

The Living Church

October 9, 1966

30 cents

Reading The Religious Classics—

By Harry Leigh-Pink

[page 14]

Reading

The

Religious

Classics

By

Lois

Williams

[page 13]

Reading The Religious Classics



Fall

Book

Number

By
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Webbe

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We Suggest

Some Religious Classics

[page 16]

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VINDICATIONS. Edited by Anthony Hanson. The title of the book recalls (by intention) the famous earlier volume, *SOUNDINGS*, which was produced by a group of Cambridge theologians. This new book intends to give the continuing theological reconstruction a vital link to its historical base. The main theme that runs through all six essays in this book is the conviction that the historical basis of Christianity is seriously threatened by some tendencies in modern theology, and that this basis can, and ought to be, vindicated. **\$5.00**

THE COMMUNION OF SAINTS. Pierre-Yves Emery. This is an extraordinary book of "major theological importance." It is extraordinary because it is the work of a French Protestant discussing frankly and sympathetically a subject almost totally neglected in Reformed theology. It is "of major theological importance" (as one of our readers said) as pure theology, as Protestant theology, and as Ecumenical theology. It will appeal to serious students of theology in all communions. Episcopalians will find the author's position basically that of their own communion. **\$10.00**



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Since 1884

The Living Church

Volume 153 Established 1878 Number 15

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THINGS TO COME

October

- 9. Eighteenth Sunday after Trinity
- 15. Samuel I. J. Schereschewsky, B.
- 16. Nineteenth Sunday after Trinity
Hugh Latimer and Nicholas Ridley, BB.

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

October 9, 1966

BOOKS

More Than a Man Can Take. By Wesley C. Baker. Westminster. Pp. 154 paper. \$2.25.

Wesley C. Baker, a Presbyterian minister and preacher of some note, has written *More Than a Man Can Take* both as a study of the Book of Job and as a running commentary on the practical implications of Job for man in the present day. By and large, this reviewer thinks that he has succeeded. To so many, the Book of Job is little more than a collection of long philosophical discourses, interesting to the "one who likes that sort of thing" but hardly to the man in the pew, much less the man in the street. Through his understanding of the background of Job, and his obvious understanding of human nature, Dr. Baker has enriched both the field of books on the Bible, at least for the layman, and the field of homiletics, for what we have is a division of Job into a dramatic form, but such as would be described from the pulpit rather than portrayed on a stage. It is not a criticism to say that this book will be much more attractive to the layman than the clergyman, for I think that it is to the layman that Dr. Baker addresses his words.

One handicap, for this reviewer, was an unfortunately extensive use of slang expressions throughout the book, reminding one more of the "modern" Vicar ("Call me Dick") in "Beyond the Fringe" who so desperately tried to be contemporary in language, only to emerge as always a step or two behind the truly contemporary.

To sum up, this is an interesting book for the layman who will ignore out-of-date slang and give consideration to a well-thought-out message.

(The Rev.) ALFRED T. K. ZADIG
Commission on Christian-Jewish
Relations, Diocese of Long Island

* * * *

The Everlasting Light: The King James Version of the Bible Chronologically Condensed. By Erma Wood Carlson. Pp. 1350. Thomas Todd Co. \$15. (Postpaid).

After a lifetime's irritation at the arid legalistic and uninspiring genealogical sections of the Holy Bible, and wishing that someone sometime would—with piety and godly discretion—delete and edit repetitious parts of the Holy Scriptures (and do away with the interrupting absurd verse divisions) I have found the answer at last in *The Everlasting Light*.

Erma Wood Carlson, with attunement to The Book's essential poetry and rhythm, has confined herself to the King James Version. This is a commendable and pleasing outcome of her twenty years' labor. But I do have one question. Why must she have switched from the exquisite nicety of St. Paul's hymn to Faith,



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IF GOD BE FOR US

challenges the clichés which confuse and confound people today concerning the biblical meaning of justification. Author Joseph M. Shaw defines this term and asks readers to examine its personal meaning.

EXODUS INTO THE WORLD by Loren Halvorson describes ways the laity can help the Christian church grow, realizing that the church, to be successful, cannot limit today's ministry solely to the sanctuary.

HIS ONLY SON OUR LORD asks "Is Jesus only historical or unrelated to history?" This and many other ideas about Christ are pondered by Kent S. Knutson.

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Hope, and Charity, to the pedestrian AV doctrinaire faith, hope, and love? Are we so incapable of discernment that we must pay for our stupidity by forfeiting great poetry for limping prose?

Otherwise this is a valuable condensation of the Bible. I shall give Christmas gift copies to my little granddaughters, even as my grandfather gave the unwieldy and editorially unimaginative, though poetically inspiring, King James Version to me.

(The Rev.) EDWARD POTTER SABIN
St. Matthias Church
Waukesha, Wis.

* * * *

A Religious History of America. By Edwin Scott Gaustad. Harper & Row. Pp. 421. \$8.95.

Edwin Scott Gaustad's point of view in *A Religious History of America* includes the following assumptions: that our American heritage has been affected significantly and often crucially by American religion and its moods; that the examination of this role of American religion in our life is an important matter; and that controversy arising out of our religious outlook has enriched American democracy. The author makes no attempt to trace the development and growth of individual Churches, and denominations, but centering, rather, on the "role of religion in American life, national history

more than denominational history is pursued."

After treating the colonial period with a more or less conventional approach, the treatment of the national period may be best understood from the chapter titles of Part III: "Liberty and Law;" "Freedom and Frontier;" "Manifest Destiny;" "A House of Faith Divided;" "The Making of America: Immigration and Assimilation;" "A Changing Order: Factory and Town." The slavery question and abolitionist agitation (Chapter 14) are portrayed with clarity and balance, though, of course, briefly. A broad view of nineteenth-century immigration and its effects on religion in America are well set forth.

A unique and creative feature of the book is the presentation of a copious selection of source quotations. In his preface the author says: "On searching the records of the past, the historian hears many voices. . . . Rather than filter all these through the author's single voice, it seemed preferable to permit the reader to hear the many voices too. The temper and testimony of earlier witnesses is therefore presented so that all of us may more readily enter into a mood or a manner that may differ from our own." The quotations are not given in footnotes, but are set in the text at the appropriate place, separated from it by transverse lines—and on almost every page of the text. And the book has a wealth of illustrations (301). Noteworthy in this reviewer's mind

are those of contemporary church architecture.

Many important matters of American Church history are not to be found in the work, as a look at the index will reveal. But this was rather to be expected from the expressed purpose of the author. A secondary title in explanation of that on the cover might be offered: "Religious Concerns in American History." The information on the dust jacket is unusually informative.

(The Rev.) IMRI M. BLACKBURN, Ph.D.
Nashotah House (ret.)

* * * *

The Finality of Jesus Christ in an Age of Universal History: a Dilemma of the Third Century. By Jaroslav Pelikan. Ecumenical Studies in History No. 3. John Knox. Pp. 71 paper. \$1.75.

Misunderstandings Between East and West. By George Every. Ecumenical Studies in History No. 4. John Knox. Pp. 70 paper. \$1.75.

Each of these valuable new volumes in the series "Ecumenical Studies in Church History" represents an attempt to provide historical background for discussion of a contemporary problem. Brother George Every, S.S.M., addresses himself to the problem of the sources and nature of the division between Eastern and Western Christianity. Prof. Jaroslav Pelikan takes up a question which has disturbed modern Christians since at least the seven-

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teenth century: the question of how Christ can be thought to have a definitive significance in and for the history, not of a particular culture, but of mankind as a whole. Pelikan's thesis is that a form of this problem arose for the early Church in its encounter with the "universe" of the Roman Empire; and he seeks to reconstruct the process by which the Church arrived at a resolution of the problem for that time.

Every's *Misunderstandings Between East and West* consists of a series of essays rather than of a continuous argument or narrative. In each sketch he deals in an illuminating, if sometimes allusive, fashion with one of the issues which has created misunderstanding between Eastern and Western Christianity. Particularly useful is the chapter entitled "The Nature of Theology," which puts Western understanding of the nature and authority of dogma in a helpful historical perspective.

Prof. Pelikan's *Finality of Jesus Christ in an Age of Universal History* is more difficult to appreciate: not for any material reason, but because of the form and style of its execution. The task which he undertakes is a difficult one, since the problem at issue was not explicitly or consciously defined by the thinkers of the early Church. This fact is evident from the indirect method which Pelikan employs to construct his argument. He deals with Tertullian's eschatology, Gregory Nyssen's doctrine of the soul, the significance of Montanism for the development of Trinitarian doctrine, and the argument of Eusebius' *Ecclesiastical History*. The treatment of each of these questions is interesting, important, and original. But, with one possible exception, none of them has Prof. Pelikan's problem as its direct focus of interest. Consequently, the theme of the book tends to get lost in detailed discussion of issues whose relevance, while doubtless real enough, is never made quite plain. The book would benefit, I think, from a more careful general analysis of the issue of finality *versus* universality, and from a clearer indication in each chapter of how it is involved in the materials under consideration.

(The Rev.) R. A. NORRIS, JR., D.Phil.
Philadelphia Divinity School

* * *

Heroic Heart: The Diary and Letters of Kim Malthe-Bruun. Seabury. Pp. 187. \$1.65.

The diary and letters of Kim Malthe-Bruun, a young Danish boy, cover a period from the time he enlisted as a seaman at the age of 17, until his death at the hands of the Germans when he was 22. The contents of his letters to his family, ranging from vivid descriptions of life on the sea which he loved, to the dreadful confinement in a German prison camp, indicate great strength of character, compassion, and spiritual insight in spite of the rugged life he led.

While *Heroic Heart* is interesting enough, some of the letters are repetitious, and it isn't the sort of thing that is likely to be picked up and read a second time.

FLORENCE MARQUARDT

Christ Church
Whitefish Bay, Wis.

* * *

Honest Religion for Secular Man. By Lesslie Newbigin. Westminster. Pp. 159 paper. \$1.45.

In *Honest Religion for Secular Man* we have a "spiritual bromo" for theology's acid upset. If you find yourself reading more, but enjoying it less, here's a breath of fresh air. It's obvious today that theology has gone into the labor room. We should be thankful for this and let us hope it's not false labor. We might well pray too, that what is brought forth be neither mouse nor ogre.

In this deceptively insignificant-looking paperback, Lesslie Newbigin presents a most creative and provocative analysis of secularization, which process, far from being a whipping boy, is "part of God's calling of mankind to maturity." Following this analysis, a rather telling critique is made of three current Christian responses to secularization: "The New Individualism," "The Escape from History," and "The Denial of the Other." What it is to know God, to be His People (the Church), and to live for Him, completes this book, which it is hoped is but a precursor of what will in time be delivered — and that, no stillbirth.

(The Rev.) DONALD G. STAUFFER
St. Andrew's Church
College Park, Md.

* * *

Spoiled Priest. By Gabriel Longo. University Books. Pp. 252. \$5.95.

Spoiled Priest is an autobiographical account of fifteen years that the Rev. Gabriel Longo spent preparing for and working in the priesthood. It is a candid and affecting account of his attempt to succeed as a priest, his early optimism, his later doubts, his final confusion.

I found *Spoiled Priest* a fascinating story, a *Confessions of St. Augustine* in reverse, and just as uncomfortably honest and courageous. Like so many confession books of our day, the potential reader may bypass this work because he may suspect that it is an attack against a Church, a striking out in anger. This book does not fit in this category. It is a sensitive and deeply-moving story of the struggle of a man with himself. Some of the scenes and sequences are screamingly funny, bringing back half-forgotten memories in every person's life. Other scenes are touching and uncomfortable, in turn.

Gabe tried to have saintly visions according to the manuals and in cooperation with spiritual counsel. They came out sexual. He got a commission in the Air Force, but he was too honest to post-

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pone the problem by this kind of anonymity. He tried a retreat at a monastery and ended up skiing with girls. So he left because, in the words of Cardinal Bea at Vatican II, he was "one of those called to the priesthood but not to the celibate state." He found himself in a world that he had not been prepared to live in, in a world from which he had been set apart and cushioned by ready-made answers. Somehow, perhaps because there was no going back, he made it far enough to be able to tell his story without rancor, anger, or bitterness.

The book does not involve itself in long and tedious arguments on celibacy *pro-con*. With courage and candor, he speaks for haunted men, hiding their desertion in misery and confusion, berating themselves for their inability to be honest priests, those forthright men who have only their humanity to blame for their unhappiness. In many ways, it is an autobiographical judgment against all Christian bodies in our day, and against what either the Council of Trent or the Reformation did to succeeding generations because of their basic unwillingness to come to grips fairly with behavioral and conduct problems of humanity.

This book is strongly recommended to all except those persons who are seeking to fortify their prejudices and glean arguments to support their inability to be emotionally honest. They will not be found in these pages. This is not a diatribe. It is a portrait of a St. Augustine in a twentieth-century garden in its intensity and drama. It turns out differently, that is all.

(The Rt. Rev.) C. W. STERLING, D.D.

The Bishop of Montana

* * * *

Portraits of Destiny. By Melville Harcourt. Sheed and Ward. Pp. 239. \$5.50.

A Living Church Book Club selection.

Take the true experiences of four strong people who fight powerful evil forces. Tell the story of each person separately. Add fine writing. The result is a book most readers will willingly lay down four times. They will do this to ponder the life of each of this heroic quartet. A beautiful woman who is a secret agent, a clergyman who battles the Nazi conquerors, a black man fighting for the dignity of his fellows, a lone man doing away with basic poverty. These are the *Portraits of Destiny*.

The unifying element of the lives of these people is their faith in the Lord Jesus. They are members of three different parts of the Church, but they are at one in their desire to serve Christ and His people.

Melville Harcourt, a priest and an Episcopalian, writes so clearly that some parts of this book give the readers a sense of nausea. His description, for example, of the tragic poverty in Sicily is

vivid enough to horrify the mind and to turn the stomach. On the other hand, his handling of the story of the attractive feminine spy is exciting enough to be the basis for a motion picture thriller.

(The Very Rev.) L. S. OLSEN, D.D.
Grace Cathedral
Topeka, Kan.

* * * *

Requiem for a Lost Piety. By Edward Farley. Westminster. Pp. 139 paper. \$2.25.

Dr. Edward Farley, in *Requiem for a Lost Piety*, is another young "reductionist" who takes his cue from the German Schoolmen, so fashionable nowadays in the seminaries. In his effort to prove that Protestant piety has declined and disappeared, he over-analyzes and over-generalizes, and almost against his will, falls in with all the other liberal intellectual seminary professors who, from their academic ivory towers, are eagerly seeking to rearrange our eternal God and His immortal Son to suit their own all-too-human intellectual interpretations. I have an uneasy feeling that the Dr. Farleys of the seminaries are attempting to bring about the end of Protestant piety rather than recording something that has already happened. It is good that some expressions of "Victorian piety" have gone, but other, fresher ones have, and are, taking their place which Dr. Farley should have known and noted.

The author claims that he has written his book for "the human beings who might find themselves in the transitional moment and in the vacuum of piety" that these reductionists have helped to create. May I humbly suggest that we human beings are hungry to know how and where to go to find the courage and faith to live and give in this tumultuous age? We are looking for a supernatural Being Who loves us, who will be merciful to us, and who will lead us to wholeness and fulfillment. Instead, we are subjected, as the early Christians were, to doubtful disputations. St. Paul warned in Colossians 2:8-10: "Be careful that nobody spoils your faith through intellectualism or high sounding nonsense. Such stuff is, at best, founded on men's ideas of the nature of the world, and disregards Christ. Yet, it is in Him that God gives a complete expression of Himself. Moreover, your own completeness is realized only in Him Who is the authority over all authorities, the supreme power over all powers."

Dr. Farley makes six suggestions about how to recover this so-called "lost piety." His suggestions are as involved as his analyses, until he comes to the last sentence in the book where he gathers courage to say: "Before and after piety must be the good news of Jesus Christ in which we are to live and move and have our being." So far, so good; however, how much better if he had said, "in Whom"

Continued on page 24

The Living Church Book Club

offers as its current selection

PORTRAITS OF DESTINY

by Melville Harcourt

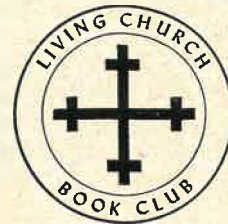
Canon Harcourt, in earlier books, has established a position of high eminence as a Christian writer whose special gift is biography. In this, his latest book, he reaches new heights of vivid portraiture in presenting four very diverse heroic figures: *Kaj Munk*, the Danish priest-poet whose spirit and influence the Nazis could not kill; *Danilo Dulci*, the eloquent and indomitable champion of the Sicilian poor; *Albert Lutuli*, Zulu Christian acclaimed by many as the greatest man in the Union of South Africa today; and *Violette Szabo*, a twentieth-century Joan of Arc and heroine of the French Resistance in World War II.

Those who argue that God is dead must somehow explain away the kind of fighting faith and invincible grace that is manifested in the lives portrayed in these "portraits of destiny."

This is rousing reading indeed — a cordial for drooping spirits!

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Signed _____



ALMIGHTY God, who hast enriched thy Church with the singular learning and holiness of thy servant Samuel Isaac Joseph Schereschewsky: Grant us to hold fast the true doctrine of thy Son our Saviour Jesus Christ, and to fashion our lives according to the same, to the glory of thy great Name, and the benefit of thy holy Church; through the same Jesus Christ our Lord Amen.

The Collect for the Feast of
S. I. J. Schereschewsky
October 15th

The Living Church

October 9, 1966
Eighteenth Sunday after Trinity

For 87 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

EPISCOPATE

Pike Charged

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The signatures of twelve bishops are on the formal presentment of charges against the Rt. Rev. James A. Pike, resigned (not retired) Bishop of California [L.C., October 2d], which was submitted to the Presiding Bishop of the Church under date of October 1st. Signing as self-appointed co-chairmen of "the Committee of Bishops to Defend the Faith" were Bishops West of Florida and Louttit of South Florida. Other bishops signing the document were Bishops Sherman of Long Island, Vander Horst of Tennessee, Sterling of Montana, Stuart of Georgia, Brown of Albany, Pinckney of Upper South Carolina, Mason of Dallas, Burrill of Chicago, Marmion of Kentucky, and Haden of Northern California.

In a letter to all the bishops, dated September 20th, Bishop Louttit invited each to join the Committee of Bishops to Defend the Faith. In this letter he said: "For the last several years I have cringed each time I ordained a man, either deacon or priest. As I accepted his vows I cringed inwardly, knowing in fact that I was violating my own consecration vows. I am through cringing."

Bishop Louttit went on to say: "It seems to me that the time has come when we who are bishops of the Church of God must stand up and be counted. Either we are a college of bishops of the Catholic Church who are bound under our consecration vows to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word or we are a group of individualists who either disbelieve or in the interest of harmony violate our consecration vows."

The full text of the presentment reads:

"WHEREAS, the Rt. Rev. James Albert Pike, J.S.D., S.T.D., D.D., J.U.D., LittD., LL.D., D.Hu.L., Hum.D., D.S.Litt., retired Bishop of California, has for the past several

years held and taught publicly and advisedly (through both the written and spoken word) doctrine contrary to that held by this Church as set forth in the Creeds, the Catechism, the Offices of Instruction, and the Book of Common Prayer; and

"WHEREAS this teaching has confused, not to say bewildered, many of the faithful laity of the Church, and

"WHEREAS it becomes increasingly difficult to discipline the clergy who see one of their Right Reverend Fathers in God unwilling to discipline himself or to accept the kindly admonitions, criticisms, and suggestions of his fellow bishops given many times, both individually and corporately, and, moreover, see him continue to break his consecration and ordination vows by publicly proclaiming his erroneous and heretical views, and

"WHEREAS this teaching jeopardizes our ecumenical conversations with our fellow Christians of the Eastern Orthodox, the Roman Catholic, and Conservative Reformed and Evangelical bodies,

"THEREFORE the undersigned bishops of the Episcopal Church in the United States of America do herewith offer this presentment of charges to the Presiding Bishop under Article VIII of the Constitution of the Protestant Episcopal Church in the United States of America, and under Canons 53 and 56 of the General Convention of this Church, to wit:

"1. Disloyalty to the Constitution of this Church;

"2. Holding and teaching publicly and advisedly, doctrines contrary to that held by this Church;

"3. Violation of the Constitution or Canons of the General Convention;

"4. Any act which involves a violation of his ordination vows;

"5. Conduct unbecoming a clergyman;
"To wit: In evidence of which is appended hereto information specified as necessary under provision of Canon 56, Sec. 3."

The names of the twelve bishops mentioned above are added.

The appendix to the presentment includes five specific charges of false doctrine, with documentation from Bishop Pike's books, public addresses, and press interviews. It is alleged that he has violated Article VIII of the Constitution,

and Canon 53. Article VIII contains the declaration to which every clergyman must subscribe at ordination or consecration: "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America." In Canon 53 are specified the offenses for which bishops, presbyters, or deacons may be tried. Among them are charges 2, 3, 4, and 5 mentioned in the formal presentment quoted above.

After the Presiding Bishop has received the formal presentment of charges against a bishop, he is directed by Canon 56, Sec. 5 to summon a committee of not less than three or more than seven bishops to investigate the charges. Unless a majority of these decide that no canonical offense has been committed, this committee selects a board of inquiry of five presbyters and five laymen to investigate the charges. It is for the board of inquiry to decide whether there is sufficient ground for an ecclesiastical trial of the accused.

Because the notice to Bishop Pike of the action of his brother bishops was addressed to San Francisco instead of to Santa Barbara, where he now resides, he did not receive it until September 28th. In a telephone interview the following day, he informed THE LIVING CHURCH that he would make no statement before he had time to study the charges. At the time of this interview Bishop Pike was on his way to Campbellsville, Ky., to attend the funeral of an uncle who was a Roman Catholic. He expected to participate in the Roman burial rite, permission having been granted by the Roman Catholic ordinary for him to do so.

Bishop Pike has also informed THE LIVING CHURCH that "as of September 15th he [Bishop Pike] has been Auxiliary Bishop of the Diocese of California by the action of the diocesan convention and with the consent of the standing committee as ecclesiastical authority for said convention."

Heistand Honored

The Diocese of Harrisburg honored its bishop at a diocesan service September 25th, just five days before the Rt. Rev. John Thomas Heistand retired as the third

Easton Election

[L.C., October 2d]

Ballot number:	1		2		3	
	C.	L.	C.	L.	C.	L.
Nominees						
James G. Birney	3	2½	2	2½	0	0
David F. Gearhart	5	9	9	10	11	13
Osborne Littleford	2	2	0	1	1	1
George A. Taylor	13	21½	16	26½	18	26
Necessary to elect	17	20½	17	20½	17	20½



A comprehensive collection of framed photographs, prints, and documents tracing the 124 years of history of Nashotah House Seminary and covering the west end wall of the new refectory — James Lloyd Breck Hall — is dedicated "to the Glory of God and in tribute to Imri Murden Blackburn, Ph.D., Helmuth professor of ecclesiastical history, 1960-1966." Fr. Blackburn, now retired, and his wife here inspect the exhibit.

Bishop of Harrisburg. He had served as diocesan since October 4, 1943.

The Presiding Bishop preached at the service which was held at the Scottish Rite Cathedral in Harrisburg, Pa. Following the sermon, the Rt. Rev. Earl M. Honaman, Suffragan Bishop of Harrisburg, presented a purse of \$18,000, a gift from people throughout the diocese, to Bishop Heistand.

Church dignitaries from Harrisburg were in procession as well as diocesan clergy. Also in attendance were: the retired Bishop of Maryland, the Rt. Rev. Noble C. Powell; the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem; the Rt. Rev. J. Brooke Mosley, Bishop of Delaware; the Rt. Rev. William Crittenden, Bishop of Erie; and the Rt. Rev. William Thomas, Suffragan Bishop of Pittsburgh.

Poling's Poll Called "Slanted"

The National Council of Churches of Christ in America has issued a statement which in effect cries "Foul!" concerning a poll of Protestant ministers taken by the Rev. Daniel A. Poling.

The poll had to do with the opinions of the clergy regarding the questions of diplomatic recognition and admission to the United Nations of Red China. The questionnaire went to some 150,000 clergymen, of whom 30,000 responded. Dr. Poling reported, in a full page advertisement in the *New York Times* of

September 19th, that 71.4 percent of the clergymen polled were opposed to admission of Red China to the United Nations or diplomatic recognition of Peking. He reported further that 93.7 percent of those responding were opposed to satisfying Red China's primary condition for joining the UN—the expulsion of Free China from that body.

The National Council charges that the poll was "slanted." In his letter to the recipients of the questionnaire, Dr. Poling had said that the General Board of the NCC, last February, "adopted a resolution calling for the admission of Red China to the United Nations and the granting of United States diplomatic recognition to the Peking regime." The Council asserts in its statement that this is a misrepresentation of the contents of its resolution. The resolution had recommended that the United States, "without prejudice to its own policy concerning diplomatic recognition, and under conditions which take into account the welfare, security, and political status of Taiwan including membership of the United Nations, develop a new policy of support to the seating of the People's Republic of China in the United Nations." The Council's resolution urged also "that careful study be given by the United States to regularizing diplomatic communication with the People's Republic of China and to the conditions under which diplomatic recognition may appropriately be extended."

Dr. Poling has organized an *ad hoc* "Clergymen's Emergency Committee on

China" with the stated purpose of providing factual information and material on Red China to American clergymen.

RELIGIOUS ORDERS

A New Teaching Order

Six months ago, two clergymen began their preparation for the founding of the Congregation of St. Augustine. The Rev. William King Hart and the Rev. Michael Wesley Adams resigned their positions as rector and headmaster respectively of St. John's and St. John's School, Chula Vista, Calif., and have been working out of St. Augustine's House, San Diego.

The congregation is a teaching order for men and has its first postulant, Harold M. Streeter, a layman from San Francisco. The men will live under the rule of St. Augustine of Hippo.

During a solemn high pontifical Mass, September 14th, the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, received the temporary vows of Frs. Hart and Adams, and received Mr. Streeter as a postulant. Fr. Hart has been appointed superior of the order.

The Rt. Rev. Harold L. Bowen, retired Bishop of Colorado, preached the sermon at the service held in All Saints', San Diego. Representatives of the Roman Catholic, Eastern Orthodox, Russian Orthodox, and Protestant Churches were in procession, as well as representatives of the Roman Catholic Order of St. Augustine, and Anglican religious communities.

Letters from the Archbishop of Canterbury and the Presiding Bishop were read at one point in the service. Dr. Ramsey said: "I have read with great interest your letter telling me of the beginning of the Community of St. Augustine in California. I thank God for this news and I pray that you and your Brethren will be greatly blessed in the fulfillment of your vocation from the time of profession on the Festival of the Holy Cross."

He referred to his necessary absence from the service, but added: "The significant thing will be that the Anglican Communion will be represented through the American Church, and the Roman, Orthodox, and Protestant Churches will also be present. That is a matter for great thanksgiving."

Bishop Hines wrote of his having to be elsewhere on that day, saying that he hoped "the time may not be too far distant when I can visit you and learn first hand of that work to which you are now committing yourselves anew in His Name. May God the Father, from whom every family in heaven and on earth takes its name, establish and maintain you in unity; Christ, the first-born of many brothers, conform you to his image; the Holy Spirit enlighten and strengthen you for your service;

"The Triune God, who is the light of the minds who know him, and the life of the souls who love him, the strength of

the hearts who serve him, grant you so to know him that you may truly love him, so to love him that you may truly serve him, whom to serve is perfect freedom; And the blessing of God Almighty, the Father, the Son, and the Holy Spirit be amongst you and abide with you now and ever."

MILWAUKEE

Dialogue and Folk Mass

An unusual aspect of a summer Sunday morning service held in St. Mark's, Milwaukee, Wis., was a dialogue sermon by six adult communicants of the parish. They stressed the contemporary world and the place of the Church in it. The members, who spoke from their pews or while walking in the aisle, differed publicly, just as most members differ privately, about their Church's role in the world.

The Eucharist was celebrated from a portable altar set between the choir stalls, and the musical setting was Ian Mitchell's American Folk Mass. Two young men playing bass and guitar accompanied the young people's choir.

The Rev. Charles Gaskell, rector of St. Mark's, explained that these departures from formality were done partly to interest youth, but mainly to stimulate participation in worship by "speaking in the idiom of the day."

NORTH DAKOTA

District Concerns Discussed

On September 20th, the Bishop of North Dakota, the Rt. Rev. George Masuda, all district clergy, and representatives of all parishes and missions, met in conference in St. George's, Trinity Lutheran Church, Bismarck, N. D. Trinity Church was "borrowed" to accommodate the groups in sessions as well as at noon table. The departments of mission, finance, Christian social relations, Christian education, and promotion were the subjects of the separate group meetings. Mr. William Ikard, San Antonio, Texas, spoke at the luncheon, on Church finance and Church giving.

The state MRI commission met in separate sessions, as did the Bishop and Council for its quarterly meeting, and the board members of Churchwomen of North Dakota, for a regular meeting.

AROUND THE CHURCH

The Ola Humason memorial garden has been chosen by the national council of Garden Clubs to be listed in a directory of outstanding garden spots in the country. The garden, which received first place nationally, is part of St. Cyprian's Church, Lufkin, Texas.

Letter from London

The official election of Rabbi Immanuel Jakobovits of New York as Chief Rabbi of the United Hebrew Congregations of the British Commonwealth (an office recognized by the British Government by an Act of Parliament in 1870) prompts a lot of interesting thoughts. Does it, for example, portend a day when an American will become Archbishop of Canterbury?

Any thinking about Jews today must necessarily be influenced by the changes made in Rome in the last few years. "These are times of revolution and perhaps next to Lenin no one has more boldly and significantly changed the face of the earth than Pope John XXIII when he called the Second Vatican Council," wrote a very distinguished Jew in a piece in the *Times* on Jewish-Christian confrontation. He was speaking in the light of a historic conference recently held at Cambridge, organized by the Council of Christians and Jews, which brought together over seventy Roman Catholic, Anglican, Protestant, and Jewish experts from ten countries. The first ever such conference was held twenty years ago.

There is much worth quoting in the Message adopted by the Conference at the final plenary session:

"The declarations by the Vatican Council and the World Council of Churches were warmly welcomed, particularly for their evident desire to improve Jewish-Christian relationships. The conference also considers that they contain much that can be helpful in furthering the goal of mutual understanding and respect.

"At the same time, the conference is happy to see in them an acknowledgment at leadership level of the part played by Christians in their attitude towards, and their treatment of, Jews in preparing the way for the political exploitation of anti-Semitism in the 19th and 20th Centuries, and secondly as evidence of a desire to make amends for their unhappy past by the development of a new relationship with Jews in the present.



Fr. Morgan

Wentworth

"In welcoming these declarations, however, the conference stressed the need for clarification of certain points . . . and the Christian members of the conference asked for a more adequate expression by the Churches of penitence and contrition in the face of the sufferings inflicted upon the Jewish people.

"The experience already gained by fraternal dialogue, scholarly studies, and joint social action in the development of mutual understanding and respect between Christians and Jews was carefully considered, and the compelling advantages felt to outweigh the dangers of abuse in the exploration of this most intimate of relationships.

"The conference not only unanimously condemned in the most forthright terms all forms of racial and religious bigotry in all parts of the world but also stressed the need for the utmost vigilance and action in the fields of legislation and education. Only an active, alert, and well informed public opinion can combat these evils.

"Paramount importance was attached to the role of education at all levels and in all fields of community life. Particular emphasis was laid upon the need to train teachers in the skills which would enable them to carry out the task of preparing all alike to meet the moral and spiritual, no less than the technological, requirements of life in the pluralistic and affluent societies of the West.

"In commending the findings and recommendations of this conference to the earnest consideration of all who are concerned with relationships between Christians and Jews the members of the conference desire to express their deep sense of privilege in having participated in what they believe to have been an outstanding experience of true dialogue.

"They have shared frequently differing points of view with complete mutual confidence and in a spirit of charity which they believe derives from their united desire to know and to do the will of God whom both are bidden to love with all their heart, with all their soul and with all their might."

Without any question, a Christian-Jewish dialogue, unthinkable in previous centuries, is going on. It has a very long way to go. But the twentieth century is an age of wonders.

You are going to have the chance of a special view of Westminster Abbey before we are. The American Broadcasting Co. is currently filming it—working for the most part through the night when the Abbey is closed to the public. A.B.C. regards the project as the most important of the year overseas.

Called *The Hall of Kings*, the film will include James Mason recounting the Abbey's history, Lynn Redgrave as Queen Victoria, and Emyln Williams and Siobhan McKenna will have parts in it. Their words will include what has been described as "some of the most potent prose and poetry penned across the centuries."

DEWI MORGAN

I take it that spiritual reading is the kind that enspirits a person, and so I group "devotional" and "ascetical" books together on my shelves. If you follow the same system, the "spiritual reading" section of your library is essentially like mine—a beloved jumble of St. Augustine, Chesterton, Grou, de Causade, E. B. White, St. Teresa, Pascal, C. S. Lewis, Newbolt, Father Andrew and a hundred other ancients and moderns familiar to all, for of such is the Kingdom of Heaven.

Each of us has his prime favorites among even these, for the same voice speaks with different authority to differing ears. So I am on my own when, gratefully acknowledging them all but seeking to

pages remain intact and secure. Riffing them, I have noted the almost continual pencilled underlinings, the innumerable passages starred and even double-starred, the exclamation marks, personal comments, and occasional questions that crowd the margins. I have paused to reread a few of these sections, but I hardly needed to. Years ago I got the book practically by heart, to the extent that even now I am never sure, when speaking on any aspect of the spiritual life, whether I am using my own words or Dean Harton's.

The Elements of the Spiritual Life (S.P.C.K.) may well have been the first "comprehensive study of the Christian spiritual life" written specifically for

trated when the book went out of print—that was when I began the ironclad habit of never lending my own precious copy. When persistent demand forced its republication, I climbed back on my soap box. I am still urging, in season and out, "If you must choose only one book on ascetics, let it be this one." In sober truth, I really am persuaded that if all Episcopalians would master this one basic volume, our Sleeping Giant would leap to its feet and stand ready to sweep all before it.

Next to Harton on my shelf stands Evelyn Underhill's *Mysticism*, another work that holds special claim to my esteem because it too is a personal foundation stone. If Harton can be said to correspond somewhat to my Purgation, perhaps Underhill marks the beginning of Illumination. My copy of this work, too, is well thumbed. The corners of many pages are turned down, demanding attention. I have just been browsing among them with delight unmarred by some dated matter. The delight is not merely because of felicitous style, although to my taste Underhill's prose is always a joy—and I think all true spiritual reading must be. The real point is that this "study in the nature and development of man's spiritual consciousness" threw open the door to a lifetime's journeying on the eternal quest. Thus the book did two things for me. First, it re-affirmed in living terms that the infinite is possible, that even I might have experimental knowledge of supernatural truth. Second, it not only disclosed the goal but showed the way, charting a straight ascending path through an exceedingly tangled maze. This is no mean feat when one considers the inviting side roads that peter out in deadly swamps or sudden precipices.

Either of these contributions would have been enough, but for *lagniappe* Miss Underhill added a third. She introduced me to a hundred friends—the spiritual giants of all history—and taught me how to get to know them better. Because of her, sometimes I think I understand a little of what they are saying.

Those two books stand now on my study shelves, ready for reference. A few other current favorites—some directed primarily to the intellect, some to the heart, some combining these qualities—are ranged on the end table by my favorite chair. My bedside table holds the cream of the present moment, *The Cloud of Unknowing*, and Thoreau's *Walden*.

Days end variously. Tiredness often precludes any late reading at all. Sometimes, however, the half hour before sleep seems to demand the splendid sentences, the quizzical humor, the utter honesty, and the rocklike values of *Walden* as a necessary antidote to so much sham and shallowness (both around and within) during the day just past. "Be not conformed to this world!", Thoreau tells me, as few others can. Then, without being

Continued on page 27

Reading

The Religious Classics

By The Rev. Gale D. Webbe
Rector, Church of the Incarnation
Highlands, N. C.

isolate the most especially helpful—the truly pivotal ones that came along at precisely the right moment—I single out first F. P. Harton's study in ascetical theology, *The Elements of the Spiritual Life*.

I have just reached out to take down from its shelf my original threadbare volume. Its binding has long been held together with Scotch tape, although its

Anglicans. Certainly it was so for me. It clarified and systematized all the groping, all the personal striving and eclectic study, that I had done before coming upon it. It forever made the whole sweep of the spiritual life both clear and compelling, and hence occupies a unique place in my life. Naturally I have been extolling it to others for more than thirty years. My one-man campaign was severely frus-



In a day when many of us are reading books on new theology, new morality, and new approaches to problems faced by the Church, it may seem an anachronism to bring up the old religious classics. By comparison with the modern writer's searching for religious and moral direction for mass society, the old classics seem to dwell almost exclusively on the salvation of the individual soul. But, thinking it over, weren't the old religious classics character builders for those fortunate enough to grow up with them? And, isn't the character of society molded by individual men and women? A thinking man's judgments will change with the times. But, we know also, that men of strong convictions change the times. We need now and then to ponder just what we do hold to be fundamental and unchanging in a changing world.

With these thoughts in mind, I chose three books to discuss which are still helpful to me after many years. The first two: *Revelations of Divine Love*, and *The Practice of the Presence of God*, dwell on response to love and its effect on all life and creativeness. We are nurtured by the knowledge of this love and sustained by grace. But a creative life inevitably involves decisions, and in the third review, *The Great Divorce*, C. S. Lewis vividly implicates us in this harrowing "either-or" task.

In the quaintest language imaginable in my edition of *Revelations of Divine Love*, Julian of Norwich records her "shewings" that they may be of benefit to all fellow Christians. She makes it very clear that these revelations of a mystical nature did not come to her for her own sake or worthiness. Only after years of contemplation, living as a recluse in the anchorage attached to a Church in Norwich, was their meaning made plain to her.

An anchorage in the fourteenth century was a room or small dwelling, usually with two windows. One opened into the Church so that the anchoress could see the altar and take part in the services. The other opened onto the street and to this window came townspeople with their problems and sorrows, seeking counsel or comfort. In the introduction to the book, there is a paragraph from the writings of Walter Hilton, who died in 1396, on how an anchoress shall behave herself to them that come to her: "Therefore who will speak with thee be thou soon ready with a good will to ask what his will is. And though thou be at prayer . . . so that thou thinkest that thou oughtest not leave God for to speak with any one, I think not so in this case, for if thou be wise, thou shalt not leave God, but thou shall find Him . . . and see Him in thy neighbor as well as in prayer, only in another manner." His advice also includes the admonition to listen and give comfort gently and charitably but not to let the conversation become idle or gossipy.

Fifteen years after the last "shewing," Dame Julian was given understanding and the understanding as to our Lord's meaning was love. "And I saw full surely that ere God made us He loved us; which love was never slacked, nor ever shall be. And in this love He hath done all His works; and in this love He hath made all things profitable to us; and in this love our life is everlasting. In our making we had beginning; but the love wherein He made us was in Him from without beginning; in which love we have our beginning. And all this shall we see in God, without end." A joy shared is when a friend quotes from this book: "All shall be well: all manner of things shall be well." This inevitably evokes a warm response to kinship.

Almost everyone is familiar with *Brother Lawrence—His Letters and Conversations on the Practice of the Presence of God*. The copy I have now is a paperback Forward Movement publication. Brother Lawrence's rule was simply to live in the Presence as much as he could. Prayer was continual conversation with God. Prayer in chapel was to him a continuation of prayer in the kitchen. If his mind wandered, he brought it back with no feeling of guilt. He simply asked pardon and took up the conversation again. It sounds so simple, but how very difficult. Yet, there is this I can understand: prayer is an abiding quality even when we forget to pray.

Perhaps I find it pleasant and restful to

Reading

The Religious Classics

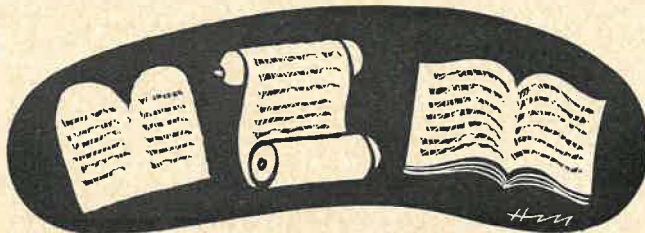
By Lois Williams
Churchwomen
Diocese of New York

These are but a very few of the treasures to be found in *Revelations of Divine Love*, by Julian of Norwich.

Brother Lawrence had in common with Dame Julian the same pure simplicity and freedom from self-consciousness. Neither taught methods of any kind for drawing near to God. Theirs was a natural, loving response to the Creator.

return to these two because they are single-hearted in devotion. The combination of personal discipline and inner freedom sustained by childlike faith in the Father has an appealing preciseness.

I have had the good fortune to read most of the C. S. Lewis books. *Out of the Silent Planet*, *Perelandra*, *That Hideous*
Continued on page 26



To me a religious classic can be any form of written words, poetry or prose, which brings me close to the Lord Jesus Christ. It can be an edifice of worship—I know Gothic buildings whose every stone cries aloud to me of His power and His glory; it can be a man or woman, one of those “living epistles” whose very presence in a room is a benediction. More than that, when reading written classics, I am drawn at once to the writer behind the writing and am overwhelmingly conscious of the fusion between the two. I am as deeply interested in Jerusalem’s grand old man Isaiah (who, when he looked down from the ramparts at the bright helmet and fiery face of the Assyrian siege commander demanding unconditional surrender, promptly prophesied his doom) as I am in his passage containing the noblest prose in the English language, beginning “Comfort ye,

of truth, to raise funds for its publication, to give it to others and send it to the farthest parts of the earth. Even in remote corners where the ministry and worship of the Church do not exist—in Communist prison cells, tramp ships on lonely seas, spacecraft in orbit, foxholes of gallant men “pinned down” by Viet Cong gunfire—but where men can read, the Bible does its work, brings its message like the triumph of trumpets in the night.

There are many written versions. Give me first, last, and all the time the 1611 King James Version, the Authorized, the “English Bible.” No other can move my will, put marrow in my bones, warm my chilled heart like that one.

Linked to it is my choice for the second Christian classic—the 1549 Book of Common Prayer, the Bible in miniature, incomparable anthology of the finest prayers to God down fifteen centuries.

words of the Geneva Bible and the 1559 or “Queen Elizabeth’s” Prayer Book so impressed him that they come pouring out in his plays and poems in hundreds of direct and near-direct quotations and references.

When the haggard little modern men who would eviscerate the creed, substitute so-called “New Theology” for Gospel truth, and employ contemporary beatnik slang in an attempt to convert youth to their travesty of a “faith,” are dead and in their graves, the Tudor English of Shakespeare, the King James Bible, and the Book of Common Prayer, at which these moderns scoff, will still convey truth to millions yet unborn.

John Bunyan I grapple to me with hooks of steel, the author and all his books; a gipsy forebear, and four years daily acquaintance with tinkers, marketmen, carnival showmen, in my youth in the English Midlands, make the Bedford lay preacher kin to me in spirit. There is good humor, quick wit, and a twinkle in his eye. Have you never read the verses with which he cements his first and second parts of *Pilgrim’s Progress*? This matchless book, with his *Holy War*, and *Grace Abounding* demonstrate how far-reaching this one man’s influence is for good and for God. Our degenerate, adulterous times need large doses of J. B. for there are many capering in Vanity Fair who inevitably will come to the Slough of “Dispond,” while some are already in the Valley of the Shadow. There is much of Bunyan in the blood and bones of the English-speaking nations; see how it breaks out in the writings of men like Stevenson, Borrow, Buchan, Studdert-Kennedy, C. S. Lewis. St. Paul must have given him a grand welcome when he crossed the last river and came to journey’s end—two worn, white-haired, old fighting men of Christ, whose best works were written by candle gleam in dungeons.

Out of my pocket I fish my little copy of Thomas à Kempis’s *Imitation of Christ*. Shabby, the spine cracked, binding loose, worn with the thumbing of almost forty years—God bless you, old friend, I must have you rebound and quickly. Rich and rare is the fare for starving Christian souls.

“Greater than the *Imitation of Christ*” was St. Francis de Sales’ eulogy of the Italian classic *Spiritual Combat* by Lorenzo Scupoli, published in 1589 and a world-wide best seller in thirty editions and seven foreign translations. That is one man’s opinion. To me the books of Kempis and Scupoli are equally important and valuable, for I seem to see both men stumbling over the lost trumpet of St. Paul and setting it in turn to their lips. Kempis sounds all the ordered calls of the Christian soldier’s day. Scupoli sounds the “charge.” *Unseen Warfare* is the title of Scupoli’s *Combat* combined with his other work *Path To Paradise*.

Of the great pulpiteers—men living or

Reading

The Religious Classics

By The Rev. Harry Leigh-Pink
Vicar, St. Stephen’s Church
Stockton, Calif.

comfort ye, my people, saith your God.” When I read Shakespeare’s great sermon on the redemption of a violent man’s soul by the violence of adversity, which he called *King Lear*, the years close in like a shut telescope and in imagination I am back in 1596 in Stratford churchyard where, while the coffin of his eleven-year-old only son Hamnet is lowered into a grave, the world’s master poet stands crying in the rain.

There is only one truly great religious classic in written form. All other nearly-great Christian classics depend upon it, and revolve around it as planets around a sun. It is that awesome compilation of documents called the Holy Bible, the sacred writings of the Church of God in Hebrew times and in Christian times, the only authentic record we have of the dealings of God with men and of His visitation upon the soil of this planet. The one supernatural book, penned by men moved to set ink to parchment and paper by the Spirit of God. What a privilege to own it, to read it, to preach from it. What a responsibility to guard its deposit

Its later revised editions have been and are the daily religious touchstone of English-speaking nations, in the Old World and the New. An aged hero, very human and very humble, very close to the heart of Christ, prayed often as he formed it and set its matchless contents in order, writing his prayers into its pages with a right hand which, later, first felt the agony of the flames which for Thomas Cranmer, Archbishop of Canterbury, lit the road to Paradise.

Third, and without hesitation, is the complete works of William Shakespeare. My fingers turn the pages at once to the tragedies — *Lear* first, then *Macbeth*, *Hamlet*, *Othello*, and the rest, on to the surging historical dramas, the comedies, the sonnets. Here is the greatest mind ever produced by the English nation, who more than any other man could plumb the depths of the human heart and so pour out his findings in words that he has moved the souls and wills of millions. An Anglican from birth to death, he gained his vocabulary from constant attendance at Sunday services where the

long dead whose printed sermons reach out across the continents to touch the hearts of thousands—it is not easy for me to choose. It would take half eternity to read their works, but there are some I turn to again and again when parched by the scorching winds of this heresy-cursed present age. Most are voices from the past, from 75 years and more ago, before intellectual impoverishment came to the Church, the voices of H. P. Liddon of St. Paul's, London; Dr. Lightfoot of Durham; Canon F. W. Farrar (not a year passes without a re-reading of his *Life of St. Paul*); Stanley of Westminster; Westcott of Cambridge; to name a few. C. H. Spurgeon, the Baptist; T. De Witt Talmage, the Congregationalist; J. W. Dawson; James Stewart; Samuel Rutherford—the sermons of these men bring springs of living waters to my soul.

One shining poem, of the hundred which streamed from the pen of a genius, stands supreme—the matchless *Hound of Heaven* by Francis Thompson, which begins with three words: "I fled him." How it strikes home to the heart. How it mirrors the flight of men from the Heavenly Father, cherishing free will and self-interest so much that they will bolt into every rabbit hole to escape Him and His call to come closer. Into the labyrinth of the subconscious mind, down the avenues of sex, science, nature, humanism, darts the fugitive in revolt against his Maker, until at last he cowers, afraid, exhausted, while the relentless Lover of Souls draws near. It is the poets who lead the nations. *The Hound of Heaven*, a modern poem, is not just for a time, but for ever. It has haunted my mind for years, and, each time I read it, drives me to my knees.

For solid theological nourishment I turn often to Fr. Shirley C. Hughson's *With Christ In God*, a study of human destiny. All that Fr. Hughson wrote is worth reading, but this book to me is his best. He wrote it "not for scholars," he said, but for those "sufficiently instructed in the fundamentals of Christianity and with enough mental equipment to enable them to think seriously on great religious subjects." To the concerned Christian its 400 pages are worth twice and three times as much as the publishers may be asking for it these days.

Worn with many readings is my copy of Donn Byrne's *Brother Saul*. "But it is a novel." Certainly, and for vivid imagery of the idolatrous, body-mad, death-haunted Roman world of the time of Christ I know none to touch it. The conversion of the Jew merchant-prince, Uncle Joachim, from ranging the world in quest of riches to smuggling food in rags to starving, hunted Christians, is one of the finest things in literature. You may have to hunt for this one.

Thoughtful and serious was Jesus, our Lord and our God, on many an occasion, but I am certain that the genial side of His character often was uppermost in His

everyday relations with grownups and children. Think how often He shouts to the disciples "Be of good cheer!" Believing as I do that piety and gaiety can well go hand in hand, let me bow low before two authors who walk down the centuries as though to the sounds of bands playing, hailing their fellow men with joy, and at times uproarious with holy laughter.

If wholesomeness implies holiness, if blessedness means happiness, since happiness brings mirth, then Charles Dickens and Gilbert Keith Chesterton are literally men sent from God. Would we had some

where in the life of higher service they are having glorious times. Thank God for them all, and for that other radiant soul who typifies these laughter-loving sons of God, Francis of Assisi, whose "Little Flowers" bring fragrance and beauty to transform the desert of many an arid day.

Many, many more writers, in some degree or another, have turned my thoughts to Christ: Studdert-Kennedy, Evelyn Underhill, P. B. Clayton, Sidney Dark, F. B. Meyer, W. M. Ramsay, H. V. Morton, F. W. Dillistone, Fulton Sheen. Let me pay tribute, and I name but few



like them alive and writing today! Their interest is not in the human intellect but in the human heart and the great comedy of life. Christian and classic indeed is the stream of literature which pours from each.

And what a royal fellowship they make—the creator of Pickwick, the creator of Father Brown, the creator of Falstaff, the creator of Harry Bailey the host of the Tabard Inn, Southwark, for Chaucer blazed the trail for them though he sadly needs a modern-day translator. Some-

of these who write to guide, correct, inform. Of novelists who can open the magic door and bring me at once into the brave company of Christian gentlemen hazarding their lives for noble causes, give me Conan Doyle, Stevenson, and John Buchan, son of the manse, himself a Christian gentleman. Rider Haggard was a fatalist with odd beliefs, but I am indebted to him for introducing the only character who made his tales of Africa worth while—the modest, sun-tanned lit-

Continued on page 27

The Rt. Rev. Stephen F. Bayne, S.T.D.

Director, The Overseas Department
The Executive Council

I suggest three books for Advent reading. While perhaps not "religious classics," they are books, and writers, that over the years shine increasingly brightly in Christian and especially Anglican skies. They certainly do in my own.

I suggest first the Victorian pet, *John Inglesant in England*, by J. H. Shorthouse. It was reprinted by the SCM press in 1961, in an abridged edition which reproduced about half the original—principally the chapters dealing with the England of Charles I—and with a warm-hearted introduction by Archbishop Ramsey. Most justly, I think, he says of the book that "It showed in a poetic way the ideal of the Anglican *Via Media* which had been more often voiced in the prose of doctrinal argument." I doubt if any more moving and winning portrait exists of a classic Anglican soul than this gem.

Another novel is *Descent Into Hell*, by Charles Williams. This was recently re-published in a paperback by Eerdmans who also published five other novels, including the undoubted classic *The Descent of the Dove*, all from the mind and pen of one of the most remarkable spirits England and her Church have ever produced. The novels move in a frontier country of intense interest; they are valid both as imaginative literature and as spiritual guides. I wish many more of our Church-people knew and loved them.

My third selection is Roland Allen's writings, edited by David Paton, and published in 1960 by the World Dominion Press, under the title *The Ministry of the Spirit*. Allen is, and rightly, by way of becoming a canonical figure in Anglican thought about mission. He disturbs, he awakens, and he comforts (in the Prayer Book sense of the word)—all good Advent verbs.

Theodore M. Switz

The Institute for Pastoral Studies
Bloomfield Hills, Mich.

The Psalms: a New Translation. Westminster. The importance of the Psalms in daily devotions through the ages is well attested by their use in monasteries and by their arrangement in the Prayer Book so that the entire cycle may be completed each month. Beautiful as the BCP translation is, it is difficult to understand, for knowledge of Hebrew at the time it was translated was inadequate. This new translation directly from the Hebrew speaks directly to the heart and mind of modern man.

A Diary of Private Prayer. By John Baillie. Scribner's. This classic, consisting of prayers for morning and evening each day of the month, can teach even a beginner how to pray. I return to it frequently. The prayers often sound as though the author knew the most intimate details of your life.

An Introduction to the Devout Life. By St. Francis de Sales. First published in French in 1608, this book has been endlessly republished since, for it has worn well. It is not just for clergy, but is meant for all Christians. I have never been the same since I discovered it.

The Rev. Theodore F. Sirotko

Vicar, St. Matthew's Church
Sparta, Mich.

A Serious Call to a Devout and Holy Life. By William Law. As stated in the introduction, the book was "written to rebuke a profligate, irreligious, and heterodox generation; its dominant theme was to sound the call to a life of piety and devotion in the midst of a gainsaying world." Although this book dates back to 1728, the personalities recall typical twentieth-century people.

The Priest and His Interior Life. By Gregory Mabry. Morehouse-Barlow. First published in 1932, this book may seem to be very dated to many. However, Fr. Mabry's insight into a priest's life is excellent and particularly good on the subject of a regular reading program.

We Suggest—

Some Rel

Difficulties in Mental Prayer. By Dom Eugene Boylan. Newman. In its fifteenth impression as of 1963, this book includes discussion on the various states of prayer and, as the title states, the difficulties. An excellent book for those who earnestly want to grow in a closer fellowship with Christ, *Difficulties* demands and deserves re-reading.

The Rt. Rev. W. C. Klein, Ph.D., Th.D.

The Bishop of Northern Indiana

The Imitation of Christ. This classic presents "interior" religion at its best. From it we learn that unworldliness is possible in the world, and humility is relevant to all situations. The *Imitation* is an indestructible perennial.

Bishop Andrewe's Preces Privatae. The author of this widely-known book was an efficient bishop, a celebrated scholar, and a remarkable preacher, as well as a saint. His prayers are a model of content and form. I have fallen back on them repeatedly in periods of aridity.

A Serious Call. By **William Law.** Good men have found fault with Law's *Call*, and certainly it fails to depict the spiritual life in its true depth and fulness. Yet it is still a powerful book. It taught me some essential lessons when I was young, and I now read it principally for its incomparable sketches which exhibit a very wide range of human self-deception.

Horace H. Meday

General Division of Laymen's Work
The Executive Council

The Oxford American Prayer Book Commentary. By **Massey H. Shepherd, Jr.** Oxford University Press. The BCP may be the most important of all books used by the Episcopal Christian, including the Holy Bible. The richness of Christian tradition and choice in the contents of the Prayer Book can be understood and appreciated more by several complete readings of, and frequent reference to, Dr. Shepherd's *Commentary*. There is no finer adult course and guide available to the teacher, due both to the author's scholarship and lively style.

us Classics

—We Suggest

Salty Christians. By **Hans Rudi Weber.** Seabury. In an era when all Christians seem to have difficulty and discomfort in identifying themselves as such, this exciting book makes very clear man's choice to be Christ's Christian. For all and any who are confused and timid, one reading of the book will remove all doubt and fear. Mr. Weber clarifies what "Follow me" means to all of us today—in our own lives, our Church, and our world. A great reading thrill can be yours in this short book.

The Spontaneous Expansion of the Church. By **Roland Allen.** Eerdmans. Are you concerned about the many strange anomalies of the Christian Church today? And about their origin? Are you ready to do something to make your Church what it was ordained to be? Fr. Allen did not write a handy, unerring guide to problem-solving; he wrote, many years ago, from his missionary experience, his understanding of the Church, what it was and what it has become. He gives the patient, thoughtful reader a basis for rethinking the action the Church ought to take today.

The Rt. Rev. Francis W. Lickfield, D.D.

The Bishop of Quincy

Nature, Man, and God. By **William Temple.** Macmillan. This, in my opinion, is the best book available on the intellectual background necessary for a strong Christian faith for any thinking person. It is on the philosophy of religion in general. It begins with natural theology which man develops rationally without reference to revelation. It concludes that natural theology culminates in a demand for specific revelation. The book may be hard going, but is worth it for both clergy and laity.

Some Principles of Moral Theology. By **Kenneth E. Kirk.** Longmans. This book has to do with the development of Christian character, with psychology, and with Christian ethics. It is to be noted that the author is dealing with principles and not with systems of ecclesiastical law. This book is of inestimable value for priests as they deal with pastoral care and especially for spiritual directors; but it can also be enlightening and valuable, and certainly interesting, for any serious layman.

The Lord. By **Romano Guardini.** Regnery. A German Roman Catholic is the author of this book despite his Italian name. And it is a series of 86 brief meditations on the life of Christ, each meditation about six pages long. They are simple and meaty with a minimum of emotion. For some years I have found that reading a couple of these each day in Advent or Lent, together with whatever current book I was using, made for a good balance.

Things That Matter: The Best of the Writings of Bishop Brent. Edit. by **Frederick Ward Kates.** Harper and Row. This little book of 132 pages could hardly be called a religious classic, but I would like to suggest it anyway as a sampler that could lead to more reading of the work of this remarkable man. This includes much of his philosophy, deep thoughts on Christian unity, prayers, and meditations. It is as timely as the latest book off the press. A brief quotation should whet the appetite: "Church unity will come after Christian unity. It would not be gain to aim at oneness as an end in itself. Unity, as I understand it, will come as the result of a whole-hearted devotion to a common center, a common vision, a common purpose."

The Rev. Carroll E. Simecox, Ph.D.

The Editor

Here are three classics of the spirit which should provide rich and enjoyable fare for any Christian trying to keep a good Advent with his mind.

The Showing Forth of Christ. The sermons of John Donne. Selected and edited by **Edmund Fuller.** Harper and Row.

Personalities of the Old Testament. By **Fleming James.** Scribner's.

The Everlasting Man. By **G. K. Chesterton.** Hodder and Stoughton.

Twentieth-Century Superstitions: III

“We need a young man, with fresh ideas, who will appeal to the young people.”

The essence of this superstition is the belief that a person reaches his peak of wisdom, strength, charm, and competence around the age of thirty, and that from this summit the road is all downhill. It is indigenous to the United States, but missionaries of this glad evangel of Youth are bearing it to heathen lands where benighted souls still cling to the gloomy paleolithic myth that sometimes wisdom comes with age. A day may come when, from the river unto the world's end, Youth will be king, having driven out Zeus.

This superstition has grown with America. Mark Twain articulated the rambunctious spirit of the young republic when he said that if he were a heathen he would rear a statue to Energy and fall down and worship it. In his view, America is the creation of sheer Energy. Youth is more energetic than age. Hence the equation: Youth = Energy = Achievement. He should have known better, and probably did; but there is less excuse for present-day Americans who make the same mistake. In Mark Twain's day the republic was still young, lusty as an eagle, and rejoicing as a giant to run his course; so there was an understandable inclination to apotheosize Youth simply because the nation was young. But America in 1966 is not a young nation. In its political structure, as a democratic republic, it is one of the oldest still in business. Among the great powers it is many times older than the Soviet Union or Red China, to say nothing of the really new nations which have been born in the last few years. The continuing fatuous accent on youth in this country suggests the aging alumnus at Homecoming, playing the madcap sophomore.

The American business world languishes in the grip of this superstition. This is why the nation's sun cities are increasingly populated by people in their sixties who have been retired, while at the height of their profes-

sional capacities, to make room for those young men with the fresh ideas, strong and swinging in that precious fifth freedom — freedom from experience. American business, world-renowned for its efficiency, deprives itself of the services of its seasoned men at just that time when they become capable of doing their best work. This, apparently, is efficiency.

But it is in the Church that the cult of Youth achieves the ultimate ecstatic liberation from reason, and above all in the election of rectors and sometimes the election of bishops.

Somebody has justly complained that vestries in search of rectors always seem to begin their work with devout meditation upon a text, St. Luke 15:29, somewhat chopped up and emended to read: “Give me a kid, that I might make merry with my friends.” The insistence upon “a young man, with fresh ideas, who will appeal to the young people” is, like any real superstition, an unarguable premise, and it is usually accompanied by several unarguable assumptions. One of these is that a young man's ideas are sure to be fresh, stimulating, appealing, and dynamically creative. Another is that the younger a parson is the more he appeals to children and young people. This one could well be the leakiest of the lot. Another is that the work of the ministry is primarily promotional and inspirational, so that the minister rightly pursuing his true calling is more of a glorified pep leader than anything else. This way of putting it is offensive, no doubt, to many people who do in fact hold this conception of the ministry, but we stand on our analogy. A pep leader at a football game is there to give inspirational afflatus and coordination to the fans, whose inspired and coordinated whoops are to give success to the team on the field. The congregation looking for “inspirational leadership” and “vigorous action” in the clergyman is really looking for a spiritual pep leader. To emphasize these supposedly youthful qualities of energy, drive, magnetism, and inexhaustible pep, in the sketch of the ideal minister, is to de-emphasize, to minimize, and in effect to eliminate from the specifications those qualities of wisdom, understanding, experience, ripeness of judgment, mellowness of spirit, which are of the essence of the pastoral character and calling. If Christian people do not find these gifts of godly counsel and ghostly strength in their ministers, they are not likely to find them in anybody at all.

We hope that no reader will accuse us of being unfair to young clergy. Any young priest with a serious awareness of the nature of his vocation will be the first witness to the priest's need for the wisdom of experience. Every true and faithful young priest we have ever known has been very humble about his unavoidable inexperience. He knows, as nobody else can, how often he finds himself grappling with baffling pastoral problems for the first time, when he would gladly exchange all the blessings of youth for a measure of that wisdom which comes only with experience. The Church's real problem here lies not with the young clergy, but with those multitudes of souls who have not been able to shake off this toxic superstition that there is no problem confronting any church which a little brash ignorance at the helm cannot solve.

(To be continued)

Affirmation

Still, I deny that man's a worm.
Still, I affirm the what-may-be
Of the creature. Heroes may
Have feet of clay, nevertheless
Be heroes. Though many trudge
And blink and drudge, and few know
Of holy meat, yet there, or here
May reappear the Paraclete.

Henry Hutto

LETTERS

Most letters are abridged by the editors.

Clergy Salaries

My successor at the Church of the Ascension, Clearwater, Fla., the Rev. Robert Lambert, has written an interesting letter on the disparity in clergy salaries. [L.C., September 4th] With much that he said, I am in complete agreement. However, when he writes: "I can envisage a clergyman, even if he has ability, going on to all the high offices of the Church and still being content with the wage that would meet the costs of living in modesty"; I think he is talking sheer nonsense.

In early America, it was the feeling of the bishops in the Methodist Church that the clergy should be poor to be witnesses to the people. Consequently, many a minister struggled to meet bills, and, giving up the battle, went into secular pursuits.

It is a lovely thing to speak of the dedication of the priest in accepting a modest stipend. The mental anguish suffered in being unable to meet bills is not so pretty. The inability to educate one's children is an ugly thing. Retirement on an inadequate pension after a lifetime of sacrifice is not so attractive either.

A man in his vocation may choose to live "in the simplest way possible" but he should not be forced to do so. It is well for a priest to be willing to serve his Lord and his Church in near poverty, but it is not good Christian practice for a vestry to allow him to do so.

(The Rev.) ROBERT M. MAN
Rector, St. Mark's Church

Coldwater, Mich.

Sun City Pioneer

I would like to express my personal appreciation to Mrs. Ryley for her article on "St. Christopher's of Sun City" [L.C., August 28th]. I would like to add, however, some mention of one of the important members of the original planning meeting in January of 1961.

My father, the Rev. Harold B. Adams, who at that time was spending his winters in Sun City (he was retired from the active priesthood) was the priest who held the first services in the Youngtown Club House, and was a prime force in beginning the church there. When the time came to erect the church building the congregation thought enough of this devoted retired priest to ask him what he would like to have the church named, and thus, according to his wish, it became known as St. Christopher's.

NANCY ADAMS WHITE

Wickenburg, Ariz.

Elderly Housing

Thank you for the excellent issue of August 28th devoted to "Housing for the Elderly." It was well done and it has resulted in several letters requesting information about the project we are sponsoring here.

It would be well to correct, however, the name of the project we are sponsoring since it implies, as you have it captioned, that it is a home and not apartments for the elderly. The name should be "St. John's Towers" and not "St. John's Home." It is a project for those 62 and over, of moderate income, and will contain 68 units of efficiency and one-bedroom apartments. It is being constructed

under the 202 program of Community Facilities, and is expected to be completed in June 1967.

(The Rev.) BERNARD A. JENNINGS

Rector, St. John's Church
Havre de Grace, Md.

Clergy Housing

Housing for the retired clergy, their wives, and other elderly people of the Episcopal Church with small means, is I believe a serious problem and one that requires careful and immediate action by the Church. I am sure the luxury apartment is not the answer to this problem. The cost is out of the reach of those in this group.

A careful study should be made by parishes, missions, dioceses, and the National Church, of the entire matter, and a plan of action be set forth.

It would be well to remember the scriptures (Gal. 6:10): "While we have time, let us do good unto all men; and especially unto them that are of the household of faith."

(The Rev.) PETER M. DENNIS
Evansville, Ind.

Let me make this personal then we shall avoid contradiction. I shall be eligible for retirement on April 10, 1967. My most pressing need is a house to live in. My average salary has been \$3,300—not large enough to have been able to save for a retirement house. We have looked and looked but in order to move into a decent house we will have to pay from \$175 to \$185 per month. My pension allowance will be \$180 per month.

I recommend that every diocese build up a fund large enough to buy houses for their retired priests. The priest would be allowed to use the house till he was translated either to an old folks' home or to his heavenly home. Then the house would be at the disposal of the diocese again. The priest would maintain the house while he lived in it but the house would remain the possession of the diocese. When you count the number of retired priests who would need housing, you will readily see that this scheme would not be beyond the ability of most dioceses. Oh, a diocese might have to get along without an extra secretary or two, but that would be a small price to pay for the proper housing of retired priests.

Granted this proposition is full of holes. So let some of our smart boys fix it up. The point is *not* to criticize this proposition but to provide housing for retired priests.

(The Rev.) GEORGE E. GOODERHAM, Th.D.

Rector, Grace Church
Fairfield, Calif.

End of BCU

As of the end of July the Brotherhood of Christian Unity, New Cambria, Mo., came to an end. [L.C., September 25th] I wish to take this opportunity to express publicly to all the bishops, clergy, and laity our deep appreciation for their encouragement, alms, and most particularly for their prayers. It is and was a venture of faith. The seed has been sown and who knows what may be reaped from it in the years to come. We will let it lay dormant for a while.

To dispel any erroneous ideas, I will explain briefly why it was discontinued. Both Anglican and Roman bishops continued fully their support of the work, but it was

first a matter of finding, which we couldn't, a place where all might exercise their ministry and continue the work of the Brotherhood. Second, it appeared quite evident, that most of Protestantism was not ready for such a work as an interdenominational monastic community. Without them our witness would have been greatly lessened. Third, Rome (not the local ordinary) was very hesitant to give its support to the work, although from another agency this OK was given. For these reasons it lies dormant.

Lastly, a word about ecumenism. May the clergy of the Church find out what their neighboring clergy are like and have to offer. We are never too busy to learn from others, and if we think we have the totality of the truth we had better look out. Too, may they read seriously and lead discussions on the COCU Proposal. It is in no way definitive, but it is an attempt. To the COCU commission I would say, let's start the other way too, i.e., sincere conversations with the Romans and Orthodox. Let us live our role we claim to be of the "bridge Church."

(The Rev.) ROBERT P. BOLLMAN
Fr. John Michael

Good Shepherd Friary
Orange City, Fla.

One Jesus or Two?

Mother of God, indeed! To say that God had a mother [L.C., August 14th] is to deny the very power of God. If He had a mother, then she existed before He did, and He had to depend upon her. God existed always and at no time had to depend upon anyone. Jesus was very God, and very man. Mary was the mother of Jesus the man.

The attempted introduction of heretical Roman practices such as Mariolatry into the Episcopal Church is driving out many good and devout Christians. If you want to engage in Roman practices you should transfer to the Roman Church as did Cardinal Newman, and thousands of others.

JAN JOHNSON

Normal, Ill.

Editor's comment: If this is correct, it seems then that there were two Jesuses: Jesus the God and Jesus the man, with only the latter having a mother.

In an age when private interpretation of the Christian Faith and more particularly of Anglicanism is rampant and apparently on the principle of the more bizarre the better, the question of what the Anglican tradition really is probably provokes little interest. The role of Mary in Christian theology is coming to the fore, however, as



a matter of ecumenical concern, and has recently been raised in your columns. [L.C., August 14th]

Since so many Episcopalians still seem to suffer from lingering Puritanism, I venture to bring to attention a scholarly study by James A. Shuel, published in the Canadian Journal of Theology, vol. iv., no. 3 (July 1958), pp. 187-194, under the title of "The Blessed Virgin in Classical Anglicanism." As Shuel points out by copious references, and anyone can readily verify this by reading the Caroline Divines, the doctrine of Mary as Mother of God in Anglicanism is the same doctrine developed by the Fathers of the Church and defined by the early Councils.

Whether the classical Anglican position on the matter is right or wrong is, of course, a theological horse of another color.

HARRY H. KIMBER
East Lansing, Mich.

I have read with interest and a little amazement the discussion of the question: "Is Jesus God?", and the related question, "Is the Blessed Virgin Mary the Mother of God?" May I suggest that your readers who are troubled by these terms look up in any theological dictionary—*The Oxford Dictionary of the Christian Church* would suffice—under the heading "*Communicatio Idiomatum*." That laymen do not understand this term is understandable; that some of our clergy apparently do not know what it means is an amazingly sad commentary on the theological seminaries.

Apropos of the current discussion of COCU, it would help if we could decide whether there is any real difference between a Protestant Episcopal Church and an Episcopal Protestant Church. Vis a vis COCU, the crucial question is, which are we?

(The Rev.) WALTER G. HARDS, Th.D.
Rector, St. David's Church
Baltimore, Md.

Ecumenical or Pan-Protestant?

A letter [L.C., September 11th] by the Rev. Robert L. Bettinger, on "ecumenical" ministries on campuses, contains some assumptions that need to be discussed.

In his letter Fr. Bettinger claims that a campus ministry specifically to Episcopal students is "definitely more limited and less helpful to the student" than one in an "ecumenical setting." First, this is perhaps as good a place as any to cry out against the use of the word "ecumenical" when what is really meant is non-denominational or pan-Protestant. "Ecumenical" is a near-sacred word which should be reserved for circumstances in which at least the Roman Catholics are included as well.

Secondly, Fr. Bettinger does not explain what he considers "limited and less helpful." It is possible that what he has in mind would not necessarily seem limited to me. He does make it clear late in the letter that he regards the ". . . identity of Episcopalians in certain beliefs and forms of worship . . ." as less important to students than their part in a "larger and more active Christian community." This assumes what he is trying to prove—that what the Episcopal churches have to offer students (for example, the sacramentally-oriented life) is not important enough to justify a ministry specifically to Episcopalians. I am not at all convinced, though I am perfectly well aware that such

ministries are in many places ineffectual (our own most grievous fault). I do know that a pan-Protestant ministry of any sort is less likely to produce loyal, practicing Episcopalians than is an Episcopal ministry. I remain unconvinced that devoted Episcopalians are worse Christians than lapsed Episcopalians.

(The Rev.) ALFRED TRAVERSE
Associate Professor of Geology
Pennsylvania State University
University Park, Pa.

How to Speak Out

We are indebted to Dr. Clifford Morehouse for providing Church leaders with a commendable example of how to speak out clearly on a matter of public interest, as an individual, but in a way that does not confuse those who read his statement, as to the official position of the Episcopal Church.

In his letter to Senator Dirksen [L.C., August 21st] regarding the senator's proposal to permit voluntary prayers in public schools, Dr. Morehouse makes it very clear both at the beginning and at the end of his statement that the views expressed are his own, and while shared by many others, do not represent any official position of the Episcopal Church or its General Convention.

Publicly-stated views of highly-placed individuals and groups of any organization generally are assumed to be the official position of that organization unless there is a carefully-worded statement to the contrary. Therefore, it would seem only right and proper for all of our Church leaders and official groups, when speaking or writing for general publication on matters of public interest, to distinguish between their own opinions and the official position of the Episcopal Church, using as much care as Dr. Morehouse did in his letter to Senator Dirksen. To do otherwise tends to mislead and confuse the public in general, and often to perplex and distress Episcopalians—hardly a good climate for the furtherance of the Kingdom of God.

It also would seem most appropriate for the leadership of the National Council of Churches to be persuaded to make clear also its authority to speak for the Council's member Churches at the same time it makes its pronouncements on its many concerns and interests.

MELVIN S. GRIFFITH, JR.
Harrisburg, Pa.

God and the Constitution

It is very difficult to understand why so many of our prominent clergy in the Protestant Episcopal Church have spoken out against the amendment to the Constitution of the United States which has been proposed by Senator Dirksen. The purpose of this is to override or clarify, as the Senator expresses it, the decisions of the Supreme Court so as to allow voluntary participation in worship and prayer in the public schools of America.

Atheists and agnostics did not bring forth this great nation. If their petitions about their so-called constitutional rights concerning religious programs in public schools are allowed to stand, then this republic as "one nation under God" cannot long endure. Yet the Supreme Court of the United States has decided, since World War II, that it is not only unconstitutional to have Bible classes on a strictly elective basis in our public

schools, but that copies of the Bible cannot be given to pupils on the grounds of public schools, not even with written permission from their parents.

In its decisions on the use of the Bible and on prayers in our public schools, the Court has read into the Constitution what is not there. The first amendment speaks of "an establishment of religion," which obviously refers to the establishment of a denomination or of one Church as the official Church of the State. Here in America we believe wholeheartedly in the separation of Church and State. We do not believe that any denomination or Church should be sponsored or favored by the State. Although we, as Americans, believe in the right of atheists and agnostics to have liberty concerning their own convictions, we certainly do not believe that they should receive special favors or considerations from the Federal Government or the governments of the states.

The issue before America today, which has been precipitated by these decisions, does not really involve the relationship of Church and State; it involves the direct relationship between Almighty God and our nation in all of its federal, state, and local departments. While Church and State are and must be separate in our nation, the State is and always has been the servant of God and is responsible to Him for its conduct. The words of St. Paul have been generally accepted by the overwhelming majority of Americans: "For there is no power but of God: the powers that be are ordained of God." (Romans 13:1.)

(The Rev.) EDWARD B. GUERRY
Rector, St. John's Church
John's Island, S. C.

About Priorities

Now that the Episcopal Church, under the MRI program, is requesting all of us to consider our priorities, I wonder just where the priorities begin and end.

I have just received the "first in a series of Reports by the Executive Officer of the Mutual Responsibility Commission." This is a deluxe edition telling of the accomplishments thus far in this program. It costs a lot of money for printing, which probably comes from MRI funds. Be that as it may; we need communication in this area. But what I am questioning is the cost of postage. Why was this sent to the entire mailing list by first-class postage at 25 cents a copy when it could have been sent for considerably less, maybe at 5 cents a copy?

Such lack of consideration certainly does not encourage many of us to make special donations to a program which does not consider the priorities in expenditure. And that is why some Church members prefer to make their gifts directly to a project, rather than through an agency, which requires so much to administer Church funds.

(The Rev.) A. RAYMOND SMITH
Rector, St. James Church
Woodstock, Vt.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

MUSIC

By The Rev. Karl G. Layer

AND RECORDS

By The Rev. Lewis M. Kirby, Jr.

VIVALDI: Dixit Dominus (Psalm 110)—Soloists; Vienna State Opera Orchestra; Vienna Kammerchor; Angelo Ephrikan, conductor.

mono Bach Guild BG-678 \$4.79
stereo Bach Guild BGS-70678 5.79

The music of Antonio Vivaldi (1678-1741) has been enjoying increasing popularity during recent years along with that of many of his contemporaries. Although the bulk of his work was written for orchestra, there is much fine choral music as well.

This disc brings us one of the ten settings Vivaldi wrote of the psalms for



Vespers. The *Dixit* is scored for soloists, double chorus, organ, and orchestra. There is a brief vocal introduction for tenor solo. Each verse of the psalm is then treated according to the character of the text. There are many moments of great beauty, especially in the sonorous choral sections. In my opinion, the female soloists leave much to be desired.

A bonus is provided in the form of a filler to round off the second side. I Solisti di Milano performs a miniature masterpiece for strings, the poignant *Sinfonia Al Santo Sepolcro*.

The recording is technically good.

MASTERWORKS FOR ORGAN (Volume 2) "The North German School"—Jorgen Ernst Hansen, organist

mono Nonesuch H-1105 \$2.50
stereo Nonesuch H-71105 2.50

MASTERWORKS FOR ORGAN (Volume 3) "The North German Followers of Sweelinck"—Jorgen Ernst Hansen, organist

Nonesuch H-1110 \$2.50
stereo Nonesuch H-71110 2.50

These two records are part of an ongoing series of discs which will attempt to trace the historical development of the organ "illustrated by prime examples from its master repertory."

Volume two covers the 17th and early 18th centuries, presenting the German school centered in Hamburg and Lübeck. The composers whose music is heard are Böhm, Reincken, Schieferdecker, Erich, Lübeck, Leiding, Telemann, and Bruhns. Of these, Telemann is best known and is

the only writer represented by two pieces.

Volume three presents music of an earlier period, the late 16th and early 17th centuries. The composers are all in the school of Jan Pieterszoon Sweelinck of Amsterdam. Sweelinck attracted many students from North Germany to the Dutch metropolis, and it is his students and those influenced by them that are represented here—Schildt, Praetorius, Husse, Strunck, Olter, Scheidemann, and Decker.

Mr. Hansen performs on a magnificent instrument, the Frobenius organ of St. Andrew's in Copenhagen. At least he does in volume two. Volume three does not mention the instrument but I assume

it is the same. The technical quality of these budget-priced records is outstanding. I only hope succeeding volumes can maintain the standard set by these two discs.

HANDEL: O Praise the Lord; Let God Arise—soloists; The Choir of King's College, Cambridge; The Academy of St. Martin-in-the-Fields; David Willcocks, director.

London Argo RG 490 \$5.95
stereo London Argo ZRG 5490 5.95

Handel wrote eleven anthems which are commonly named the "Chandos An-

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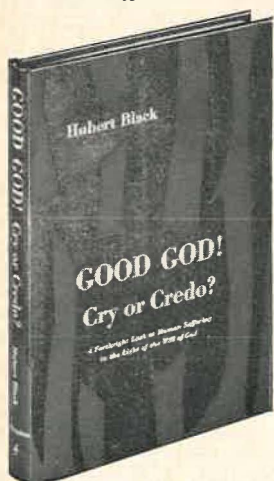
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them." They are so named because they were written for and dedicated to James Brydges, first Duke of Chandos. Brydges must have been quite a character. He lived at an estate called Cannons which he had completely rebuilt. His retinue was huge. He had his own private Swiss Guards and a choir which sang at chapel services and also entertained him during meals. He also had a "composer-in-residence" named Handel. It was during Handel's stay at Cannons between 1717 and 1720 that the Chandos Anthems were composed.

The magnitude of these compositions is indicated by the fact that only two are performed on this LP. *Let God Arise* is a setting of the prose form of Psalm 68. *O Praise the Lord* is based on Tate and Brady's metrical verse, published in 1696. The latter is interesting in that Handel employed the opening melody of the English hymn tune "St. Anne" (O God our help in ages past) just as he had often done with German chorale tunes.

The performances are excellent and so is the reproduction.

MOZART: Church Music — soloists; Vienna Akademie-Kammerchor; Vienna Symphony; Peter Ronnefeld, conductor.

Stereo, London Telefunken SLT 43094.
\$5.55. (mono also available)

Contents:

- Laudate Dominum* for Soprano, KV 321
- Regina Coeli*, KV 127
- Ergo interest-Quaere Superna* for Soprano, KV 143
- Laudate Dominum* for soprano and chorus, KV 339
- Exsultate, Jubilate* for Soprano, KV 165
- Sub tuum praesidium* for Soprano and Tenor, KV 198
- Ave verum corpus*, KV 618

As far as I am concerned, the outstanding thing about this release is the beautiful singing of the soprano soloist, Agnes Giebel. This is not to degrade the other performers at all, but Miss Giebel has a truly lovely gift which seems so much at home with the florid passages in Mozart's arias. I predict we shall be hearing a lot more of her in coming years.

Another rather tragic note is in order. Peter Ronnefeld, the conductor, just died in August 1965, at the early age of 30. Judging from this disc, he would have gone far in the musical world.

With the exception of the famous motet *Ave verum corpus* this music will be unfamiliar to all but the serious Mozart student. Don't let that put you off, though, for there is much to relish in the other selections.

The disc is well recorded.

The Treasury of English Church Music: Vll. 5. Edit. by **Gerald H. Knight** and **William L. Reed.** Alexander Broude, Inc. \$35.

Gerald H. Knight and William L. Reed have provided, in *The Treasury of English Church Music*, a definitive cross-section of "Anglican" music through the ages from c. 1100 on. The word "Anglican" is in quotes since a good many of those works included, particularly among the earlier, have no particularly English character and connection other than that stemming from geography. The five volumes cover the period from 1100 to 1965.

Throughout, the attempt on the part of the editors has been to provide music that is performable by the average musi-



cian rather than just the specialist. In addition there are specific notes on each piece of music, translations when necessary, notes on the composers, bibliographies, and discographies.

Volume I: 1100-1545 (Pp. xxx, 226).

This first volume covers the largest period of time, and many of the entries are, of course, anonymous. With music of this period the question of editing is always an open one. A reasonable and plausible job has here been done at the least, an excellent one at maximum. This reviewer's opinion is the latter. The original chants are given (in modern notation), followed by the work in a modern edition which may be used without special editing by the conductor, by choirs used to doing music of this period. Photographs of the original manuscripts are numerous. Composers represented include John Dunstable and John Taverner among many others.

Volume II: 1545-1650 (Pp. xxix, 282).

As with volume I, here is music which, in the original, also requires editing, but not nearly so much. The collection starts at the death of Taverner. And with this volume we come upon many more familiar composers; those included are, among others, John Merbecke, Thomas Tallis, William Byrd, Thomas Morley, and Orlando Gibbons. At this point the dividing line between "sacred" and "secular" music may be more exactly drawn since, historically, a distinction had started to take place.

Volume III: 1650-1760 (Pp. xviii, 273).

This volume, like all the others, includes vocal music only, but this should not be thought to mean just a *cappella* for such is not the case. For the continuo part, figured bass is included and, although the chords are filled out with smaller notes, the performer who so desires can, without undue difficulty, overlook those smaller notes to capture more of the thrill that original performances must have provided. Composers here include Matthew Locke, Henry Purcell, and doubtless one of the greatest but also one of the most overlooked of all ecclesiastical composers, William Boyce.

Volume IV: 1760-1900 (Pp. xviii, 214).

Several of the selections here are parts of longer works, such as "God so loved the world" from Stainer's "The Crucifixion." All accompaniments are for keyboard. As was characteristic of the times, many of the compositions are works of large proportion. Included, in addition to John Stainer, are Samuel Wesley, Arthur S. Sullivan, and C. Hubert H. Parry, among others.

Volume V: 1900-1965 (Pp. xviii, 231).

Here is the contemporary period in English Church music. While every attempt has been made to show and reflect trends and schools, the selections are not what one might call "obvious" ones, and all but the most informed scholar will discover much that is new to him. There are both sections from the Mass, and anthems. Again all accompaniments are for keyboard. Composers here included are, for example, Gustav Holst, Martin Shaw, Leo Sowerby, Benjamin Britten, and, of course, Ralph Vaughan Williams.

Here, then, is a series for both the specialist and the non-specialist, a series which is designed both for study and for practical use. While many of the compositions have been previously available in other anthologies, *The Treasury of English Church Music* might well be the definitive collection to date for its scope and purpose. Surely it belongs in the library of everyone interested in the heritage and contemporary library of the music of the Catholic Church in England.

In the reduced, secularized, demythologized Christianity which we are being offered in place of the historic faith of Christendom the most striking characteristic is its narrowness; there is in it nothing of the cosmic breadth of a religion which sees the whole universe as held in the loving hand of a God who created it and redeemed it.

E. L. Mascall, *The Secularization of Christianity*, 271. (Holt, Rinehart and Winston.)

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The Diocese of Albany is offering a cash prize of \$350 each for the composition of two sets of choral works. The works will be performed in conjunction with the Centennial Celebration of the Diocese in November, 1968.

THE H. W. GRAY COMPANY, INC., will publish the prize-winning compositions on the usual royalty basis. The judging committee for the competition will be: DR. LEO SOWERBY, Director of the College of Church Musicians, Washington, D. C. (Chairman); MR. ALEC WYTON, Organist and Master of the Choristers at the Cathedral of St. John the Divine, New York City; MR. RONALD ARNATT, Organist and Choirmaster at Christ Church Cathedral, St. Louis, Mo. If, in the opinion of the judges, the desired standard is not reached, the award may be withheld.

The first set of choral works is to be a "festival setting" of the MAGNIFICAT and the NUNC DIMITTIS, as found in the Episcopal Church's service of Evening Prayer. These will be sung

by combined choirs at a great service of thanksgiving at the Cathedral of All Saints in November of 1968.

The second set is to be a simple setting of the COMMUNION SERVICE (in English) according to the Book of Common Prayer of the Episcopal Church, including *Kyrie Eleison*, *Sanctus* (and *Benedictus qui venit*), *Agnus Dei* and *Gloria in Excelsis*. This setting must be for voices in unison with organ accompaniment, and within the performance capabilities of a modest parish choir. The Communion Service will be sung in every parish and mission in the Diocese on the first Sunday in November, 1968.

The CLOSING DATE of the contest is June 1, 1967. Manuscripts, signed with a *nom de plume* or motto and with the same inscription on the outside of a sealed envelope containing the composer's name and address and return postage, must be sent to MR. LLOYD CAST, 62 SOUTH SWAN STREET, ALBANY, NEW YORK 12210, no later than this closing date.

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BOOKS

Continued from page 6

rather than "in which." Jesus is a "Whom" not a "which."

I would like to suggest that the author and his fellow professors spend at least five years as parish priests either in suburbia, the inner city, or changing neighborhoods before they write any more confusing books. If they did so, they would discover that generalizations do not apply either to pieties, people, or parishes. The Body of Christ is, and always has been, made up of us, the people, and we represent a cross section of good, bad, and indifferent. The one thing we have in common is that we all have "need" and it is the business of our leaders to introduce us to the "One Who can meet that need."

I will say for Dr. Farley that he is groping for "Him" and admits it. But I thank God for the Billy Grahams who know Him through the revelation of Himself in the Bible, tested in personal experience, and dare to say so in ringing and confident terms.

HELEN SHOEMAKER
Anglican Fellowship of Prayer

* * * *

The Rise of Christian Europe. By Hugh Trevor-Roper. Harcourt, Brace & World. Pp. 216. \$5.50.

The Rise of Christian Europe is a brief and profusely-illustrated volume by the Regius Professor of Modern History at Oxford, and is the first in a series entitled *History of European Civilization Library*. Hugh Trevor-Roper begins by defining his purpose. He intends to explain the origins of that European civilization which has, since the voyages of discovery at the beginning of the sixteenth century, effectively dominated the world. Thus he proposes to inquire what there was in the European civilization of the Middle Ages which can account for its rise to world domination just as mediaeval culture itself was expiring.

To accomplish this, he depicts the history of the West from the decline of Rome to "the great maritime voyages of the Atlantic societies." In great impressionistic sweeps, he portrays the dark ages and the rise of feudalism. The feudal system, allied with monastic Christianity in a new "union of ideological and military force," prepared the beleaguered West for counter-attack against the Moslem — and Byzantine — East, and indeed for a whole era of physical and intellectual expansion and revivification in the twelfth and thirteenth centuries. The era of rebirth and reform, however, was followed by one of reaction, decline, and stagnation. From this, Europe was saved by "one of the apparent miracles of history" — the (Portuguese) beginnings of the voyages of discovery to the East.

This argument — or rather, this sche-

matization — is set forth with all the brilliance, lucidity, and wealth of illustrative detail which one expects of its author. But there are a few distortions both of fact and of perspective. Whether or not Trevor-Roper offers an adequate explanation of *why* European civilization survived and conquered, he suggests no very clear conception of *what* it was that thus survived and conquered. Yet that, it strikes me, is the more important question for moderns who are curious to understand where their problems come from. Nevertheless, the book is stimulating and illuminating; and given the illustrations, it is worth its price.

(The Rev.) R. A. NORRIS, JR., D. Phil.
Philadelphia Divinity School

Booknotes

By Karl G. Layer

Saint Basil the Great: VI. 1, General Series, *Excerpts from the Saints*. Edit. and pub. by St. Charles' House, St. Charles, Ill. 60174. Pp. 48 paper. \$.45. Here is the first volume of a series which is to include selections from the works of early Church Fathers, to which all orthodox Christendom is heir—the medieval saints and theologians who form a part of our own past, and more recent saints and writers on the devotional life whom we may read with profit. The present volume includes selections from Basil's ascetic works, *de Spiritu Sancto*, the *Hexameron*, the homilies, and the letters. The series may be ordered by subscription: \$6.25/year (24 issues). The excellent and valuable little books are worth much more than their small price.

A Word for Orthodoxy. By Henry N. Hancock. Pp. 47 paper. \$2.50. Available from the Cathedral Church of St. Mark, Minneapolis, Minn. A locally-printed volume of sermons on "Mythology and Christmas" and "Mythology and Easter" by Dean Hancock, of the Minneapolis Cathedral. Splendid instructional sermons on the currently moot subject of the relationship of religious "myth" to saving reality, by one of the Episcopal Church's best teachers and preachers.

Numismatic Illustrations of the New Testament. By John Yonge Akerman. Argonaut. Pp. vii, 62. \$3. This is a very interesting study of coins mentioned in the Bible. Although the subject is rather esoteric, Akerman's book will be of interest to more than just specialists in the field. An acquaintance with classical languages is helpful but not necessary. Illustrations are plentiful.

Religion and Common Sense. By Sidney Swaim Robins. Philosophical Library. Pp. vii, 204. \$4.95. Here is another volume which seeks to harmonize religious thought and "common sense." Re-

ligion must be interpreted so as not to contradict that which man knows by "reason." The emphasis is on a pragmatic approach to life.

The Purpose of Man. By Ward B. Jenks. Philosophical Library. Pp. ix, 79. \$3.50. The book purposes to present "a new philosophy of life." The theme is that unless the innate purpose of man is understood, individual man lacks the essential knowledge required properly to direct his thoughts and actions in the fulfillment of the self. "Unless the individual so functions that he is in harmony with man's basic reason for being, he fails to develop in the way indicated by his innate nature. This failure results in a sense of frustration in life, an inability to find solid happiness through self-fulfillment."

A Humanist's View of Religion. By Sonja Biersted. Philosophical Library. Pp. 151. \$4.50. The book is a vehicle for the numerous, illogical, and distinct prejudices of its author. It is, in fact, a diatribe against virtually all organized Christian religious bodies, particularly the Catholic (Anglican and Roman) Church.

The World of the Spirit. By Francisco Candido Xavier and Waldo Vieira. Philosophical Library, Pp. xi, 103. \$3.75. A series of examples of Psychographic Writing, a kind of "spirit writing," more or less a cross between stream of consciousness and a written tongue-speaking.

Two Different Keys. By Yovo Gjurovich. Greenwich. Pp. 496. \$4.50. A lengthy diatribe against the Roman Catholic Church. Politically the work is out of date. But at least one may say that on the basis of today's prices, this is a lot of book for the money.

August 6, 1945—the Impact of Atomic Energy. By Harley J. Stucky. American. Pp. 144. \$3. An attempt to narrate the effect the advent of the Atomic Age has had on life.

Interpositionullification or What the Negro May Expect. By A. H. Yancey. American. Pp. 128. \$2.75. An exposition of the plight which the American Negro has known, by a member of that race who is now in his 80s. Even taking the subtitle of "factual fiction" into account as well as the author's personal background, the book does seem to be overly one-sided in its presentation.

The Archbishop of Canterbury's visit to Rome, March 1966. Church Information Office, London S.W.1. Pp. 23 paper. \$28. The booklet contains the English and Latin texts of all addresses and services of the historic visit.

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3. Success depends upon how much a person accomplishes in his life.
4. To live rightly, in a moral or spiritual sense, one should not seek happiness for himself, but only for others.
5. To preserve the energy you need for what you must do in life, try to avoid doing whatever tires you.

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WILLIAMS

Continued from page 13

Strength, are all fictive creations. The reader brings to them his own sense perception as to their meaning. These books, and *The Screwtape Letters*, provisionally came my way when I had time to relax, either because of illness or just because I wasn't in a hurry to do something. I've never read one of them rapidly; that would spoil everything. I mention them here as suggestions for those who like imaginative books with substance.

But the one C. S. Lewis book which I reread is *The Great Divorce* (Macmillan). I seem to respond naturally to his fantasy — his "Imaginative supposal of transmortal condition." This is the premise: "a wrong sum can be put right; but only by going back till you find the error and working it afresh from that point, never by simply *going on*. Evil can be undone, but it cannot develop into good. Time does not heal it. The spell must be unwound, bit by bit—or else not. It is still either-or." To my way of thinking, stimulated by C. S. Lewis, justice is not something meted out to us: high marks for good behavior and low marks for bad. The final decision of Thy will be done, or my will be done, is ours by right of God-given free will.

I can't understand why Hollywood hasn't latched on to *The Great Divorce*, but I'm thankful for the oversight. Here is great drama beginning with the scene at the bus stop where some of the citizens of the grey city await the non-stop bus for a distant country. There is the usual pushing and shoving and bad humor. Most really don't care whether they catch the bus or not, but they have listened to rumors from others who have made the round trip. Even though the reports were frightening, the grey city is quite impossible, so perhaps with luck. . . .

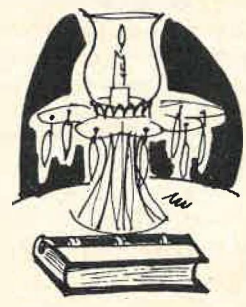
When the bus load arrived at the far-off place, some got off the bus and turned around to clamber right back on. The empty vastness and brilliant liquid light were terrifying. But those who stayed, even for awhile, were met by inhabitants of that place who had come a long way, down from the mountains, to meet them.

There was a woman from the bus. She had been a proper mother when she lived on earth. She had had a son whom she idolized to the point where life was an agony when he was taken from her. She had come to claim him by right of mother-love. When she was invited to stay for her own sake, she had but one condition: that her son be given back to her.

The fat ghost, with the cultured voice, was met by an old friend from earth days. These two had spent much of their lives on earth in theological and philosophical discussion — leaders in new thought. The thing was to see the point and come out honestly and boldly when a

doctrine, such as the Resurrection, ceased to commend itself. This ghost would consider staying if he could have a guarantee that he would find a wider sphere of usefulness and scope for his talents in an atmosphere of free inquiry. Unfortunately, he had to return to the grey city because he had just remembered the meeting on Friday night. He was reading a paper to his little Theological Society. His text: "Growing up to the measure of the stature of Christ."

In a long list of encounters, there was one with a conclusive, happy ending. Perhaps the most unattractive of the bus passengers, the dark oily ghost with a little red lizard on his shoulder, is confronted by a flaming spirit (an angel), who asks permission to kill the little reptile. The ghost's agonized plea is "why don't you just kill the damned thing



without asking me?" To this the spirit replies: "I cannot kill it against your will. It is impossible. Have I your permission?"

While reading *The Great Divorce*, it is impossible not to be very thoughtful of one's own choices in the now. But most of us forget: it is a book for re-reading.

Books mentioned in the article

- REVELATIONS OF DIVINE LOVE.** By Julian of Norwich.
LETTERS AND CONVERSATIONS ON THE PRACTICE OF THE PRESENCE OF GOD. By Brother Lawrence. Forward Movement.
THE GREAT DIVORCE. By C. S. Lewis. Macmillan.
All of these books may be obtained from Morehouse-Barlow Co., Inc.

Without mystery all religion must wither into barren rationalism. The Church alone has retained the element of mystery: by her sacraments she has consecrated sun, moon, water, bread, wine, and oil and also the love of the flesh, nor will it ever be permitted to her to cease teaching mankind that behind the veils of the visible the eternal secrets lie concealed, and that it is only through the word of God which lives on in the Church that we can recognize the true meaning of earthly things.

Hugo Rahner, S.J., *Greek Myths and Christian Mystery*, 387. Harper & Row.

WEBBE

Continued from page 12

didactic about it, he shows me once again how to set my affections on things above. Beneath his splendid words, his different drum beats compellingly. Above them a bugle note sounds unwavering—the clear note of a joyous ascetic and genuine mystic whose work is, for me, a spiritual masterpiece. I seldom wonder what he might have done if nourished in a Catholic atmosphere. Just as it stands, *Walden* is no strange bedfellow to *The Cloud of Unknowing*, in which I manage to read at the end of gentler days.

While this final classic needs no praise of mine, there may be utility in citing my experience with it. I first tried it in the midst of exhaustingly busy life, and it didn't come through at all. It was little more than black marks on white paper. I put it aside, annoyed at myself, because after all, the work had a supreme reputation. Pride has its uses, however, for soon thereafter I went on retreat and stubbornly took *The Cloud* along. After two days in this atmosphere the book came suddenly alive. All at once it was easy reading, relaxed reading, reading abounding in humor, magnificent choice of words, and alliteration's artful aid. In that atmosphere, too, its teaching came into focus—not within reach; merely into focus.

As everyone knows, through its remarkable literary expression, *The Cloud* calls to, and teaches about, a most difficult life in the Spirit, a simple and exalted form of "that life that is called contemplative." To us actives, its doctrine is impossible. Unless parish life, and indeed society as a whole, change orientation we are utterly ruled out. Since they show no signs of doing so, maybe we shouldn't read *The Cloud* at all.

On the other hand, perhaps we safely may, as long as we are not so presumptuous as to think we can practice *The Cloud's* teaching. I repeat that we can't, precisely because the book describes not so much a way of prayer as a total way of life, and our way is dreadfully different. The two cannot be combined. Yet who knows what God has in store for us after years of discipline and grace, possibly in our retirement? Perhaps it is well to be aware, as a sort of distant hope, of possibilities in the clouds. Meanwhile that very hope revitalizes our more earthly exercises with which we dispose ourselves and thus alertly await a possible "divine call and enablement."

Books mentioned in the article

THE ELEMENTS OF THE SPIRITUAL LIFE. By F. P. Harton. S.P.C.K.
 MYSTICISM. By Evelyn Underhill.
 THE CLOUD OF UNKNOWING. Anonymous.
 WALDEN. By Henry Thoreau.

All of these books may be obtained from Morehouse-Barlow Co., Inc.

LEIGH-PINK

Continued from page 15

tle hunter with the scrubby hair and dauntless courage, beside whose campfires so often have I sat to warm myself—Allan Quatermain, born in a country vicarage in Oxfordshire. Fiction, yes. But when I meet Allan's missionary father in the first chapter of the novel *Allan's Wife*, I find myself in the presence of a true saint of God.

One writer more: Richard Jefferies. I have all the books he ever wrote. In none of them, so far as I can find, does he mention the name of Jesus Christ. Baptized he was in 1849, an Anglican, but all his life organized Christianity he ignored. The woods and fields, the hills and beaches, the song of birds and thoughts of ants—these are his themes, and he is part of these things, for he moves quietly amongst God's little creatures as though one of them, and yearns over them in a way which I can only call Christlike. Any man who lived life like Jefferies commands immediate attention, and when he writes in language that brings the very winds of God blowing through one's room, that man is great in religious literature, though the word religion is hardly if ever found upon his pages.

These books have helped me on my pilgrimage. Almost all the authors are dead. Some day I hope to thank them, face to face. Meanwhile, I am a busy missionary vicar with much work to do: but sometime during this day, with its telephone calls and hospital visits, its pastoral counselling and meetings, before I reach my bed I shall put my hand out to the bookshelves, and for the next fifteen minutes I shall be lost to this world, climbing the delectable mountains in the company of an old, old friend. . . .

Books mentioned in the article

THE HOLY BIBLE.
 THE BOOK OF COMMON PRAYER.
 THE WORKS OF WILLIAM SHAKESPEARE.
 THE IMITATION OF CHRIST. By Thomas à Kempis.
 UNSEEN WARFARE. By Lorenzo Scupoli. Faber and Faber.
 COMMENTARY ON ST. JOHN'S GOSPEL. By R. H. Lightfoot. Oxford University Press.
 THE GOSPEL MESSAGE OF ST. MARK. By R. H. Lightfoot. Oxford University Press.
 THE PASSION AND DEATH OF CHRIST. By C. H. Spurgeon. Eerdmans.
 THE LITTLE FLOWERS OF ST. FRANCIS OF ASSISI. Penguin/New American.
 THE HOUND OF HEAVEN. By Francis Thompson.
 PILGRIM'S PROGRESS. By John Bunyan.
 WITH CHRIST IN GOD. By C. S. Hughson. Holy Cross Press.
 A CHRISTMAS CAROL. By Charles Dickens.
 ORTHODOXY. By G. K. Chesterton. Religious Paperback Guild.
 MYSTICISM. By Evelyn Underhill.
 MYSTICS OF THE CHURCH. By Evelyn Underhill. Schocken Books.
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PEOPLE and places

Appointments Accepted

The Rev. David T. P. Bradley, former rector of St. Andrew's, New Haven, Conn., is rector of the Church of the Reconciliation, Webster, Mass. Address: 5 N. Main St. (01570).

The Rev. Ralph M. Byrd, former rector of St. Matthew's, Ft. Motte, and Epiphany, Eutawville, S. C., is curate of Christ Church, Pensacola, Fla. Address: Box 1967 (32502).

The Rev. Richard Cantrell, former rector of St. John's, Brisbee, Ariz., is rector of St. Andrew's, Tucson, Ariz. Address: 545 S. Fifth Ave. (85717).

The Rev. Christopher K. Cole, former priest in charge of All Saints', Hamlet, N. C., is priest in charge of St. David's, Laurinburg, N. C. Address: Box 234 (28352).

The Rev. Wallace B. Clift, former graduate student at Jung Institute, Zürich, Switzerland, is a graduate student at the University of Chicago Divinity School. Address: 1320 E. Hyde Park Blvd., Chicago, Ill. 60615.

The Rev. W. Thomas Engram, former rector of Our Saviour, Middleboro, Mass., is rector of St. John's, Charlestown, Mass., and a graduate student at Boston University. Address: 41 Monument Square, Charlestown (02129).

The Rev. David H. Evans, former assistant at St. Paul's, Flint, and vicar of St. Bartholomew's, Swartz Creek, Mich., is studying at the Urban Training Center, 40 N. Ashland Blvd., Chicago, Ill. 60607.

The Rev. Wesley A. Havermale, former dean of the Long Beach convocation of the Diocese of Los Angeles, is registrar and comptroller of Bloy House Theological School, Pasadena, and historiographer of the Diocese of Los Angeles. Address: 1125 North Avenue 64, Los Angeles, Calif. 90042.

The Rev. James B. Hempstead, former assistant at St. Michael's, Lincoln Park, and vicar of Christ the King, Taylor, Mich., is assistant at St. Paul's, Flint, and vicar of St. Bartholomew's Mission, Swartz Creek, Mich. Address: 9252 Miller Rd., Swartz Creek, (48473).

The Rev. Norval Holland, former rector of St. John's, Globe, Ariz., is rector of St. Luke's, 720 Monterey St., Hollister, Calif. 95023.

The Rev. Ernest E. Hunt, former associate at St. Paul's, Salinas, Calif., is vicar of St. Timothy's, St. Louis County, Mo. Address: Box 8, St. Louis, Mo. 63141.

The Rev. Canon Thomas E. Jessett, former editor of *The Olympia Churchman*, and program director of Christian social relations of the Diocese of Olympia, is associate vicar of St. George's, Seattle, Wash., for one year. Address: 651 N.W. 51st St. (98107).

The Rev. Frederick J. Johnson, former rector of St. James', Wheatridge, Colo., is chaplain of Parkview Episcopal Hospital, 404 W. 17th St., Pueblo, Colo. 81003.

The Rev. James W. Kilpatrick, former rector of St. Matthew's, Henderson, Texas, is curate at Good Shepherd, Corpus Christi, Texas. Address: c/o the church, Broadway and Park Ave. (78401).

The Rev. Robert W. Kley, former priest in charge of the four missions of the Timberline circuit, Breckenridge, Colo., has received a grant from the federal office of education to study for two years at Gallaudet College, Florida Ave. at 7th St. N.E., Washington, D.C. 20002.

The Rev. Clay Kuhn, former vicar of St. Luke's-at-the-Mountain, Phoenix, Ariz., is on the staff of St. Paul's, 15 Roy St., Seattle, Wash. 98109.

The Rev. Alexander Peter Larsen, former vicar of Christ Church, Florence, and St. Philip's, Elroy, Ariz., is vicar of St. John's, Williams, Ariz. Address: Box 307 (86046).

The Rev. Milton R. LeRoy, former professor of Christian education at St. Margaret's House, Berkeley, Calif., is executive secretary of the department of Christian education for the Diocese of Virginia. Address: 110 W. Franklin St., Richmond, Va. 23220.

The Rev. Richard H. Lewis, former vicar of St. Thomas', Detroit, Mich., is full time chaplain of Henry Ford Hospital, 2700 W. Grand Blvd., Detroit, Mich. 48202.

The Rev. Merrill D. Liller, perpetual deacon, is in charge of St. Alfred's, Oxford-Lake Orion, Mich. Address: 15818 Liberal Ave., Detroit, Mich. 48205.

The Rev. Ervin E. Little, former rector of St. James', Macon, Ga., is now assistant of Trinity Church, 130 First Ave., Columbus, Ga. 31901.

The Rev. W. G. Lonergan, former staff member of the Diocese of West Missouri, is associate director of program for the Diocese of Michigan, 4800 Woodward Ave., Detroit, Mich. 48201.

The Rev. Robin Merrell, former vicar of St. John's, Williams, Ariz., is assistant at St. Michael's and All Angels, Tucson, Ariz. Address: 500 N. Wilmot (85711).

The Rev. Charles M. Miller, former missionary in Otjiwarongo, S.W. Africa, is rector of St. Barnabas', Norwich, Vt. 05055.

The Rev. William H. Minnis, former vicar of St. Andrew's, Manitou Springs, Colo., is rector of St. James', Wheatridge, Colo., Address: 4465 Brentwood (80033).

The Rev. Franz A. Ollerman, Jr., former vicar of St. Andrew's, Gaylord, Mich., is assistant at St. Michael's, Lincoln Park, and vicar of Christ the King, Taylor, Mich. Address: 9467 Katherine St., Taylor (48180).

The Rev. Robert A. Pearson, former vicar of Prince of Peace, Gettysburg, Pa., is rector of St. Matthew's, Sunbury, Pa. Address: 133 Arch St. (17801).

The Rev. Ronald P. Prinn, former rector of St. James', Amesbury, Mass., is rector of St. John's, Newtonville, Mass. Address: 311 Lowell Ave. (02160).

The Rev. Minor L. Rogers, priest in charge at Okuchi Seikokai, Kagoshima, Japan, is studying at Harvard Divinity School. Address: 180 Pleasant St., Arlington, Mass. 02174.

The Rev. Willis M. Rosenthal, former priest in charge of St. Christopher's, Garner, N. C., is rector of All Saints', Hamlet, N. C. Address: Box 687 (28345).

The Rev. William L. Sharkey, former vicar of Christ Church, Tracy City, Tenn., is rector of the Church of the Epiphany, Jacksonville, Fla. Address: 4916 Harlow Blvd. (32210).

The Rev. Warren E. Shaw, former assistant at St. Paul's, Chester, Pa., is now rector of the parish. Address: 1300 Potter St. (19013).

The Rev. Benjamin H. Shawhan, former vicar of Church of the Messiah, Pulaski, Tenn., is assistant at St. Bartholomew's, Nashville, and vicar of Nativity Church, Lebanon, and Holy Spirit, Springfield, Tenn. Address: 517 Landon Dr., Nashville, Tenn. 37220.

The Rev. C. Douglas Simmons, former vicar of St. Alfred's, Oxford-Lake Orion, Mich., is working in Mexico City.

The Rev. Richard Upsher Smith, associate rector of St. John's, Chevy Chase, Md., is also educational consultant to the Columbia cooperative ministry in the new city of Columbia, Md., located between Baltimore and Washington, D. C. Address: 6701 Wisconsin Ave., Chevy Chase, Md. 20015.

The Rev. Phillip R. Strange, former vicar of St. Barnabas', Garland, Texas, is assistant to the dean of St. Matthew's Cathedral, Dallas, Texas. Address: 5100 Ross Ave. (75206).

The Rev. Charles E. Sturm, former assistant at All Saints', Pontiac, Mich., is vicar of St. John's, Clinton, and Holy Cross, Saline, Mich. Address: Box 564, Clinton (49236).

The Rev. Peter G. Thomas, former curate at Holy Comforter, Charlotte, N. C., is associate rector of Holy Communion, Walnut Rd. at Perkins St., Memphis, Tenn.

The Rev. Richard D. Thomason, former associate rector of St. Mary's-by-the-Sea, Pacific Grove, Calif., is associate priest at St. Paul's, 2778 Sixth Ave., San Diego, Calif. 92103.

The Rev. Canon Alfred Vail, executive officer of the Diocese of Pennsylvania, will become rector of the Church of the Redeemer, 318 E. 4th St., Cincinnati, Ohio 45202, November 1st.

The Rev. G. Vance Vidal, deacon, former assistant at San Pablo Mission, Phoenix, Ariz., is vicar of Christ Church, Florence, and St. Philip's, Elroy, Ariz. Address: 1402 Willow, Florence (85232).

The Rev. Tom S. Wilson, former rector of St. Anne's, Lynwood, Calif., is associate rector of St. Mary's, Los Angeles, Calif. Address: 948 S. Tremaine (90019).

The Rev. David F. With, former curate at Geth-

semene Church, Minneapolis, Minn., is rector of St. James', Marshall, and in charge of St. John's Mission, Lake Benton, Minn. Address: 101 5th St., Marshall (56258).

The Rev. R. Stewart Wood, former curate at Grace Church, Muncie, Ind., is now rector of the parish. Address: 2325 Royal Oak Dr. (47304).

New Addresses

The Rev. John J. Atwell, 1130 South Mountain Rd., Apache Junction, Ariz. 85220.

The Rev. Fred G. Coleman, Jr., 404 Duane Ave., Schenectady, N. Y. 12304.

The Rev. R. L. Crampton, retired, Nocton Vicarage, Lincoln, England.

The Rt. Rev. William Davidson, 1004 Manor Rd., Salina, Kan.

The Rev. Russell Dewart, 574 Hale St., Prides Crossing, Mass. 01915.

The Rev. Canon Killian Stimpson, retired, 2400 E. Bradford Ave., Milwaukee, Wis. 53211.

The Rev. Paul L. West, retired, 5419 N. 82nd St., Scottsdale, Ariz. 85251.

Armed Forces

Chap. (Lt. Cmdr.) H. W. Bolles, CHC, USN, 2nd Battalion, 26th Marines, H&S Co., Chap. Sec., FPO, San Francisco, Calif. 96602.

Chap. (Capt.) John E. Cline, 2614 Willard, Security, Colo. 80911.

Chap. (Capt.) Everett H. Greene, 8th Radio Research Unit, APO, San Francisco, Calif. 96308.

Awards

The Rev. Charles L. Wood, rector of Grace Church, Linden, N. J., is a Lt. Col., Wing chaplain for the New Jersey Civil Air Patrol, and in that service received the Exceptional Service Award for the period of September 3, 1957 to May 1966. He is the first chaplain in the 25 years of CAP in New Jersey to be so honored.

Living Church Correspondents

Florida—The Rev. Arnold A. Bush, Jr., St. Francis of Assisi, Box 547, Gulf Breeze, Fla. 32561, is the correspondent for the diocese.

General Convention 1967

The Rev. Lincoln Eng, vicar of St. George's, Seattle, Wash., is on leave of absence for one year, to serve as vice chairman of the Committee for 1967.

Correction

The Rev. Robert Gibson Smith, deacon, is curate at Trinity Church, Vero Beach, Fla. Not Roger as listed in the L.C., August 14th.

Leave of Absence

The Rev. William C. Cowles, vicar of St. Elizabeth's Mission, Phoenix, Ariz., is on leave of absence. Address: 2514 Olive, Huntington Park, Calif. 90255.

Marriages

The Rev. Alfred B. Secombe and Mrs. Secombe of St. Paul's, Walnut Creek, Calif., announce the marriage of their daughter, Elizabeth Burdon Secombe, to the Rev. Samuel Earl Smith, September 5th, in Santa Lucia Chapel, Big Sur, Calif. Fr. Smith is chaplain and instructor in mathematics at York School, Monterey, Calif.

Peace Corps

The Rev. Julian L. McPhillips, rector of St. Luke's, Mountain Brook, Birmingham, Ala., is on leave to be the eastern region director for the corps in India, where he will direct the efforts of about 150 volunteers. Between his graduation from Tulane in 1941 and graduation from seminary—the University of the South in 1962, he acquired great experience in the food industry and was president of the King Pharr canning operations from 1950 to 1959. He went to St. Luke's in 1964.

Retirement

The Rev. Robert A. Russell, rector of Epiphany Church, Denver, Colo., since 1929, retired August 28th. He was ordained to the priesthood in 1928, and spent his entire ministry in Colorado. In the beginning of his career, he had to walk 12 miles between two of his mountain missions.

The Rev. Lewis Sassé II, rector of St. Andrew's, Tucson, Ariz., since 1950, retired May 31st. He

was ordained to the priesthood in 1927. Address: 925 Limberlost Rd., Tucson, Ariz. 85719.

The Rev. Cyril N. Sturrup, rector of St. Paul's, Winter Haven, Fla., since 1943, retired August 31st. He was ordained to the priesthood in 1939. Address November 1st: 900 Thompson Circle N.W., (Box 927), Winter Haven, Fla. 33880.

The Rev. William H. L. West, rector of SS. Philip and James, Morenci, Ariz., since 1964, retired May 31st. He was ordained to the priesthood in 1924 and was received from the Anglican Church of Canada in 1947. Address: 1201 W. Laird, Tempe, Ariz. 85381.

Ordinations

Priests

Los Angeles—The Rev. Gregg H. Churchill, assistant at St. Mark's, 10354 S. Downey, Downey, Calif. 90241.

Honolulu—The Rev. Robert Eugene Brown, vicar of Christ Church, Kealahou, Hawaii 96750; the Rev. Charles Sherman Burger, St. Michael's Mission, Lihue, Kauai 96766; and the Rev. Richard Sui On Chang, associate rector of Holy Nativity, Honolulu, Hawaii.

Milwaukee—The Rev. William Samuel John Moorhead, priest in charge of St. Bartholomew's, Pewaukee, Wis., address, 360 Evergreen Lane (53072); the Rev. John Theodore Splinter, assistant

at Immanuel Church, Itasca, Wis., address, 1306 N. Wisconsin (53402).

Deacons

Erie—David Frederic Lassalle, vicar of St. John's, Kane, and St. Margaret's, Mt. Jewett, Pa., address, 25 Pine Ave., Kane, Pa. 16735.

Long Island—Edward M. Story, assistant at Grace Church, 120 E. 1st St., Hinsdale, Ill. 60521.

Los Angeles—Randolph K. Dales, curate at St. David's, 11580 Magnolia Blvd., North Hollywood, Calif. 91601; Jerry W. Drino, senior at the Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, Calif. 94709; Howard H. Todd, public relations counsellor with a non-stipendiary ministry at St. Anselm's, 9710 Belfast Dr., Garden Grove, Calif. 92641; Michael T. Flynn, curate at St. Mark's, 1014 E. Altadena Dr., Altadena, Calif. 91001; A. John Higgenbotham, curate at St. Barnabas', Eagle Rock, Calif. 90041; F. William Mayo, curate at the Church of the Messiah, 614 Bush St., Santa Ana, Calif. 92701; Alfred J. Morris (former Baptist minister), assistant at St. Paul's, 242 E. Alvarado, Pomona, Calif. 91767; Anthony F. Rasch, assistant at St. Luke's, 2563 Foothill Blvd., La Crescenta, Calif. 90014; Leonard N. Shaheen; Richard H. Thom (former Congregational minister), assistant at St. Michael and All Angels', 3646 Coldwater Canyon Rd., Studio City, Calif. 91604; Douglas C. Vest, curate at St. Andrew's, 1231 E. Chapman Ave., Fullerton, Calif.

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THE LIVING CHURCH

92631; and Craig M. White, non-stipendiary ministry at Church of the Advent, 4976 W. Adams Blvd., Los Angeles, Calif. 90016.

Louisiana—Robert Leven Luckett, assistant at Trinity Church, and chaplain to Episcopal students at Northwestern State College, both in Natchitoches, and in charge of St. Paul's Mission, Winnfield, La., address, c/o Trinity Church, Natchitoches, La. 71457.

Washington—Robert Bruce Butt, assistant at St. John's (Norwood), 6701 Wisconsin Ave., Chevy Chase, Md.; Alan Ralph Evans, St. Alban's, cor. Massachusetts and Wisconsin Aves., Washington, D. C.; and John Henry Marlin, Church of the Epiphany, 1317 G St. N.W., Washington, D. C. 20005.

Reception

The Rev. Jean Jacques d'Aoust, former Roman Catholic priest from Canada, was received as a deacon by the Bishop of Massachusetts, August 1966. The theologian and teacher is on the staff of the American Cathedral Church of the Holy Trinity, 23, Avenue George V-8^e, Paris, France.

The Rev. Dr. Remus Muray, former Roman Catholic priest from Hungary, was received as a priest by the Bishop of Arizona, August 7th. He is priest in charge of St. Elizabeth's, Phoenix, and head of the language department of Phoenix Country Day School. He was received as a deacon April 3d, by the Bishop of Arizona. Address: 1643 E. Bethany Home Rd., Phoenix, Ariz. 85016.

DEATHS

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

The Rev. Joseph Nathaniel Cathcart, 57, rector of the Church of the Redeemer, Ruston, La., and chaplain to Louisiana Polytech Institute and Grambling College, died August 26th, in Ruston.

Fr. Cathcart was born in New Orleans and spent a number of years in the banking business. In 1948 he began preparation for the ministry, attending Tulane University, earning a Phi Beta Kappa award and the A.B. degree in three years. Ordained to the diaconate after private study, he attended General Seminary for special work and was ordained to the priesthood in 1954. In 1955 he became rector of Redeemer. He was also a member of Bishop and Council.

A Requiem Eucharist was celebrated in Redeemer, and interment was in New Orleans. He is survived by his wife, the former Armide L. del Bondio.

The Rev. Edward George Maxted, 92, retired priest of the Diocese of Mississippi, and father of the Rev. Aubrey C. Maxted, died September 7th, in Benner Sanitarium, Houston, Texas.

Fr. Maxted, born and educated in England, earned his way as an iron worker. He was ordained to the priesthood in 1901, and received into the Episcopal Church in 1922. During those years he had served churches in England, New Zealand, and Canada. From 1922 to 1942, he served in the Dioceses of Ohio, Kentucky, and Mississippi. He retired in 1942.

The Burial Office, which was read by his son, and the Requiem were read in St. Anthony's, Houston. Interment was in Hawley Cemetery, near Blessing, Texas.

He is survived by another son, C. W. O. Lawrence T. Maxted, ten grandchildren, and fourteen great-grandchildren. His wife preceded him in death.

The Rev. Vivan Albertus Peterson, M.A., 73, retired priest of the Diocese of Ohio, died September 9th, in his home in Cleveland Heights, Ohio.

Fr. Peterson was a graduate of Nashotah House and was ordained to the priesthood in 1916. He served churches in Kenosha and Racine, Wis., before being named rector of St. James, Cleveland, in 1919. He had been retired about a year. He was a trustee of Nashotah House from 1920 to 1929, and was a member of the Diocese of Ohio Council from 1936 to 1950, and an examining chaplain from 1937 to 1945.

The Requiem Mass was celebrated at St. Gregory's Priory, Three Rivers, Mich., and interment was in the Priory Cemetery. The Diocese of Ohio

held a memorial service in Trinity Cathedral, Cleveland, September 15th.

He is survived by two sisters, Faye Hoffman, and Florence L. Van Orten.

The Rev. John Carlton Turner, 59, rector of the Church of the Advent, Birmingham, Ala., and brother of the Rev. William S. Turner, died in his sleep, August 30th, in Birmingham.

Mr. Turner received the B.A. and B.D. degrees from the University of the South and was ordained to the priesthood in 1932. He served churches in Jacksonville, Fla., before being named rector of Holy Comforter, Gadsden, Ala., in 1937. He served in various diocesan organizations including the standing committee and the executive council, and had been a deputy to four General Conventions. He became rector of Advent in 1939.

The Burial Office was read in the church and cremation followed. Interment in the church garden will be later.

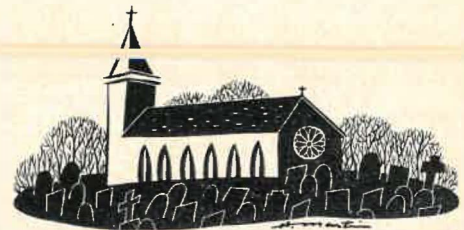
He is survived by his wife, the former Mabel T. Anderson, and five daughters.

The Rev. Frederick George Weber, 54, retired priest of the Diocese of Virginia, died September 5th, in North Beach, Md., following a long illness.

Mr. Weber, a graduate of Wesleyan College and Virginia Theological School, was ordained to the priesthood in 1942. He was in charge of St. Paul's, Sistriville, W. Va., and its associated missions in 1942; and in charge of Christ Church, Wellsburg, W. Va., and its associated missions in 1949. He became rector of Calvary Church, Front Royal, Va., in 1951, and in 1964, became the first priest in charge of St. Margaret's Mission, Woodbridge, Va. He resigned because of health June 15, 1966. He was the author of several publications, and used his knowledge and talents in the work of the diocesan commission on Church music.

The Burial Office was read in St. Margaret's and interment was in Weston, W. Va.

He is survived by his wife, the former Elizabeth Van de C. Rumsey, two daughters, and his parents, Mr. and Mrs. Frederick G. Weber of Weston.



Evelyn Maxwell Kelley, wife of the Rev. Harold Kelley, retired priest of the Diocese of California.

The Kelleys, who lived in Berkeley, Calif., were married in 1912.

She is survived by her husband and four children.

Anne Rebecca Standing, retired missionary to Shanghai, died September 15th.

Mrs. Standing was appointed to Shanghai in 1908, and worked there until her retirement in 1941. Since then she had lived in California.

She is survived by her daughter, Mrs. James Adair.

Paul I. Wellman, 67, Churchman of the Diocese of Los Angeles, and author of *The Chain*, died of cancer, September 16th, in his home in Los Angeles.

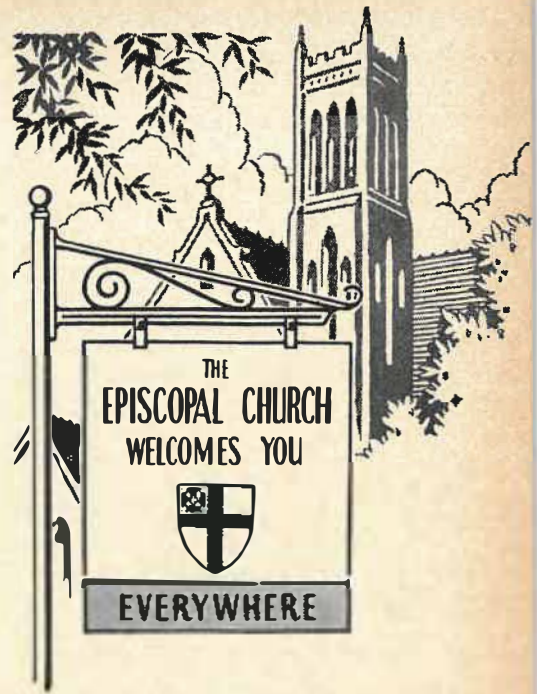
Mr. Wellman, a 1918 graduate of Fairmont College, now the University of Wichita, served in WW I before beginning his writing career with *The Wichita Beacon*, where he eventually became city editor. From there he went to *The Kansas City Star* where he worked until 1944. He wrote his books at night, and had had seven volumes published by that time. In 1944 he left the newspaper field and devoted all of his time to writing. Most of his 27 published books were about the West either as history and folklore or as fiction. He was a member of numerous professional organizations including Sigma Delta Chi, American Archeology, and Authors League of America. In June, he was awarded the L.H.D. degree from the University of California at Los Angeles.

The Burial Office was read at St. Alban's, West Los Angeles.

He is survived by his wife, Laura, and one son.

CHURCH DIRECTORY

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



LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. R. Worster; the Rev. H. Weitzel
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Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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; Sat 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 6:30, 7:30, 9, 11; Daily 7:15 5:30; also
Tues, Thurs, HD 6; Fri & HD 10; HD 6; C Fri
4:30-5:30, Sat 4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

DAYTONA BEACH, FLA.

HOLY TRINITY BY-THE-SEA Grandview & Ora
The Rev. David J. Dillon, Jr., r
Sun 8 HC, 9:15, 11 MP & Ser (HC 1S)

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 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10; MP 11; Daily MP &
HC 7:30; Wed HU & HC 10; Fri C 4:30

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

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

ST. PETERSBURG BEACH, FLA.

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

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
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
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EVANSTON, ILL.

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Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily

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 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
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Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Woppler,
the Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9, 10, 11 (High); Ev B 6;
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; Ep 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30

RESURRECTION 115 East 74th St.
The Rev. Leopold Damosch, r; the Rev. C. O.
Moore, c; the Rev. B. G. Crouch
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 5-6

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

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. Bernard C. Newman, S.T.D., acting r
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,
HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30
& by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
The 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.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

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; 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1
& 4:30

RICHMOND, VA.

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

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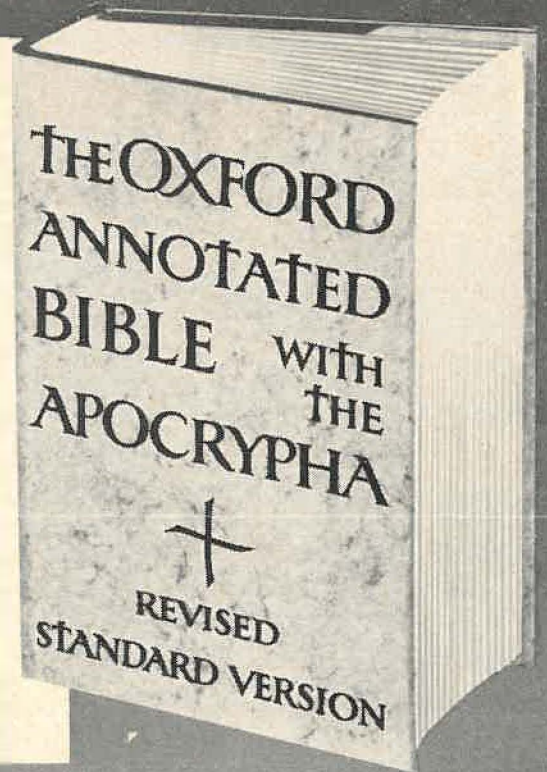
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