicated medical terms—well, his reach exceeded his grasp.

He wrote:

Mr. Pinkerton. Age 61. Spine out of place. Can't wak. Mr. —. Age 38. Lung trouble, Irishman. Mr. —. Age 65. Canser. Mr. —. Born 1875. Fever, Come to get strong. Mr. —. Age 61. Born a cripple. Mr. —. Crankiness. Age 83. Mr. —. Lump on his head. Born 1863. Mr. —. Cripple. One leg. Age 26. Mr. —. Loko motive taxes, bad stomach.

But the lad gave up counting before a quarter of the list was complete. The St. Barnabas family had now reached a size where no expansion could take place for more than a decade, but moving into Wildwood, it was agreed, was what "made the Home."

It has not been particularly difficult to traverse with seven-league boots the external span of the Brother Founder's life. It is easy to summarize the latter half by saying that Wildwood Inn, a huge fire-trap, gave way at length to a noble fire-proof Home at Gibsonia, Pa.; that the inflation which followed World War I raised the cost of it from \$100,000 to \$320,000, and that the mortgage was paid off only two years or so later. Externals are easy to describe.

But what of the cost, the spiritual cost, of the order which he founded? What of the inward travail, the aspirations and hopes, the frustrations and disillusionments, the heartbreaks that were never absent? Of all this who shall speak, for no man may keep a record of the deep things of the spirit. After a half-century of struggle St. Barnabas Brotherhood still numbers but a handful of men. What draws men to the monastery in our un-mystical age? Many are called but few, few are chosen—literally one man perhaps in a million.

One day in February, 1954, as the founder was completing his eighty-third year, the unsentimental men who had been his yoke-fellows, his dear sons in the faith, and at times doubtless his critics were gathered at his bedside. When life was quite extinct they tolled the passing bell for him, which laments the dead and bids the people pray. It resounded far across the wintry hills.

After the service at the Cathedral the funeral cortege with a police escort provided by the city followed the route he had taken on his first begging tour fifty years before, when he had humbled himself with a beggar's basket on his arm for the love of God and the relief of human need. At the last his grateful city gave him a farewell which not all the money in its coffers could have bought.

CHURCH SCHOOLS

FOR BOYS

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Episcopal boarding and day school. Grades 7-12.
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Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva. 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 162 South Lake Shore Road Lake Geneva, Wisconsin

FOR BOYS (Cont'd.)

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Country boarding and day school for girls, boarding 9-12, day 1-12. Fully accredited college preparatory. Main building includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOG AND "AVE CRUX," ADDRESS:
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Episcopal school for girls. College prep. Boarding grades 7-12; day kindergarten to college. 16-acre campus. Playing fields. Near Washington theatres, galleries. Student gov't. emphasizes responsibility.

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

For complete information and catalog address:
Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

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

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

PEOPLE and places

Appointments Accepted

The Rev. James C. Bean II, former vicar of St. Andrew's Mission, Springhill, La., is now curate of St. George's Church, Bossier City, La., where he may be addressed at Box 5576.

The Rev. M. Ross Becton, former rector of Emmanuel Church, Powhatan, Christ Church, Amelia, and St. James', Cartersville, Va., will become rector of St. George's Church, Savannah, Ga.

The Rev. Alfred Warren Burns, rector of St. Matthew's Parish, Hyattsville, Md., will become rector of St. Luke's Church, East Greenwich, R. I., immediately after Easter.

The Rev. Charles S. Cook, Jr., formerly assistant at Epiphany, Danville, Va., will become rector of Epiphany, Leaksville, N. C., on April 15.

The Rev. George L. Evans, former vicar of St. Michael and All Angels', Evansville, Ind., is vicar of St. John's Church, 6210 Hickorywood Dr., Indianapolis, Ind. 46224.

The Rev. Edward Hartnroft, formerly vicar of St. John's, Neosho, and St. Nicholas' Church, Noel, Mo., is rector of Christ Church, Warrensburg, Mo., where he may be addressed at 200 E. Market St.

The Rev. William S. Herrell, formerly vicar of St. John's, Chesaning, and of the Church of the Epiphany, Mt. Morris, Mich., is now rector of Holy Trinity, International Falls, Minn.

The Rev. Ronald A. Norton, formerly vicar of the Church of the Holy Child, Holly Hill, Fla., may be addressed at 415 Henderson Ave., Williamstown, W. Va., where he is rector of Christ Church.

The Rev. William E. Soule, who has been organ-

ist and choirmaster at Trinity Church, Waterbury, Conn., since his retirement in 1959, has accepted a similar position at St. James', Glastonbury, Conn. His address there is 183 Williams St., Glastonbury, Conn. 06033.

The Rev. Robert A. Terrill, vicar of St. Luke's, Wamego, and St. Barnabas', Council Grove, Kan., will become rector of Trinity Parish, Arkansas City, Kan., immediately after Easter. Fr. and Mrs. Terrill recently announced the birth of their first child, a daughter, Magnon Lenore, on January 30.

The Rev. Robert S. Wilson, perpetual deacon serving Holy Trinity Church, Richmond, Calif., may be addressed at 1936 Downey Pl., El Cerrito, Calif. 94530.

Ordinations

Priests

Colorado—On December 21, the Rev. Robert F. Andrews, vicar of the Chapel of the Intercession, Thornton, Colo., where he may be addressed at 1620 Evelyn Ct.

Kentucky—On January 27, the Rev. Charles Brandeis Tachau. He is in charge of St. Andrew's, Glasgow, and assists with student work at Western State Teachers College, Bowling Green. His address is 819 Race St., Glasgow, Ky.

Reception

West Texas—On December 22, the Rev. Teodosio Garcia, priest, from the Roman Catholic Church. He may be addressed at 307 E. Pecan St., San Antonio, Texas 78205. He is diocesan missionary on the staff of St. Mark's, San Antonio.

Laymen

On January 29 Prescott S. Bush was reappointed to the board of directors of the Episcopal Church Foundation. He had been a member of the board from its founding in 1949 until 1952, when he became a U. S. senator from Connecticut.

Marriages

Mr. and Mrs. Charles Pollard Boykin announce the marriage of their daughter, Rebecca Pollard, to the Rev. David Boyd Wayne, son of Mr. and

Mrs. J. Boyd Wayne, on February 2, at St. Mary's, New York City. The Rev. Mr. Wayne is curate at Epiphany, New York City.

The Rt. Rev. Chandler W. Sterling and Mrs. Sterling announce the marriage of their daughter, Mary Chandler, to Mr. Peter J. Hamper, on January 7, in Helena, Mont. The couple will reside at 1421 Choteau, Helena.

Births

The Rev. Glendon E. Heath and Mrs. Heath announce the birth of a daughter, Mary Ana, on January 6. Fr. Heath is a curate at St. Martin's, Providence, R. I.

The Rev. Josh T. MacKenzie and Mrs. MacKenzie of St. Christopher's Church, Havelock, N. C., announce the birth of their third daughter, Mary Tayloe, on January 13.

The Rev. Robert J. Webb and Mrs. Webb announce the birth of their second child and first son, John Baird, on January 23. Fr. Webb is Episcopal chaplain at the University of Oklahoma.

Adoption

The Rev. Dr. John S. W. Fargher and Mrs. Fargher of St. John's Church of Butte, Mont., announce the adoption on January 22 of a daughter, Gay Huston, born April 23, 1955.

Living Church Correspondents

Mrs. Walter G. McDonald, Cathedral House, Little Rock, Ark., has retired as our correspondent for Arkansas. Mrs. McDonald was appointed to this position in 1943. Thank you, Ma'am, for a job well done.

The Rev. Canon Rush W. D. Smith is the new correspondent for the diocese of Western Massachusetts, 52 Poplar Ave., West Springfield, Mass.

The Ven. John C. Tierney, Box 1007, Laramie, Wyo., is the new correspondent for the missionary district of Wyoming.

The Rev. J. Saxton Wolfe, Jr., Apartado Postal 13, La Ceiba, Honduras, is the new correspondent in Central America, for Honduras.

CLASSIFIED

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ATTRACTIVE summer cottage, completely furnished, on St. Joseph's Island, Ontario, Canada. Available June or August. Please reply to: Mrs. William Ware, 7614 Rockhill, Houston, Texas 77017.

BEAUTIFUL New Hampshire country home with 75 mile view of Connecticut Valley, furnished or unfurnished, to retired clergy couple; very low rental. Reply Box H-58.*

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NEW THREE PIECE set dark blue kneeling pads for altar rail. Overall length 68". Width 12". At cost. Reply Box G-66.*

PASCHAL CANDLES, Votive Light Stands, Sanctuary Lamps, Thurible Holders, Sacristy Bells. David McClintock, 5126 Germantown Ave., Philadelphia, Pa.

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LINENS AND VESTMENTS

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

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

PILGRIMAGES

CHRISTIAN UNITY PILGRIMAGE—August. Catholic-Anglican leadership. England, France. Association for Christian Unity, Box 74, Bethlehem, Conn.

February 23, 1964

POSITIONS OFFERED

PRIEST supply needed in July in two-church cure. Two Masses and one Mattins each Sunday. Two Masses July 4, 25. Near Manchester, Williamstown, Lake George, Saratoga. Use of rectory and \$200. No children, please. St. Paul's Church, Greenwich, New York 12834.

TWO CURATES needed now. Unhyphenated Catholics. Single. Stipend, plus meals and suite in Clergy House. Write to Rector, St. Clement's, 2013 Appletree St., Philadelphia, Pa. 19103.

POSITIONS WANTED

ASSOCIATE RECTOR large city church desires own parish. Ten years' experience. Reply Box S-64.*

EXPERIENCED English priest, on year's visit to Episcopal Church, seeks work April to August. Preacher; teacher. Bishops recommend. Reply Box H-62.*

MALE ORGANIST-CHOIRMASTER (Mus. B.). Full time with teaching privileges. Prefer Episcopal Church with fine musical tradition. Will consider others. Excellent training and references. Reply Box W-59.*

PRIEST, married, two children, desires correspondence with vestries South Georgia or Florida. Reply Box J-61.*

PRIEST, single, graduate student, seeks full-time assignment during August. Reply Box K-65.*

RECTOR desires change; married, 31, two children; desires curacy or assistantship. Coastal or southern area preferred. Reply Box B-63.*

RETREATS

RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y., 11766.

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis., 53202.

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis., 53202

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THE LIVING CHURCH

DEATHS

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

The Rev. Canon Clifford W. French, retired priest of the diocese of Harrisburg, died January 23d, in Belleville, N. J. He was 79.

Canon French was born in Albany, N. Y. He studied at the General Theological Seminary and received the S.T.B. degree from the school in 1917. He was ordained to the priesthood in 1912, and was minister-in-charge of St. Luke's Church, Chatham, N. Y., in 1911 and 1912, and curate at Trinity Church, Mount Vernon, N. Y., from 1912 to 1915. In 1915 he went to St. Gabriel's Church, Hollis, L. I., N. Y., where he was rector until 1929. He served as rector of Trinity Church, Steelton, Pa., in 1930 and 1931, and was chaplain and secretary to the Bishop of Harrisburg and canon at St. Stephen's Cathedral, Harrisburg, Pa., from 1931 to 1952 when he retired. He was rector of Mount Calvary Church, Camp Hill, Pa., from 1941 to 1944.

Canon French was editor of *The Harrisburg Churchman* from 1934 to 1942, and diocesan correspondent for THE LIVING CHURCH for many years. After his retirement he moved to Columbus, Ohio, where he assisted at St. John's Church, and was first president of the Senior Citizens Recreation Center of Franklin County.

He is survived by his wife, the former Louise Dorman; two sons, William O., of Newark, N. J., and John D., of Los Angeles; and a brother, Harvey John French, Jr., of Watertown, N. Y.

Robert S. Green, a member of the council of the diocese of Missouri and of the department of college work, died January 3d, in Mexico, Mo., at the age of 54.

Mr. Green was one of the organizers of St. Matthew's Church, Mexico, in 1955. He was president of the A. P. Green Fire Brick Co., Mexico, from 1946 to 1950, and since 1950 has been a director of ceramic research and a member of the company's board of directors. In 1961 Bishop Cadigan of Missouri presented him with an award for his active and wide interest and devotion to mission and diocesan affairs.

Mr. Green is survived by his wife and three daughters.

Col. Lester Leland Lampert, U.S.A., retired, who served on the vestry of Calvary Church, Fletcher, N. C., died January 5th, at a hospital in Henderson County, N. C.

Col. Lampert was born in Oshkosh, Wis., and had made his home in Fletcher since his retirement in 1946. He was active in various clubs in Fletcher, Hendersonville, and Asheville, N. C.

Surviving are a son, Lt. Col. L. L. Lampert, Jr., of Fletcher; a brother, Florian M. Lampert, of Oshkosh; and two sisters, Mrs. Jessie Oaks, of Elmont, Calif.; and Mrs. Lester Morgan, of Oshkosh. He was an uncle of Gen. James B. Lampert, superintendent of the U.S. Military Academy.

Anna H. Renison, widow of the late Rev. George E. Renison, for many years rector of St. Barnabas' Church, Eagle Rock, Los Angeles, died in Behren's Memorial Hospital in Glendale, Calif., on January 22d, at the age of 81.

Mrs. Renison's husband and his two brothers were pioneer missionaries in the Hudson Bay territory in Canada with headquarters at Moose Factory for five years. Mr. Renison was head of the Anglican boarding school there and was in charge of the work at the outposts in the north. Mrs. Renison often accompanied her husband in the summer by canoe up the Albany River and then up the shore of Hudson Bay. In winter, their trips were by dog-team to outposts within a few hun-



dred miles of the Arctic. Later, five years were spent in Juneau, Alaska, where one of her sons was born.

She took interest in missionary work both in America and Canada, and in 1951 accompanied her brother-in-law, Archbishop Robert Renison, to Hudson Bay, making the trip in a few hours that had previously taken 23 days by canoe.

Mrs. Renison is survived by two sons, Robert K. Renison, and William H. Renison; two daughters, Mrs. Robert Allen, and Mrs. Samuel H.

Sayre, whose husband is rector of Kingston Parish, Mathews, Va.; seven grandchildren; and seven great-grandchildren.

Bayard Benoist Shields, retired circuit judge, and former chancellor of the diocese of Florida, died December 11th, at his home in Jacksonville, Fla.

He was born in Aberdeen, Miss., in 1879, and in 1889 moved to Jacksonville when his father was called to be rector of St. John's Church, now St. John's Cathedral. He was graduated in 1898, with the A.B. degree, from the University of the South. After graduation he returned to Jacksonville, where he worked for several years prior to attending school at Washington and Lee University. He received his law degree in 1906 and was admitted to the bars of Florida and Virginia.

He was a vestryman of St. John's Cathedral, where he served as senior warden and chancellor of the parish. He was chancellor of the diocese under Bishop Juhan and was chairman of the committee which drafted the resolution creating the office of bishop coadjutor of the diocese.

Surviving are a sister, Mrs. Amelia Shields DeMuth; a niece; and two nephews.

Evelyn F. Stires, mother of the Rev. Charles R. Stires, rector of Trinity Church, Syracuse, N. Y., died December 13th, in Syracuse General Hospital, at the age of 87.

Mrs. Stires was the widow of the Rev. Dr. Willard D. Stires, who was rector of St. Stephen's Church, Cleveland, Ohio, at the time of his death in 1934. She was born in Pattenburg, N. J. For many years she was public relations and educational secretary of the Cleveland Humane Society, a child welfare organization. She was a member of the Woman's City Club of Cleveland, and served as vice president of the Cleveland Federation of Women's Clubs. At one time, she was editor of the *Bulletin*, monthly publication of the society.

For many years Mrs. Stires was a member of St. Paul's Church, East Cleveland. For the past three years she was a member of Trinity Church, Syracuse.

Mrs. Stires is survived by two sons, the Rev. Charles R. Stires, of Syracuse, and Clarence B. Stires, of Mentor, Ohio; a sister, Miss Ruth T. Farrow, of Pattenburg, N. J.; and two grandchildren.



A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

GO TO CHURCH DURING LENT

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

TUCSON, ARIZ.

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

ST. MATTHIAS

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

SACRAMENTO, CALIF.

ST. PAUL'S 15th and Jay
Rev. John W. Knoble
Sun Eu 8, 11 (1st Sun); Family Service 9; Healing
Wed 11

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

NORWALK, CONN.

ST. PAUL'S ON THE GREEN
Rev. F. L. Drake, r; Rev. A. E. Moorhouse, Rev.
R. I. Walkden
Sun 8, 9:30, 11; Daily as ann; C Sat 5

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 5:30; Daily services at 12:10.
Church open from 7 to 7

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &
HD 10; C Sat 4:30

Continued on next page

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; IS, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

GO TO CHURCH DURING LENT

Continued from previous page

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs & HD 9; C Fri & Sat 5-5:25

ST. MARK'S PARISH & SCHOOL 1750 N.E. 31st St.
Sun 6:30, 8, 9:15, 11; Daily 7:30; Wed 9:40 HU, 10 HC; C Thurs 7; Parochial School—Pre-school thru 5th grade

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.
Sun 8, 9:30, 11, 12; LOH Wed 10:30, Thurs 9

ORLANDO, FLA.

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. James D. Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser; Daily MP 8; Wed HC 10

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr; Rev. George P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
Rev. Peter F. Watterson, STM, r
Sun Masses: 7:30, 9, 11; Daily: Mon & Wed 9; Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

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

ASCENSION

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

EVANSTON, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. William L. Jones
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6, Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon, Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10; EP daily 5:30

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8, 10, 12

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE

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

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.
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 Man 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

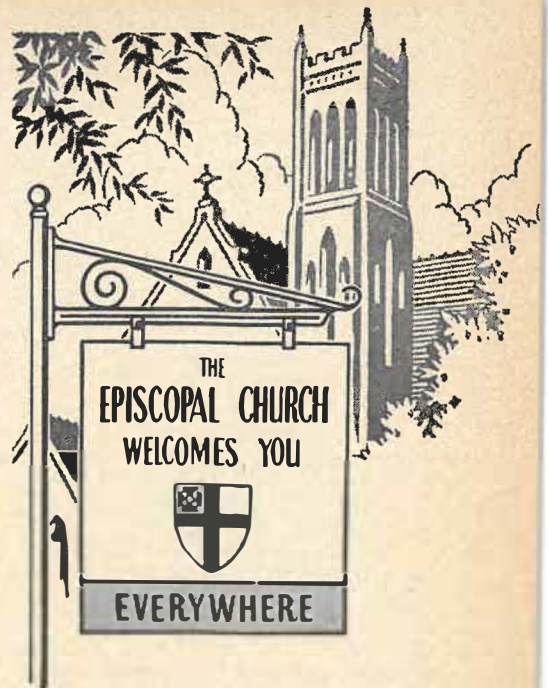
Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12; Ser 12:10 Tues, Wed & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

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



CHURCH OF THE HOLY SPIRIT
WEST PALM BEACH, FLA.



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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

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

COLUMBUS, OHIO

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

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
Rev. Frederick R. Isacksen, r
Sun HC 9, MP 11 (HC 1st Sun); Wed & Fri HC 12:10

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9:30, 11, EP 6; Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

HOUSTON, TEXAS

GOOD SHEPHERD 211 Byrne
Rev. Skardon D'Aubert
Sun HC 7:30, 9:15 (3d Sun), 11 (except 3d Sun); MP 9:15, 11 (3d Sun); EP 6; Wed HC 9:30, 6; Fri HC 6:30

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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