

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

## *Christmas Book Number*

### **Something of an Event**

*Gregory Dix*

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### **Poets, Science, and God**

*Chad Walsh*

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### **Morality and War**

*Editorial*

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### **THE BOOK OF KELLS**

A page from the priceless manuscript, showing an Evangelist with book of the Gospels [see page 10].





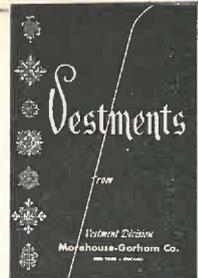
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## LETTERS

### Armed Forces Chaplains

**TO THE EDITOR:** As an ex-infantry officer and now as a reserve chaplain I have watched with great interest the many articles and letters pro and con on the problem facing the Episcopal Church and her chaplains to the Armed Forces. I am one who agrees that the American Church needs to clarify her position in the eyes of the military and naval heads. My position in this matter is based upon my experiences in New Guinea and the Philippine Islands where for a year and a half I was unable to find a priest of the Church.

The Chief of Chaplains, U. S. Army, has published a brief history of the American army chaplaincy in which the author points to the great number of times when the Episcopal Church has led the way in improving the lot of the chaplains: e.g. the General Convention of 1898 requested the President that he consult with the Church authorities before appointing any Episcopal priests as chaplains. Again it was our own Bishop Brent who was instrumental in the formation of the office of the Chief of Chaplains and many other improvements in the lot of the chaplain.

Let us pray God that the Episcopal Church may again take the lead in advancing the cause of the chaplain by providing the means of a better liaison between the armed forces and the churches, in our case by the consecration of a bishop to give episcopal oversight and spiritual aid to the chaplains of our Church.

(Rev.) WILFRED H. HODGKIN  
Morro Bay, Calif.

### Tithing Not So Simple

**TO THE EDITOR:** I feel that your article on tithing [L. C., November 5th] oversimplifies. It should be remembered that the support of the Church constitutes, in these days, only a fraction of what may be properly described as given to God. At the time that the principle was laid down, the Church handled directly many matters now cared for by agencies growing out of the Church, but not now covered by its budget. All education, hospitals, family welfare, old age assistance, and numerous other enterprises, once the sole responsibility of the Church, as such, are no longer directly administered in that way. The "alms basin" was used literally to receive aid for "the poor."

The public conscience has now been aroused to the point where the people contribute through taxation to innumerable institutions for relief of the unfortunate and for general public welfare; and through such organizations as the Red Cross and the Community Chest to many more. All that goes from the family purse for such purposes is justly included in calculating "tithing."

Then, too, family resources are now differently obtained. Where once the labor of women and children in the home created a sizeable share of the total wealth, the living of the group depends today almost wholly upon the cash money brought in by the father. Before a "tithe" can be



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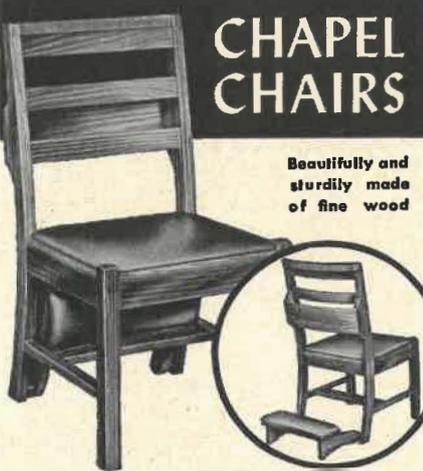
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## LETTERS

fairly defined, this should be divided by the number of persons it maintains. Lacking an equitable method of estimating, many people will reject the whole idea as unreasonable, and some few others may torment themselves with the thought that God wants them to deprive their families to the point of destitution.

ALICE S. WOODHULL  
Kenmore, N. Y.

### Sacrilegious Repetition

TO THE EDITOR: The statement has often been made — and was repeated in a recent letter justifying the sacrilegious repetition of the sacrament of Confirmation in receiving converts from the Roman Catholic Church — that there is no actual Laying on of Hands in the Roman Catholic administration of this Sacrament. I can deny from close personal observation the accuracy of this statement.

It was my privilege while traveling in France in the summer of 1933 to witness in the great Abbey Church of St. Etienne in Caen the administration of Confirmation by the Bishop of Lisieux and Bayeux to some 400 candidates. My point of observa-

tion was ideal for noting every act of the officiating Bishop, as I stood in the triforium immediately over the entrance to the sanctuary.

The bishop, vested in rochet and mitre, confirmed the candidates, as they knelt at the rail, in good old-fashioned Anglican style, walking along the line laying his hand on the forehead of each person confirmed. The method was as follows: dipping his thumb into the Chrism (carried by one of the chaplains) he anointed the forehead of the candidate, at the same time resting the other four fingers of his hand on the head of the person anointed. The person who accompanied me (an Anglican like myself) was as much impressed by this unmistakable "laying on of the hand" as I was.

The procedure which we witnessed in the Abbey at Caen is not a "survival" of ancient practice peculiar to the French Church. It is prescribed as the use in England by Adrian Fortescue in his work, *The Ceremonies of the Roman Rite Described*, pages 390-391 (Edition of 1920).

(Rev.) THOMAS J. WILLIAMS.  
Poughkeepsie, N. Y.

## ADVENT

EVENING is judgment time.  
What then, beloved, shall we say of man  
As the shadows at the ending of the day  
Of one more history pick their chary way  
Across the radioactive sky?

The truth is that we were not original.  
Our worst, most carefully constructed sins were rooted  
In barely perceptible versions from eternal truths;  
Our dearest virtues merely paper patterns  
Of the glory that we bore and could not birth.  
And yet . . .  
We were originals  
So much so that our very onlinesses  
Left us ever alone,  
Each one of us a species unto himself,  
Capable of not one fertile hybrid, rib or groin,  
Out of the whole gamut of exterior creation,  
Ingrown for very yearning of the mind  
After that escape from solipsism  
Rendered so much the more improbable by our attempts to find . . .  
Our frantic, tragic tries,  
Fruitless direct pursuits of those mysterious external creatures,  
Similar images of our very selves,  
Seemingly so self-evidently our kind.

And so, defiant  
In our self-reliant impotency to the last  
We clung clumsy to our predatory  
Facsimile communions,  
Clutched our puerile dream,  
While hidden in the lush green growth of our pride  
By-passed  
The well-spring of all at-onement flowed  
Unnoticed at our very feet, the Crucified,  
The First and Only, even as, now, the Last.

HESTER SEWELL DUGGLEBY.

# The Living Church

Established 1878

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

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## Things to Come

DECEMBER						
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10	11	12	13	14	15	16
17	18	19	20	21	22	23
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JANUARY						
S	M	T	W	T	F	S
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7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

### December

- 1st Sunday in Advent.  
Advent Corporate Communion for Men and Boys.
- National Council meeting (to 7th).
- Executive Committee of World Council's Conference of U.S.A. Member Churches, at New York city.
- 2d Sunday in Advent.
- 3d Sunday in Advent.
- Ember Day.
- St. Thomas.
- Ember Day.
- Ember Day.
- 4th Sunday in Advent.
- Christmas Day.
- St. Stephen.
- St. John Evangelist.
- Organization of National Episcopal Student Movement, at Bloomfield Hills, Mich. (through January 1st).
- Holy Innocents.
- 1st Sunday after Christmas.  
Parish Corporate Communion for College Students.  
Mid-Century Jubilee Sunday, Federal Council.

### January

- Circumcision.
- Conference on the Responsibility of the Church toward Morally and Socially Abandoned Youth, at Bossey, Switzerland (to 8th).
- The Epiphany.
- 1st Sunday after the Epiphany.  
General Convention Joint Commission to Study Clergy Pensions, at El Paso, Texas.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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## SORTS AND CONDITIONS

WIRES this weekend bring news of damage to persons and property in the East. A hero is 15-year-old acolyte Larry de Larue, of the Church of the Resurrection, Richmond Hill, N. Y., who freed ten trapped passengers in the Long Island railroad disaster. Gales ripped off large sections of the slate roof of St. Barnabas' Hospital, Newark, N. J., causing overall damage estimated at \$20,000.

THE CONSTITUTING CONVENTION of the National Council of Churches is to be held this week in Cleveland, Ohio—incidentally in one of the areas worst hit by the recent storms. Your reporter is on his way to this important gathering, and he has lately been made acutely conscious of the fact that many, if not most, Anglo-Catholics think that the Episcopal Church should not take part.

THIS particular writer is, or means to be, a Catholic Churchman. He thinks that the Christian life can be fully expressed and lived only in a Church which possesses the threefold ministry of bishops, priests, and deacons, teaching the Nicene Faith and administering the seven sacraments.

WE KNOW that the Episcopal Church has, or is in a position to have, everything that Christ meant or means His Church to have. We cannot be equally sure of the position of other Churches. It looks to us as if the grace of our Lord Jesus Christ is being forgotten by Rome in its exaltation of the Blessed Virgin toward the position of "sole mediatrix." It looks to us as if the Protestant Churches have lost vital elements of the Christian heritage.

BUT those Anglo-Catholics who, like this writer, think that cooperation with other Churches is necessary, believe that there is another aspect.

SETTING ASIDE all prudential arguments, summed up in Bishop Brent's epigram, "the world is too strong for a divided Church," we believe that the justification for cooperation between Churches is found in the highest court of all—in the heaven of heavens where there is only one God the Father, one Christ, one Holy Spirit, who are one God in unity of substance. Those who worship and work for that one God, who pray in the name of that one Christ, who invoke that one Spirit, are on our side and on God's side.

THERE ARE reasons — compelling reasons — why we feel that it is necessary to maintain the integrity of the Episcopal Church against all comers. We cannot let the Church's teaching authority be delivered into the hands of the finest group of Protestant saints — and there are many such. We cannot send our communicants to other Churches with letters of transfer. We cannot allow free interchange of ministries, joint missionary work, and many other things which seem like the most natural thing in the world to some Protestants.

GOD HAS often — one might almost say usually — chosen the weak things of this world to confound the mighty, and perfected praise out of the mouths of babes and sucklings. And we believe that the weak thing He has

chosen to maintain the unity of the Church in microcosm is the Episcopal Church, God help us! If you want to put it that way, we believe that we have a special election from God to show what happens when a Church is loyal to the whole truth of His gospel.

ANGLICANISM emerges as a separate entity in the life of the universal Church with a galaxy of ordinary sinful mortals in the foreground. We do not point to a Calvin or a Luther or any other great founding father of the Reformation period as the man who hewed us out of the rock. This weakness, too, is our strength, for we have nobody to fall back on but Christ, His apostles, and the Fathers of the Church.

IN ALL the storms and upsets of the Reformation period and since then down to the present, we have had no rocks to cling to but those rocks of ancient rooting which are the common property of all Christians. Thus, almost by accident, we believe that we have been so placed as to be able to proclaim with unique insight and special authority just what the common Christian heritage really is.

IN AN interdenominational gathering a member of the Episcopal Church sometimes feels that the meeting could really get along much better if he were not there. A large share of American Protestantism is heartily in favor of doing things against which we simply have to object — e.g., the establishment of a union Church on Okinawa. Why not bow quietly out?

WELL, one reason is that with all our noncooperation the other people want us there. They think we have something to give them, even if it is only our numbers. We know that we have something to give them, and it is a great deal more than our numbers. The election of Bishop Sherrill as president of the NCCC which is generally regarded as a foregone conclusion is an example.

THE WORD "Protestant" is a major irritant in interdenominational affairs as far as the Episcopal Church is concerned. It seems to imply that the other Churches have found an agreed platform of opposition to Catholicism and thereby to lend aid and comfort to those members of the Episcopal Church who believe that "Protestant unity" is more important than the Faith and Order of the Church.

ACTUALLY, while there are those who use the word with this intention, it is used chiefly as a convenient term, devoid of doctrinal significance, for Christians who are not Roman Catholics. We don't think it is wholesome to choose a term emphasizing what you are not, even if our own Church has done so in its official title. One big mistake of that kind is enough.

BUT the Catholic Churchman who takes part in interdenominational affairs, and appears to do so with enthusiasm, intends to be just as loyal as ever to the Catholic Faith and Catholic Order. He ventures to hope that those Catholic Churchmen who differ with him on the question of strategy will understand that the issue is one of policy, not of loyalty. Peter Day.



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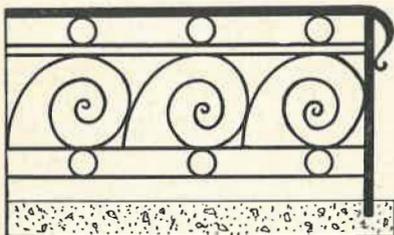
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# The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

#### • Those English Cardinals.

One of the greatest joys of teaching is that the teacher learns so much in the process. If it had not been for the question on cardinals in the November 5th Question Box, I would not have known of one of those delightful survivals from antiquity that add so much color to English public life.

It seems that in St. Paul's Cathedral, London, two of the minor canons have this title. Present holders of the office, according to *Crockford's Clerical Directory 1949-50*, are the Rev. G. E. Sage, M.A., Senior Cardinal and Succentor, and the Rev. C. Moxon, M.A., Junior Cardinal and Sacrist.

Cardinals are mentioned in Bishop Compton's Injunctions (A.D. 1694), and their duties, as outlined there, are mainly exercising discipline over the minor canons and the boys of the choir, and the teaching of the Faith to these latter. They also were charged with the responsibility for any pastoral ministrations exercised by the Cathedral. I infer that they did not come into existence at this time, for the Bishop seems to take them for granted and simply urges them to faithfulness in the performance of their duties. I presume that they were instituted in order to bring into some discipline the college of minor canons, and to assert the authority of the dean and chapter over that body.

Many origins of the title have been suggested to me, but I think the most probable explanation is that they were appointed at a time when the substantive *cardinalis* simply meant "a pivotal man" and was given to them on account of their functional importance in the clergy staff. There is not space to acknowledge the contributions of all the kind friends that have written me, but I think I am most indebted to the Rev. Donald MacDonald-Miller.

I still maintain, however, the essential accuracy of my statement. These men are not cardinals of the Church of England, but of the College of Minor Canons of St. Paul's Cathedral. They are not, and never were, cardinals in the sense in which the word is used today; and it would be no more correct to say that the Church of England has two cardinals than it would be to say that England has four kings. The Garter, Clarenceux, and Norroy Kings of Arms, are

styled "King" (even to having a crown with 16 oak leaves on it), but they are not sovereigns, and at one time, at least, were not chosen from the Peerage. The Order of the Bath has still another king, and there is the Lord Lyon King of Arms in Scotland and the Ulster King of Arms in Ireland. So I still say that Thomas Cardinal Wolsey was the last cardinal to function in the Church of England, just as George VI is the only king functioning as such in the United Kingdom.

• *I shall be very grateful if you will give me the source of the blessing at the end of Holy Baptism in the present Prayer Book.*

The blessing at the end of the baptismal service was added in the 1928 revision. It was the work of the commission in charge of that revision and is a condensation of Ephesians 3:14-19.

• *I should like to ask whether our Church has sanctioned "perpetual deacons," thus making our Church government like some Protestant sects in that respect.*

The term "perpetual deacons" is a colloquialism and simply means a man in deacon's orders who does not intend to go on to the priesthood. There used to be a provision in the canons allowing such a man to be ordained after absolute minimum of canonical examinations. The difficulty was that such deacons were generally discontented with their status and either passed on into the priesthood or lapsed from their ministry.

On the other hand there have been some perpetual deacons who have left a magnificent record of work done in the church. A notable example is a deacon by the name of Whitney who originated, and for many years published, *The Christian Year and Church Kalendar* (commonly called the "K Kalendar"). The Rev. Mr. Whitney has been dead for many years but the Kalendar is still in use. The present canons do not provide for the Ordination of this type of deacon.

Those Protestant religious bodies which have deacons use the name with a different meaning. They are not, like our deacons, clergymen, but are financial, and sometimes social, service officers.

FIRST SUNDAY IN ADVENT

## GENERAL

## EPISCOPATE

## 12th Bishop of New York

Bishop Donegan was installed as 12th bishop of New York in the Cathedral of St. John the Divine on November 18th, the anniversary of the death of Bishop Manning in 1949. The Presiding Bishop officiated at the traditional service.

Three processions entered the cathedral. The first, which came from the choir room, included 70 civic and religious dignitaries, 14 bishops from other dioceses, Bishop Boynton, suffragan-elect of New York, Bishop Gilbert, retired, of New York, and the Presiding Bishop. After this came the second procession, entering from the crypt and proceeding up the great nave, consisting of clergy of other dioceses, faculty and students of General Theological Seminary, the clergy of the diocese of New York, deans of the convocations, officers of the diocese, trustees of the cathedral, canons of the cathedral, the archdeacon of New York, standing committee, the chancellor, and the president of the standing committee. The third procession was that of Bishop Donegan with his attendants. The bishop entered, after knocking on the great bronze door of the cathedral, amid a fanfare of trumpets. The cathedral was crowded to the doors.

The Presiding Bishop, sitting in a chair in the midst of the choir, inducted Bishop Donegan, giving to him the Ordinal of the first Bishop of New York. Bishop Donegan was then conducted to the sanctuary, where Bishop Gilbert invested him with the pastoral staff, taking it from the high altar. The *statenbijbel*, printed in the 17th century and presented to the cathedral by Queen Wilhelmina of the Netherlands, was then brought; and, on it, Bishop Donegan took the customary oath. He was then led to the cathedra by the canons of the cathedral and there installed.

## CITY BLESSED

At the end of the service, Bishop Donegan, standing just outside the bronze doors, blessed the city of New York and the diocese of New York.

After the induction, investiture, and installation, Bishop Donegan delivered his address. He paid high tribute to Bishop Manning and to Bishop Gilbert. He then

went on to say, "We are workers together with God in a truly democratic Church in which there is intellectual and spiritual freedom; a Church which gives us the Faith, sacraments, and ministry as they have come down to us from Apostolic days; a Church which requires its members to accept as necessary to salvation only those doctrines that may be concluded and proved by the scriptures. The central loyalty of every Episcopalian is to the crucified, risen, and ascended Lord as the Word of God, the only Saviour of mankind."

"As workers together with God," he said, "we profoundly regret the divisions which sorely handicap the influence of Christianity and blunt the Christian appeal . . . It is obvious that we must seek that unity for which our Lord prayed. I believe we may best prepare the way for that unity by prayer, by the cultivation of friendship, by study in a spirit of understanding and charity, by coöperation in the many areas in which we can work together in a common cause, by the recognition of the vital truths we hold in common [with other religious bodies],

ever remembering our common loyalty to our Lord."

"Yet we must be realistic," he continued, and not have any superficial optimism about the immediate achievement of this great objective. There are genuine differences of conviction within and without the Church which will not be easily or quickly resolved."

## PRIMARY DUTY

"Important as is this objective of unity among the Churches as 'workers together with God,'" he said, "we know the primary duty and immediate task of the Church is the salvation of souls, the conversion of men and women to Christ . . . Redemption in Christ is the message which the Church must proclaim with renewed zeal and vigor."

He went on, "Our Church, let no one mistake it, is aware of the menace of Communism to religion and its threat to our American way of life . . . The Church, along with all who believe in human freedom, must support the firm measures being taken by the United Nations to resist aggression that all who



AT THE INSTALLATION OF BISHOP DONEGAN: Clergy of Eastern Churches, clergy of the diocese of New York, and Bishop Donegan on his throne.

New York Times.

love liberty may be secure in a free world. . . . The Communist concern for the common man is to make him a more efficient vassal of the State. The Church has a deep concern for the common man, and every man, because he is a child of God for whom Christ died. . . .

"I bespeak your loyalty and understanding as I administer the diocese according to the canons and constitution of the Church and the rubrics of the Book of Common Prayer . . . Let us be united and stand firmly together on the fundamental and essential loyalties. Above all, let us be dedicated Christians."

Among the civic and religious dignitaries were: Dom Gregory Dix; the Very Rev. Dr. Percy L. Urban, dean of Berkeley Divinity School; the Very Rev. Dr. Frank Dean Gifford, dean of the Philadelphia Divinity School; Bishop Tiran, primate of the Armenian Church of North America; Bishop Bohdan, of the Ukrainian Church; the Rt. Rev. Dr. G. Bromley Oxnam, bishop of the New York area of the Methodist Church; the Rev. Henry P. Van Dusen, president of Union Theological Seminary; Deputy Mayor Horowitz (of New York), Dr. Cnoop Koopmans; Sir Francis Evans.

The 14 bishops of other dioceses were: Bishops Peabody of Central New York, Gardner of New Jersey, Washburn of Newark, Stark of Rochester, Rhea of Idaho, Budlong of Connecticut, Gray, Coadjutor of Connecticut, Bentley, vice president of the National Council, Armstrong, suffragan of Pennsylvania, Sherman, suffragan of Long Island, Ludlow, suffragan of Newark, Oldham, retired, and the Rt. Rev. Donald B. Aldrich. Also included in the 14 was the Bishop of Bermuda, the Rt. Rev. John Arthur Jagoe.

### Bishop Atwill Resigns

The Presiding Bishop has received the resignation of Bishop Atwill of North Dakota for action by the House of Bishops at its meeting in January. Bishop Atwill stated that he will reach the age of 70 on June 4th, and that he wishes his resignation to become effective January 9th, which date will mark the completion of his 14 years' episcopate in the missionary district of North Dakota.

### Bishop Seaman Is Dead

The Rt. Rev. Eugene Cecil Seaman, retired missionary bishop of North Texas, died on November 22d at his home in Phoenix, Ariz. He had been in ill health ever since 1940, four years before he retired from the active episcopate. For much of this year, after he suffered a fall last February, he has been confined to his bed.

Bishop Seaman had not yet reached

retirement age when in October, 1944, he sent his resignation to the Presiding Bishop. However, his illness had been getting progressively worse, and at last had become acute.

In December of that same year, upon the occasion of his retirement, the members of St. Mary's Church, Big Spring, Texas, honored Bishop and Mrs. Seaman at a dinner and gave the Bishop a Bible with Apocrypha and Prayer Book bound into one volume.

Bishop Seaman spent all of his life and his ministry in Texas, except for his years studying at the University of the South and for five years of his ministry in Alabama.

He was born in Big Galveston on December 9, 1881, the son of William Henry Seaman and Sophia Baldwin Seaman. He received the B.A. from the University of the South in 1903, the B.D. in 1906, and the D.D. in 1925. In 1906 he was ordained deacon and in 1907, priest.

He was rector of Christ Church, Temple, from 1907 to 1911, archdeacon of the district of North Texas from 1911 to 1916, and rector of St. Andrew's, Amarillo, from 1916 to 1929. From 1920 to 1925 he served the Church of the Holy Comforter, Gadsden, Ala.

## CANADA

### "Death Comes for the Archbishop"

When in September, 1947, George Frederick Kingston was elected and enthroned Primate of All Canada, he said he felt the necessity of being wholeheartedly loyal to the Church of God, to live for it in upholding that for which it has stood firmly through the ages, and if need be to die for the Church, in defeating the enemies which assail it throughout the world. Archbishop Kingston died on November 20th at 61, still in his prime, after serving only three years as Archbishop of Nova Scotia and Primate of All Canada.

The Archbishop was a sturdy, vigorous man of medium height, with a good humored twinkle in his eyes. During his ministry he had followed the trail of lumberjack and trapper, talked with Ojibway hunters and Cree canoemen, shared his lunch with miners, and slept in the huts of fishermen.

George Frederick Kingston, youngest of a family of seven sons and three daughters of Richard and Elizabeth Kingston, was born in Prescott, Ont. and received his early education there.

Convinced from early youth that his vocation was to the ministry, he entered Trinity University, Toronto, and was graduated in 1913 with the Governor General's medal for the best degree of the year. He received the M.A. degree

and later the B.D. degree from King's University, Halifax.

During his theological course at Trinity he did post-graduate work in philosophy at Toronto University, and was graduated in 1923 with first class honors and the degree of Doctor of Philosophy. When on furlough from 1919 to 1922, he studied first at Oxford and later at Harvard. Upon his elevation to the see of Algoma in 1940, the Universities of Trinity, Toronto, and King's Halifax, conferred upon him the degree of Doctor of Divinity, *jure dignitatis*.

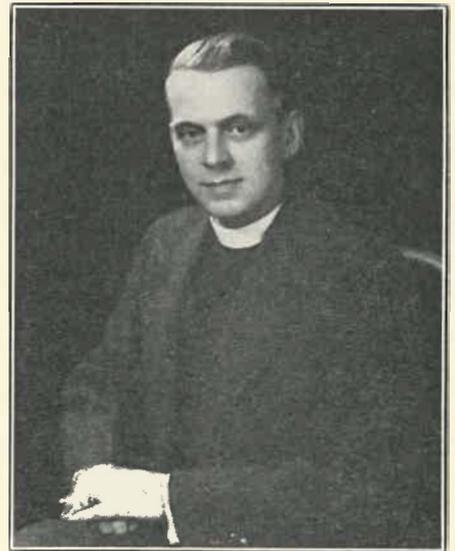
He was ordained deacon in June and priest in December, 1916, for work in the diocese of Nova Scotia, and his first appointment was as professor in philosophy at King's University.

During summer vacations in Nova Scotia, Fr. Kingston took charge of mission churches on the coast.

He became professor of ethics at Trinity University, Toronto, in 1922, and later also dean of residence. In 1937 he was appointed a canon of the Cathedral of St. James', Toronto.

At the election in 1934 of a suffragan for Toronto, and again in 1939 at the election of a bishop for Ottawa, he received the second largest number of votes in both orders. In January, 1940, he was

### Accepts Election



The Rev. Arthur C. Lichtenberger, D.D., professor of pastoral theology at the General Theological Seminary, New York City, has accepted his election as bishop coadjutor of Missouri [L. C., November 12th], according to an announcement by Bishop Scarlett of Missouri on November 20th. Dr. Lichtenberger will be consecrated at Christ Church Cathedral, St. Louis, subject to receipt of the canonical consents, in April.

unanimously elected Bishop of Algoma.

In January, 1944, Bishop Kingston was unanimously elected on the first ballot as eighth bishop of Nova Scotia, the first British colonial bishopric. Three years later he was elected to the primacy.

Archbishop Kingston died one week after he had been taken to General Hospital in Toronto. He was in Toronto for a meeting of the House of Bishops.

## WORLD RELIEF

### Where the Money Goes

The Episcopal Church practices tithing. Over 10 per cent of the \$4,966,944 revised budget of the Church for this year has been spent on world relief. As of November 14th, Episcopalians have appropriated \$658,415\* worth of help to needy people in other countries.

Through Church World Service Churchpeople have given \$40,000 to Orthodox Churches in Europe and Asia, and, through aid to Eastern Orthodox Churches in the United States, \$31,250 has gone toward aid for Orthodox D.P.'s.

The Episcopal Church has spent \$13,590 on its own D.P. and refugee settlement program, \$41,500 on its overseas theological scholarship program, and \$7,700 on relief administered by the American Churches in Europe. The Church's "discretionary Fund" for personal appeals amounts to \$1,000.

The Old Catholic Church in Europe is being aided in 1950 by a total of \$15,000 from Churchpeople.

Aid administered through Anglican Churches overseas includes \$5,000 for the diocese of Nandyal in India. General relief sent through the Church of South India amounts to \$15,000.

An itemized account of just how the over \$650,000 which Churchpeople have paid out in 1950 for relief is being spent appears in the accompanying table.

All of this relief money is assigned by the Committee on World Relief and Church Coöperation of the National Council. The Committee is under the jurisdiction of the National Council's Department of Christian Social Relations.

Actually the 1949 General Convention approved a budget item of \$500,000 for world relief and Church coöperation. When the results of last year's Every Member Canvass were made known the National Council was able to allocate only \$400,000 for this purpose. However, a balance of \$258,415 from the 1949 Presiding Bishop's Fund for World Relief could be added to this to make the total \$658,415.

In 1951 the authorization of General

Convention for \$500,000 will hold, but the amount actually available for 1951 will be determined by the contributions of Churchpeople. There is no further balance left over from the Presiding Bishop's Fund of 1949 or any other year, and therefore all that the National Council can allocate depends on what Churchpeople give.

The Committee on World Relief and Church Coöperation is made up of the Presiding Bishop as chairman, Bishop Hobson of Southern Ohio, Bishop Bent-

ley, vice president of the National Council, the Rev. Gresham Marmion, the Rev. Almon R. Pepper as secretary, Russell E. Dill, Mrs. Alfred Chapman, and Mrs. Arthur Sherman.

Most of the Committee's allocations are based on detailed descriptions of the purposes for the money is to be used. Even when contributions are sent through the World Council or Church World Service, the recipients know that the original source was the Episcopal Church. This is not possible for a few of

<b>The Church and World Relief</b>	
<b>National Council's Committee on World Relief and Church Cooperation</b>	
<i>Approved Appropriations</i>	
<b>I. Through Church World Service</b>	
<i>Basic Services</i>	
<i>Services in Europe</i>	
World Council Refugee Services .....	\$ 38,150
World Council Health Program .....	6,000
World Council Scholarship Program .....	5,000
World Council Field and Administration Program .....	10,000
CWS Personnel in W.C.C. Program .....	5,000
CWS Administration .....	1,900
<i>Services in Asia</i>	
Relief program in 12 countries .....	25,000
CWS Administration .....	1,900
CWS Displaced Persons Program .....	81,500
CWS Contributed Supplies Program .....	20,000
CWS Theological Scholarships Program .....	1,575
World Friendship Among Children .....	1,000
CWS Literature Program .....	200
CWS General Administration and Promotion .....	11,000
<i>Projects for Europe and Asia</i>	
Orthodox Churches in West .....	15,000
Orthodox Churches in East .....	10,000
Orthodox Church in Greece .....	15,000
Old Catholic Church in Europe .....	15,000
Japan Christian Workers, F.M.C. ....	10,000
Orphaned Missions, I.M.C. ....	17,500
Prisoners of War, International Y.M.C.A. ....	7,500
Berlin Program; World Y.W.C.A. ....	1,500
World Student Christian Federation .....	2,500
Trinity College Theological School, Singapore .....	1,500
CWS Special Education and Promotion .....	15,000
<b>II. Through World Council of Churches (direct)</b>	
<i>Department of Interchurch Aid and Refugee Service</i>	
Refugee Program .....	5,350
Health Program .....	3,000
Youth Department Work Camps .....	4,600
Department field and administration program .....	7,500
General Program W.C.C. (underwriting) .....	18,000
<b>III. Through Anglican Churches Overseas</b>	
Diocese of Chekiang, relief .....	\$ 1,500
Diocese of Anking, relief .....	9,500
Diocese of Hankow, relief .....	13,500
Diocese of Shanghai, relief .....	13,500
Diocese of Shensi, relief .....	2,000
Diocese of Fukien, relief .....	7,500
Diocese of Nandyal, relief .....	5,000
Diocese of Jerusalem, relief .....	25,000
Diocese of Gibraltar (Malta), relief .....	2,500
Diocese of Iran, relief .....	1,000
St. Paul's Church, Athens, relief .....	1,000
Holy Catholic Church in Japan, relief .....	28,500
<b>IV. Through the Church of South India</b>	
General relief .....	15,000
<b>V. Through Eastern Orthodox Churches in U.S.</b>	
Serbian Orthodox Diocese, D.P. program .....	6,000
Russian Greek Orthodox Church, D.P. program .....	10,000
Ukrainian Orthodox Diocese, D.P. program .....	2,000
St. Vladimir Theological Academy, D.P. Sch. ....	10,750
Pan-Orthodox Student program, D.P.s .....	2,500
<b>VI. Through Program of the Episcopal Church</b>	
D.P. and Refugee Resettlement Program .....	13,590
Overseas Theological Scholarship Program .....	41,500
American Churches in Europe, relief .....	7,700
Personal appeals account .....	1,000
<b>VII. Through Other Agencies</b>	
United Board, Christian Colleges, China .....	60,000
American Bible Society, Emergency Fund .....	7,500
National Christian Council, Japan, Literature .....	7,500
Newcomers Christian Fellowship, New York .....	1,800
Foreign Missions Conference, relief, Okinawa .....	500
McAll Mission, relief, France .....	2,000
New England D.P. Resettlement Center .....	2,000
<b>TOTAL</b> .....	<b>\$658,415</b>

\*Of this amount \$18,000 goes to the general program of the World Council of Churches as part of the \$28,000 requested of the Episcopal Church.

## A Labyrinth of Beauty



THE *Book of Kells*, a sixth- to ninth-century illuminated vellum manuscript of the four Gospels and Eusebian Canons (an ancient harmony of the Gospels), has for the first time been reproduced in a facsimile edition of 400 copies by Urs Graf-Verlag, Berne, Switzerland.

Although the 120 of these copies set aside for the United States have just arrived, only a few are still available, according to an announcement by Philip C. Duschnes, publisher of the *New Colophon* and dealer in rare books, who is the exclusive distributor in this country.

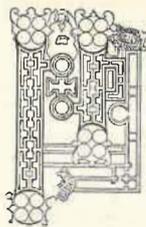
Each copy, containing 678 16"x-11½" pages (48 in color), consists of two volumes bound in vellum and sells at \$450. The facsimile contains an introduction of some sixty pages by Dr. E. H. Alton, provost of Trinity College, Dublin, in the possession of which the *Book of Kells* came in 1661, and an essay in English and French by Dr. Peter Meyer, lecturer at the University of Zurich and author of a history of European art.

Placed by some writers as early as the sixth century, the *Book of Kells* (or the *Great Book of Columcille*, as it was originally called) contains, in addition to the four Gospels and Eusebian Canons, early local records of the village of Kells, Ireland. There are many theories about its origin, but one fact stands out in the *Annals of Ulster*, under the year 1007: "The Great Book of Columcille, the chief relic of the Western world, was wickedly stolen in the night, and after the lapse of two moons and 20 days, was found under a sod with its jewelled and golden cumhdah gone."

It later fell into the hands of James Ussher, Archbishop of Dublin from 1625 to 1655, from whose estate it eventually came into the possession of Trinity College, Dublin, where since 1661 scholars have had to go to examine it. Every evening it is locked in a safe, and every morning taken out and put on display. No visitor may handle it, but an attendant reverently turns one of its pages each day. One way of seeing the entire book, therefore, is to visit the library for 339 successive days, since that is the number of pages still extant.

According to Dr. Meyer the text of the *Book of Kells*, classed as Vulgate by some experts, "differs so widely

A DESIGN from the *Book of Kells* (right).



from the accepted Vulgate that perhaps it should be viewed rather as an Irish variant of the 'mixed' or 'old Latin' text."

"The text," Dr. Meyers continues, "is, however, a matter of relatively small importance. The glory of the *Book of Kells* is the amazing beauty and infinite variety of its illumination and ornament. For grandeur of conception and delicacy of execution several of its illuminated pages merit the term sublime. Taken as a whole the *Book of Kells* is a supremely beautiful document, surpassing all other works of its kind, and by far the finest example of early Christian art in Ireland. . .

"As we turn its pages beauty and mystery compete for our attention. Spirals interlaced with a precision and subtlety, almost, it would seem, beyond the power of pen to trace or eye to see, lines of color interwoven like threads of gossamer — how were they done? Some of the grotesque animal forms seem to have strayed in from prehistory.

"In the figures of the evangelists or of the enthroned Virgin and Child, the human body is represented at such a remove from nature that the reader feels himself in a Celtic twilight on the threshold of history. . . For the history of European art, the manuscript is a mine not yet fully explored, and it is a labyrinth of beauty, to which perhaps the clue has not yet been found.

"In the past some attempts have been made to copy and reproduce parts of it; but those attempts have been limited in scope and aim, at best they have had a limited success, and they have failed to give what lovers of the whole *Book of Kells* desire.

"But now the enterprise on a grand scale has been taken in hand. Swiss experts, equipped with the latest methods of scientific color photography and reproduction technique, have proved themselves equal to the task. They visited Dublin and photographed specimen pages; the processes of color reproduction were carried out in Switzerland; returning to Dublin with the specimens in proof, they compared them with the original, and where necessary corrected and revised them."

the items, such as the Church's support of the refugee services of the World Council, and the displaced persons and contributed supplies program of Church World Service. The Presiding Bishop receives many moving letters of acknowledgment from the heads of overseas Churches and agencies receiving aid.

## INTERCHURCH

### Women and the World

Members of the United Council of Church Women were pledged to refrain from hoarding and profiteering in a resolution adopted by the Council at its recent biennial assembly in Cincinnati. The same resolution, Religious News Service reports, asked that America finance its share in world rehabilitation from current income rather than by increasing the national debt.

The women asked members of Congress to refrain from abusing their privileges of Congressional immunity and unlimited debate. Also the council women requested all Christian women to see that the Housing Act of 1949 is well administered in their communities, and to support the Mid-Century White House Conference on Children and Youth. They reaffirmed their 1949 resolution advocating state-controlled federal aid to provide equal educational opportunities for all children, promised to continue work for freedom from discrimination in employment, and demanded that the rights of conscientious objectors be protected.

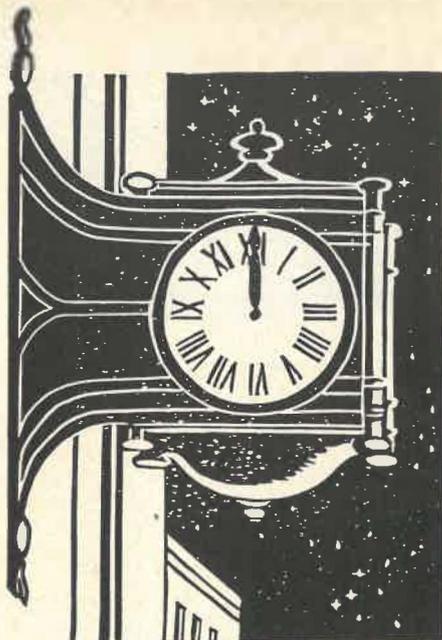
It was reported at the Assembly that to date 235,000 women had signed the Council's Ecumenical Register of Church Women, and so put themselves on record as favoring world-wide Christian cooperation.

In an address to the Council women, Dr. Clark G. Kuebler, president of Ripon College, pointed out that however evil and perverted are the totalitarian religions of the modern world, which are built around the worship of the State, these religions testify to man's deep-seated hunger for some object of worship and dedication.

## MISSIONARIES

### Nurse Goes to Alaska

The National Council's Overseas Department announces the appointment for missionary service of Miss Jean E. Aubrey, a registered nurse, who will be located at St. Mark's Mission, Nenana, Alaska. Miss Aubrey has been for the past six years staff nurse with the visiting nurse service of the Metropolitan Life Insurance Company. She is a graduate of Bishop Johnson College.



## II. Judgment

**E**VERY man, because of the nature of his *being*, must deal with thoughts on Death, Judgment, Heaven, and Hell.

These Four Last Things are ultimates that no man can avoid. Either he deals with them here and now, and so prepares himself to enter into the experience of Christ's second coming, or he postpones dealing with them until the death of his body, when he comes into the presence of Christ as his Judge. The factor of Time is less important here than the concept which we must face. *When* judgment is experienced by a man is secondary to the fact that it is inevitable.

Since man is certain of death, he can be certain of judgment. And judgment is something that the modern secularist seems intent upon trying to eliminate. In point of fact, the natural man, with no help of revelation, concludes from the sort of being he is that judgment is a necessity of the cosmos. If man tries to escape out of cosmos, or order, he can go only into chaos, madness, hell, or unreason.

So remarkable are the prophecies of the Old Testament and the New Testament that the Holy Bible goes on proving itself true in generation after generation. The Bible (from Genesis to Revelation) deals consistently with a single theme: the nature and destiny of man in his dealing with God his Creator. The truth it reveals applies to mankind as a whole, to nations, and to societies of men, but most particularly to man as an individual. The message of the Bible is not true *because* it is in the Bible. Rather, it is in the Bible because it is true.

It is God, not the state or society, who

judges man. Every man is responsible to Him finally. He who lives in conformity with God's will is saved. He who lives in defiance of God's will puts himself against God and is condemned or damned.

Ours is said to be an age of anxiety. Men's hearts fail them for fear. Upon the earth is distress of nations with perplexity. The sea and the waves are roaring. All this you can see in every daily paper. Yet you can read thousands of articles and never find any reference to what this finally means. We are continually exercised about treaties, world peace, control of money, health, education, economics, etc., etc. The impression is constantly given that, if these problems were solved, man collectively and individually would have no further cause for anxiety.

But the Church, interpreting the Holy Bible, the Word of God, is much more realistic than the secular world ever dares to be. She directs our thoughts to the Four Last Things, which really are the things that do cause anxiety to all human beings. For every one of us knows that he must face them. We know also that many of the things that take up so much of our time are not especially relevant at judgment. Most human activity—pursuit of wealth, or pleasure, or leisure—pales into insignificance in the light of the commandment to love God, and to love our neighbor; and thus to prepare ourselves for judgment.

The New Testament refers 218 times to Christ's second coming. We say in the Creed: "He shall come to judge the quick and the dead." Despite this there are those who say they do not believe in the second advent. Which, if they were to think it through, is much like saying that they do not believe they will die. For Christ *is* and *is* eternal. If a man fails to accept Him, His Word, His Revelation here, he still must see that he must confront Him hereafter. This is an issue that can be put off. It cannot be avoided.

Particular judgment is said to be that

which takes place immediately after death, and is implied in the parable of Dives and Lazarus, when Lazarus goes to Abraham's bosom and Dives in hell lifts up his eyes "being in torment." Our Lord on the cross promised the penitent thief: "Today shalt thou be with me in Paradise." After particular judgment, souls enter Paradise. Those in mortal or willful sin are condemned by the nature of their decision.

General, universal, final or the last judgment is that which follows the general resurrection on the last great day—wherein all men, good and evil, will be judged according to their works, in such a manner that the justice, goodness, and mercy of God will be manifest and recognized by all. This is vividly described in St. Matthew 25:31-46. And indeed the Bible as a whole is full of judgment—even as the mind of man is full of it. Yet almost all contemporary human effort is directed toward drugging man into a false sense of security which, in fact, has no reality. If the ideal, utopian, perfect, political welfare state could come into existence tomorrow, if all the opiates that are offered as substitutes for religion could be provided tenfold, all this would mean exactly nothing in terms of the four last things—Death, Judgment, Heaven, and Hell.

All of which means that there is awesomeness and terror and anxiety in the human heart. Man, apart from Christ, can live only in confusion, in misery, in sin, in disorder, in despair. In confessing Christ as Savior and Lord, in admitting his absolute dependence, in confessing his sins, by a sacramental confession, man finds resurrection and release. He orders himself aright. He comes within the promised sphere of God's grace. He prepares himself to meet His Lord and Master and Judge. That is what the Holy Bible has to say to us. Outside of it there is nothing else. There is no other source of hope, for nothing else even remotely claims to offer the healing, saving power of the Christ.

# The UGLY THING\*



WHEN we look out upon our world we see an ugly and unclean thing hanging over all the brightness and the good and even the shared sorrows and shared failures, that make precious our human existence. . . . This ugly thing, which we call war, hanging over our common humanity, is not something new. Through all man's tragic history he has suffered locally and periodically from wars. . . . But the dimensions of the evil in any major conflict are now so heightened as to face us with something new. . . .

Serious Christians of every name now see in war a grievous disclosure of man's lostness and wrongness. War destroys what God creates. It hurts those whom Christ came to heal. It mocks the love of God and His commandment of love. It is the stark opposite of the way of reconciliation. It breeds hatred and deception and cruelty.

Even in the face of that judgment we have to recognize that the overwhelming majority of Christians . . . have held that there are times when Christians should take the sword and fight as very imperfect servants of God's justice. . . .

Faced with the terrible ambiguities and compromises of fighting to serve even in so crude and soiled a way the more elementary demands of God's justice, sensitive Christians have sought to bring war itself under some restraints. . . . They have sought to bring the radical lawlessness of war under some law. . . . Plainly what we now face in war and the threat of war and our involvement in it is an overwhelming break-through in the weak moral defenses erected to keep war in some bounds. At no point is this break-through more evident than in the widespread acceptance of the bombing of cities as an inescapable part of modern war. . . . In the harsh light of history, the best hope of preventing a global atomic war lies in preventing the recurrence of global war itself. . . .

It is in this time and situation that we who profess and call ourselves Christians must make our decisions, for ourselves and as Churches, and that our nations and those who govern must make their decisions. . . .

## I. War and the Weapons of Mass Destruction

The clearest and least ambiguous alternative is that urged upon us by our most uncompromising pacifist fellow-Christians. . . . For those who make this radical decision need for debate as to the choice of weapons is ruled out by a repudiation of all weapons.

But most of us find ourselves called to follow a course which is less simple and which appears to us more responsible because more directly relevant to the hard realities of our situation. . . . Most Christians, faced with the lawlessness of our world of nations, see no way of serving the righteousness of God in the presence of brutal and irresponsible violence save by taking responsible collective action against

aggression within the framework of the United Nations. . . .

The deep disorder within men and among men, which Christian faith calls sin, leads to both brutal dominion and conflict. Today, two great dangers threaten mankind, the danger that totalitarian tyranny may be extended over the world and the danger of global war. Many of us believe that the policies most likely to avoid both dangers inevitably carry the risk of war. . . .

## CONCEPTS OF TOTAL WAR

War has developed rapidly in the direction of "total war" in two meanings, which it is important to distinguish. . . . In the first meaning, total war refers to the fact that in a conflict between highly industrialized nations all human and material resources are mobilized for war purposes. . . . Total war, in this sense of the involvement of the whole nation in it, cannot be avoided if we have a major war at all. Total war, in the second sense, means war in which all moral restraints are thrown aside and all the purposes of the community are fully controlled by sheer military expediency. . . . Christians and Christian Churches can never consent to total war in the second sense. . . .

Military victory is not an end in itself. Just as death is preferable to life under some conditions, so, too, victory at any price is not worth having. If this price is for us to become utterly brutal, victory becomes a moral defeat. Victory is worth having only if it leaves us with enough reserves of decency, justice, and mercy to build a better world and only if it leaves those we have conquered in a condition in which they can ultimately cooperate in the task of setting forward God's purpose in creation. . . . Military expediency, therefore, cannot be the sole test, but must be subordinated to moral and political considerations.

Any people who in the savagery of war kill and destroy without reckoning will stand under the condemnation of our common humanity and surely under the condemnation of God. The concept of "atrocities" does not lose its meaning, merely because all war is brutal. . . .

## THE WEAPONS OF MASS DESTRUCTION

Can we find some absolute line we can draw? Can we say that Christians can approve of using swords and spears, but not guns; conventional bombs or jellied fire, but not atomic bombs; uranium bombs, but not hydrogen bombs? . . . We find no "clean" methods of fighting, but some methods are dirtier than others. . . .

Sin in its inward meaning cannot be measured by the number of people who are affected. But a reckoning of consequences is also a part of a Christian's decision. It

\* Excerpts from *The Christian Conscience and Weapons of Mass Destruction*, the Report of a Commission to the Federal Council of the Churches of Christ in America, Cleveland, Ohio, November 27, 1950.

is more dreadful to kill a thousand men than one man, even if both are done in the service of justice and order. . . .

If . . . certain key industrial targets are inescapably involved in modern war, we find no moral distinction between destroying them by tons of T.N.T. or by fire as compared with an atomic bomb, save as greater precision is possible in one as compared with others. But this recognition that we cannot isolate the atomic bomb or even the projected H-bomb as belonging to an absolutely different moral category must not blind us to the terrible dimensions of the moral problem they present. . . .

The real moral line between what may be done and what may not be done by the Christian lies not in the realm of the distinction between weapons but in the realm of the motives for using and the consequences of using all kinds of weapons. Some measures corrupt the users, and destroy the humanity of the victims. Some may further the victory but impair the peace. There are certainly things which Christians should not do to save self, or family, or nations, or free civilization. There seems to us, however, no certain way to draw this moral line in advance, apart from all the actual circumstances. What can and cannot be done under God can be known only in relation to the whole, concrete situation by those responsibly involved in it. We can find no moral security or moral hiding place in legalistic definitions. The terrible burden of decision is the Christian man's responsibility, standing where he does before God.

Nevertheless, real distinctions can be made to illumine and help the conscience in its trouble. The destruction of life clearly incidental to the destruction of decisive military objectives, for example, is radically different from mass destruction which is aimed primarily at the lives of civilians, their morals, or the sources of their livelihood. In the event of war, Christian conscience guides us to restraint from destruction not essential to our total objectives, to a continual weighing of the human values that may be won against those lost in the fighting, and to the avoidance of needless human suffering.

Unhappily we see little hope at this time of a trustworthy international agreement that would effectively prevent the manufacture or use of weapons of mass destruction by any nation. This should not deter us from the search for such an agreement, perhaps as a part of a general disarmament program, and for a restoration of mutual confidence that would make an agreement possible and effective. As long as the existing situation holds, . . . we believe that American military strength,

which must include atomic weapons as long as any other nation may possess them, is an essential factor in the possibility of preventing both world war and tyranny.

If atomic weapons or other weapons of parallel destructiveness are used against us or our friends in Europe or Asia, we believe that it could be justifiable for our government to use them in retaliation with all possible restraint. We come to this conclusion with troubled spirits. But any other conclusion would leave our own people and the people of other nations open to continuing devastating attack and to probable defeat. Even if as individuals we could choose rather to be destroyed than to destroy in such measure, we do not believe it would be right for us to urge policies on our government which would expose others to such a fate.

The nation that uses atomic weapons first, bears a special burden of responsibility for the almost inevitable development of extensive mass destruction with all its desolation and horror. Even more fundamental, the dreadful prospect of devastation that must result from any major war illuminates with special clarity the immorality of those in any country who initiate an aggression against which the only effective means of defense may be the resort to atomic weapons, and which may thus be expected to lead to an atomic war. If general war comes it will probably be a war for survival, not only for the survival of a free civilization, but for the physical survival of peoples. In such a war the temptation will be tremendous to forget all other considerations and to use every available means of destruction. If this happens, physical survival may be bought at the price of the nation's soul, of the moral values which make the civilization worth saving.

## 2. Peace and a Positive Strategy

Just because the choices open to us on the plane of war appear so tragic and offer so little hope, we are firmly convinced that the way out of our darkness must be sought, not *primarily* by limiting some one or other weapon, but on the political and moral plane. . . . War itself and the malignant sickness of our human relationships are at the center of our trouble. . . . The avoidance of global war without surrender to tyranny is the one great issue overriding all others.

### THE REJECTION OF PREVENTIVE WAR

To avoid the physical and moral disaster of global war we must put behind us as a satanic temptation the dangerous idea of a "preventive war," which is closely bound up with the faithless and defeatist idea that war is inevitable. . . . No nation which subordinates national policy to moral purpose can think of beginning a general war, however uncomfortable and frustrating the present situation is. . . .

To accept general war as inevitable is to treat ourselves as helpless objects carried by a fated tide of events rather than as responsible men. The fact that many things in history are probable does not make them inevitable. . . . Just because the probable results of general war with atomic weapons are so terrible no God-fearing people can take the responsibility for initiating it. . . .

A fatalism and defeatism which assumes

the inevitability of war with world Communism deflects us from the very strategy which offers us the greatest hope of any real victory: namely, the building up of the economic and social and moral health of the areas in our world not already under complete Communist domination. . . .

Thus to accept the inevitability of war is strategically wrong. It is morally wrong because it is a surrender to irresponsibility. It is religiously wrong because it involves a pretension on the part of man to know the future with an assurance not granted to man. . . .

### THE NEED FOR DEMOCRATIC STRENGTH

To build up and maintain adequate strength in the free world . . . will make tremendous moral demands on the people of the United States and other members of the United Nations. For America to maintain over a long period adequate military strength, let alone support bold strategies for strengthening economically and socially our less fortunate neighbors, without the obvious incentive of war itself, will call for self-discipline and resolution and a tightening of our belts such as we have never achieved. . . . Whether or not we can avoid atomic devastation of the world in which we and our children dwell can well depend on the readiness of Americans to have fewer washing machines and television sets and automobiles for the sake of an all-out girding for the responsibilities laid upon us.

We believe that peace in our world can be preserved only by the strength of the free world. This includes military power. . . . Military strength is simply the hand, and the hand belongs to an arm and a body. Political and moral strength are the arm and body. If the moral and political struggle with Communism is lost, no military strength will avail. Therefore the faith that sustains American life and the moral vitality of our society and the enthusiastic commitment that we can win from our people are of supreme importance. In the trials of our time every American who lives irresponsibly, who seeks his own gain without counting the cost to others; every politician who plays recklessly for partisan advantage or his own advancement; every injustice in our common life, every hypocrisy in our democratic professions, weakens us and makes us less ready to fulfill the role laid upon us by our power.

If we are to maintain and renew the political and moral health of our nation, Christians must stand firmly against public hysteria and against all attempts to exploit the fears of our people in these critical days. . . . Democratic strength requires self-criticism, a willingness to confront the facts with open eyes, and a determination to improve the application of democratic principles to our common life. Above all, our Churches must be concerned for the spiritual foundations of democratic strength. . . .

Next to the quality of the common life we bring to the issues of our time is the role we are able to play in helping other nations to gain physical well-being and moral vigor in freedom. The life-giving qualities of the free world, if vigorously renewed, can provide the surest human defense against tyranny and war. . . .

If the vitality, integrity, and neighborliness of the democratic societies can be developed and demonstrated in convincing ways, the Soviet rulers may find a modification of their expansionist aims, or at least of their intolerant methods, to be expedient. That would provide new opportunity for bridging the gulf between the Soviet and Western worlds with understanding and more reliable agreements. . . . Only a bold and imaginative strategy, supported by self-discipline and devotion, has a chance of success.

The policies pursued need to be convincing on two basic points. They must carry conviction that the non-Soviet societies are morally impregnable to totalitarian infiltration, as well as militarily strong enough to make overt aggression too hazardous. On the other hand, they must also carry conviction that the goal of the West is peace and not the conquest or forcible conversion of the Soviet Union. This means that the dominant motives of peace strategy should be positive and creative, and that every opportunity to develop friendly contacts with the Soviet people . . . should be utilized. . . .

### ELEMENTS OF A POSITIVE PEACE PROGRAM

In the forefront of a positive peace program is the plan to provide technical assistance and help secure financial assistance for the development of underdeveloped nations. . . . We recognize the many and stubborn difficulties which beset, and will continue to beset for many years, a program like this. But we believe it provides a means for combatting the conditions in which totalitarianism finds fertile soil. . . . This United Nations program should be supported vigorously by our government, and be reinforced at every appropriate point by our Churches and mission boards. . . .

We have no clever new political stratagem to offer. But in the sight of God we are persuaded that our desperate times call for a mighty and costly drive for the political and moral revival and uniting of the free world and beyond that for reconciliation. That must accompany and even speak louder than our resolve to be strong. Are we conscripting the best intelligence and the most disinterested good will that America possesses for this supreme task? Are we Americans willing to spend and be spent for peace even more than for war? . . .

The special task of the Churches in our time as in every time is to cry out to men, "Behold your God." It is in beholding Him and in standing in penitence before Him that we can gain and regain our moral stature as responsible men. In Him alone we can find the forgiveness without which our moral burden would be intolerable. And in receiving His forgiveness we can win the power to forgive those who trespass against us. Beholding Him, we can be delivered from the ultimate fears and the hysteria out of which no wisdom can come for meeting the terrors of our time. Before Him we dare to believe that we have a citizenship which no human weapons can destroy. From Him who "would fold both heaven and earth in a single peace" there comes even in our darkness that strange word, "Be not anxious."

## Morality and War

AT THE final meeting of the Federal Council of Churches last Monday, before its absorption into the new National Council of Churches, there was presented a document of great significance to all American Christians. Entitled "The Christian Conscience and Weapons of Mass Destruction," it is the report of a commission, headed by Bishop Dun of Washington, charged with the task of scrutinizing from the standpoint of Christian morality the whole problem of total war and the use of atomic and other mass-destruction weapons.

The report is too long for publication in full in our columns, but we present in this issue an abstract, carefully prepared in the words of the original, containing the high points of the closely reasoned report.\* We commend it to the prayerful consideration of every thoughtful Christian person. In our opinion, it is a truly monumental piece of work, and we hope it will receive the wide attention it deserves.

Nothing is so troubling to the Christian conscience today as the whole problem of war, and the Christian attitude toward it. Christians are "against war"—that goes without saying, though it has been said time and again by all sorts of Christian bodies, including our own General Convention and the Lambeth Conference. But when faced with the practical problem of what to do about a complex world situation, in which war is but one of many evils, the application of Christian principles is not easy. Christianity is against aggression, too; shall Christians resort to war to prevent aggression, or submit to aggression to prevent war? Such questions as these are far more easily raised than answered. But, in such a world as that in which we live, they must be answered one way or the other. It therefore becomes vitally necessary for the Church as a whole, and for Christians individually, to reexamine the bases of their faith in the light of present-day circumstances, and to seek earnestly to govern their actions and attitudes by the criteria of Christian morality.

The Assembly of the World Council of Churches at Amsterdam in 1948 faced this problem, but was unable to agree on any solution. Instead it recognized three possible Christian attitudes toward war: that Christians can never participate in it (the pacifist position); that "even though entering war may be a Christian's duty in particular circumstances, modern war with its mass destruction can never be an act of justice"; and that "military action is the ultimate sanction of the rule of law and . . . it is our duty to defend the law by force if necessary."

Many Christians would not feel that they could

give their unqualified assent to any one of these three positions. The first one seems unrealistic, the second equivocal, and the third legalistic. To such Christians—and there must be many thousands of them—this reexamination of the question, under the auspices of the Federal Council, may help to clarify the whole problem.

The present report differs from many such documents in that it does not attempt to please all men. Pacifists will find little comfort in it, even though it declares war to be "the stark opposite of the way of reconciliation." For it holds that in spite of that judgment "there are times when Christians should take the sword and fight as very imperfect servants of God's justice." For that reason, pacifist members of the commission refused to sign the report.

But those who regard war as inevitable, or who prate about "preventive" warfare, will not like the report any better. This attitude is condemned as "morally wrong because it is a surrender to irresponsibility."

Rather, the report boldly declares that "peace in our world can be preserved only by the strength of the free world"—a strength that "includes military power." It adds, in a dramatic simile: "Military strength is simply the hand, and the hand belongs to an arm and a body. Political and moral strength are the arms and the body."

As to atomic and other mass-destruction weapons, we cannot isolate them as "belonging to an absolutely different moral category" from other weapons; but that fact "must not blind us to the terrible dimensions of the moral problem they present." The real moral line must be drawn not in the realm of distinction between weapons, but of "the motives . . . and the consequences of using all kinds of weapons." A special burden of responsibility lies not only upon the nation that would use atomic weapons first, but also upon "those in any country who initiate an aggression against which the only effective means of defense must be the resort to atomic weapons."

Like the Amsterdam compromise, the Cleveland report cannot be considered the final answer to the problem of Christianity and war in this age when destruction is possible on a greater scale than ever before. No final answer can be found, until men discover a way to abolish war itself, and the injustices that breed war. Perhaps that answer will never be found; the prophetic books of the Old and New Testaments envisage war as a concomitant of the end of the world, and that may prove to be the stark reality.

But as Christians seek, in the darkness of the present hour, to grope their way through a miasma of fear, of doubt, and of propaganda and counter-propa-

\*The full report may be obtained from the National Council of Churches, 297 Fourth Ave., New York 10, N. Y.

ganda, this report may at least provide some illumination. It makes a real effort to place first things first, and to look at the problem realistically in the light of Christian morality. And this effort is badly needed at a time when expediency seems to be so largely the order of the day.

### *Integrity in Politics*

**O**CCASIONALLY we read something that so truly expresses our own views that we like to adopt it as our own, and give it wider circulation in our editorial columns. Such is the following comment on the recent election campaigns, by Paul Talbot of United Business Service of Boston. We reprint it by permission, from Mr. Talbot's weekly column entitled "The Back Yard."

"Well, another political campaign has come and gone without any revolutionary change in our governmental setup in Washington. While I cannot say that I am overjoyed at the outcome, I believe some changes in the direction of 'better government' have been attained.

"But the way in which these results—either good or bad—have been accomplished is something else again. In some cases, it has been just plain *nauseating*.

"We all have heard the frequent, '*Oh, that's politics*', as if this were an adequate excuse for lying, slander, false promises, and corruption. Must we accept standards of human behavior in the field of politics which have long since been outmoded in business and professional life?

"Then there are statements from political leaders that such methods are necessary to win votes and get elected. If such be true, it is indeed difficult to see much hope for getting honest and able men to seek positions of responsibility in our government. We have traveled far—and in the wrong direction—from the day when Henry Clay said, '*I would rather be right than be President.*' The current attitude, in many quarters could be more accurately paraphrased, '*I'd rather be elected—regardless.*'

"And let us not clothe *ourselves* in mantles of righteous indignation—the fault is not all with the politicians. We of the *electorate* must at least condone such methods and practices if they are to 'pay off.' As voters—*en masse*—we get the kind of government we deserve. If we insist upon honorable and capable men, we shall have them—that is, if we insist hard enough and long enough.

"It might be a good idea to store that thought away in the back of our minds—for reference in 1952."

### *The Internal Security Act*

**W**E hope Congress will take another look at Public Law 831, the new Internal Security Act, which has caused so much confusion by snarling up the admission of foreigners to this country. According to the New York *Herald Tribune*, the law's "loose and sweeping provisions are enough to bar almost anybody who ever lived under a totalitarian dictatorship"—and that means the residents of nearly half the countries of the world.

There are other unworkable or undesirable provisions of this law, which is an omnibus measure, running to some 50 pages. One of them is the requirement that the Secretary of Defense issue a list of defense

facilities, so that Communists may be barred from employment in them. The obvious value of such a list to espionage agencies has so far caused the Secretary of Defense to refrain from issuing one. Technically, that makes Mr. Marshall subject to prosecution under the act!

Even more important is the stigma of "guilt by association," which this law writes into the Federal statutes, though it is one of the practices for which we rightly condemned Nazi Germany a decade ago.

The object of the law, which is to tighten up security measures against Communist intrigues, is a good one, but the law itself has many features that need careful scrutiny and some that are downright objectionable. It would be wise for Congress to revise it, before the courts become entangled in trying to enforce some of its less desirable provisions.

### *Christmas Book Number*

**T**HE special book numbers of THE LIVING CHURCH have become a traditional part of our publication schedule. We now publish four such numbers a year—Lent, Spring, Fall, and Christmas. These, with the weekly Book department, provide full and authoritative coverage of the field of religious books.

Beginning under Fr. Simcox's literary editorship, and continuing under Fr. Lightbourn's, there has been a gradual change in the relationship between book numbers and the regular weekly book section.

Once upon a time, the book numbers were chiefly characterized by lists of books published in recent months, with brief comments appended, and the weekly book department consisted of reviews contributed by a varied group of reviewers. In the interests of speedier reporting of the publication of new books, we have gradually worked around to an opposite arrangement: The literary editor in his weekly department covers all the new books of interest published in that particular week, one or two in detail but the majority in brief; and the book number gives more extended attention to the important publications of recent months in reviews contributed by a variety of writers.

It inevitably takes some time to arrange for a book review by someone outside THE LIVING CHURCH office, and the result in past years has been something of a lag between the publication of a book and its mention in THE LIVING CHURCH. Nowadays, however, the book news is as fresh and up-to-the-minute as the rest of our news coverage, and the seasoned evaluations of specialists are made available in the book numbers.

The Christmas Book Number is scheduled with an eye to helping the reader make up his mind what books to give as Christmas presents. The emphasis is, of course, upon the new books, since the old ones have already made their reputations.

THE appearance of the distinguished (and admirably printed) *Oxford American Prayer Book Commentary*, by the Rev. Massey Hamilton Shepherd, Jr., should be regarded as something of an event by all the clergy and by the educated laity of the Episcopal Church. The commentary is on the Prayer Book as revised in 1928 and currently used.

It is indeed somewhat remarkable that the American Church should have had to wait over 20 years for an adequate historical survey of the influences and sources which have gone to form that "Common Prayer" which is the vital force as well as the supreme activity of the Church. For most people an intelligent (as distinct from a "devout") worship is made a good deal easier by an historical understanding of the origins of the rites they follow, and intelligence is at least an ally of devotion.

But perhaps this is a case of "better late than earlier." Dr. Shepherd is exceptionally well-equipped for his difficult task, both in knowledge and in approach, and has a lucid style. The result is that the "comment" is always informative, nearly always accurate, and remarkably succinct, if a little colorless at times. The amount of information which he has succeeded in conveying in some of his sentences, without unduly burdening the style, has to be studied to be duly appreciated as an achievement.

The need of brevity has occasionally necessitated the making of dogmatic statements (e.g., about the effect of the recovery of St. Hippolytus' *Apostolic Tradition* on the controversy over "Anglican Orders" — which "cuts both ways"). Such statements may prove misleading to non-specialist readers and might also in some cases be difficult to justify at length. But such things are quite inevitable in compressed statements of technical matters, and pains have obviously been taken to avoid unduly positive expressions on a large number of disputed points.

An exception to this caution appears, however, on p. 299, in connection with the second rubric after the Order of Confirmation. To say that "it is *perfectly clear*" (my italics) "that the framers of the present rubric had in mind only a disciplinary regulation for the Church's own members and that they did not foresee the divisions of English Christianity that arose after their time" is to talk remarkable nonsense. From the Millenary Petition to the Savoy Conference the Puritans had continuously agitated against the retention of Confirmation on particular theological grounds which the Church had continuously rejected. Most

of their members could recall Laud's enforcement of the reception of Confirmation on the children of resident Huguenot refugees.

As for "foreseeing the divisions of English Christianity," every member of the Convocations of 1661 had just enjoyed 15 years of financial and political oppression at the hands of what their writers were accustomed to denounce as "the Established Sects." Moreover the King's Declaration from Breda in 1660 had made it obvious that some "Sectarianism" would continue under the protection of the Law unless the Bishops consented to terms, of which the modification of the Laudian practices about Confirmation would be one—and the Savoy Conference in the Summer of 1661 had already made this certain.

The Bishops were at the very time the Prayer Book was being revised (November-December, 1661) in correspondence with the King's Minister, Clarendon, about the "Code" which should regulate the legal existence of the dissidents. To say that Bishops who in such circumstances *added* the rubric forbidding Communion with those *not* "ready and desirous to be confirmed" were "perfectly clearly" unaware of the existence of sectarians who *refused* Confirmation is ludicrous. And the retention of the rubric in this form by the American Revisers of 1928 (who were also presumably aware of the existence of such persons) is not even mentioned by Dr. Shepherd, while Lambeth Conference Resolutions of 1920 and 1930 (which, out of their context, might seem to tell against a strict interpretation of the rubric in this country) are recited.

It is fair to add that this is the only actual lapse from historical integrity that I have detected in the book, but I fear that it must be accounted such. (Perhaps an Englishman should add the acknowledgment that Dr. Shepherd may have been led into it by the prevalent use of the same fallacious description of the intentions of the Revisers in 1661 by some of the less historically-informed English bishops.) If the rubric needs changing, by all means let it be changed. But that is to be done, both here and in England, by due procedure.

It is right to add that the Comment is not only historical and liturgical but partly devotional also. Some of it, especially on the Eucharistic lections, will make an excellent basis for meditations for the clergy, but in some cases it is better suited for a brief exposition than for personal meditation.

If a stranger may be allowed a brief word on the comparison of the English and American books (quite aside from

Dr. Shepherd's Commentary, though it has been inspired by studying it), I think I should say that their differences exhibit very strikingly the strengths and the weaknesses of Cranmer's work. To my mind incomparably the greatest part of his liturgical achievement was his recasting of the Divine Office into Morning and Evening Prayer. Perhaps there were several reasons for this, some of them temperamental. But one reason certainly was that he gave a much longer time and more mature thought to this part of his task, than to the rest of the Book of 1549. (There is evidence that it was originally planned to be issued separately; and the "Preface" to the Book of 1549 is concerned solely with these Offices.)

The consequence was that he had a much clearer idea of what he wanted to do in this part of his work than, e.g., in his Baptismal and Eucharistic Offices. And he did it superbly. These two Offices have in fact been the "backbone" of English religion for three centuries now,



## Something

By Dom G

Prior, Nashdom Abbe



## an Event\*

Dix, OSB

Worcestershire, England

affecting it in all its manifestations, quite outside the borders of Anglicanism. The phrases and cadences of these Offices have passed into the household speech of the country. And the strength of his system here was its simplicity, its regularity, its invariable framework, its straightforward reading of the Scriptures and recitation of the Psalms "in course." Whatever it lacked in richness, it more than made up in its power as an instrument of congregational worship. And its liturgical structure made it not unsuitable as a Clerical "Office," as well as an admirable vehicle of fully scriptural religion.

In so far as our modern tamperings with it have modified it in England (e.g., in such things as the bewildering multiplication of authorized lectionaries and the greater provision of proper Psalms), I believe that they have almost

always been a mistake from the point of view of the broad purpose of the services. (I am even heretical enough to hope that we shall eventually return to Cranmer's original scheme of a lectionary based on the Civil Year, with excursions into "ecclesiasticism" only from Advent to Epiphany and from Septuagesima to Trinity). But the American Church in the course of its revisions seems almost to have destroyed the greatness of this part of Cranmer's work by the provision of the many "alternatives" in the structural framework, and the virtual destruction of his regular round of lections and psalmody. I suspect that a certain loss of "depth" and "stability" in Church life in this country is traceable in large part to what has happened to the "Order for Morning and Evening Prayer," both in the Churches and in the Prayer Book.

On the other hand, Cranmer's Eucharistic and Baptismal rites never satisfied himself and they have never really satisfied Anglicanism either. The Baptismal

rite is frankly unintelligible to the ordinary parent and godparent. In its 1662 form in England it is urgently in need of revision, and the American form, though improved in details, is most confusing in its arrangement for those unfamiliar with the service. On the other hand, the American Prayer Book is strong where the English Prayer Book is weakest, in possessing a Eucharistic rite which (despite a somewhat "untidy" beginning) is structurally and liturgically among the best vernacular rites in Christendom.

It is always an interesting experience for an English Anglican to view Anglicanism unobscured by the historical accidents which have distorted its growth in England. To me the American Church appears less "English" than it does to many Americans, but also decidedly more "Anglican." I, for one, am grateful to Dr. Shepherd for his most learned and useful account of how this has come about; and so, I believe, his American readers will be.

### BENEDICITE

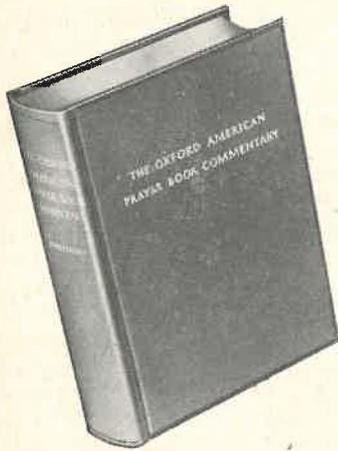
FOR dappled heat and coolness; for the touch  
Of shapes and textures — for the hard of stone;  
The soft of mullein and the slender clutch  
Of April tendrils; for the never done  
Changing of seasons. For the downward green  
Of trees in water; for the upward blue  
Of singing distance — for the brown between  
That is the symbol and the perfect hue  
Of fertile earth. For fields at time of planting,  
And fields at harvest; for the peace of snow;  
For day and evening — for the rain light slanting  
Pale golden fingers. For the ebb and flow  
Of seas and rivers. For the sound of thunder;  
For honeysuckle's dreaming summer scent,  
All heights and contrasts — for the web of wonder  
Wherein our months and years and lives are spent.  
For thought and feeling; for the simple pleasure  
Of weariness and its reward of rest.  
For joys unnoticed, given without measure  
To this creation that Your love has blessed,  
Grant us the vision gladly to afford  
You praise forever — Holy, Holy Lord!

ROSAMOND BARTON TARPLEY

\* A review of *The Oxford American Prayer Book Commentary*, by the Rev. Massey Hamilton Shepherd, Jr., Ph.D. (New York: Oxford University Press. Pp. lvii, 958. \$10.)

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# Poets, Science, and God\*

By the Rev. Chad Walsh

Co-Editor, *The Beloit Poetry Journal*

FOR several generations now, the poets have been refusing to heed the good advice showered upon them by their friends and admirers. Many scholars of the I. A. Richards type have urged the sonneteer and the lyricist alike to abandon all thought of expressing any kind of really real reality—that being the province and hunting ground of the scientist—and to confine themselves to organizing the emotions into pretty patterns.

Somewhat similar advice has come from less eminent sources. The general assumption is that science is the only way of getting into touch with the sort of reality you can stub your toe against, and that poetry—if it is to survive at all—must make for itself a tiny, subjective niche, protected from the rough winds of the universe-as-it-actually-is.

In other words, the poet has been asked to retire from the main scene and do some delicate embroidery over in one corner, while the men who do the important things go about their business. The interesting fact is that the poet has refused to follow the advice of his well-wishers. He has stubbornly insisted on planting his two feet in the living room, and talking about reality as though he had as valid a knowledge of it as the physicist or sociologist.

## REVOLUTIONARY DIFFERENCE

For a long time we have needed a thoughtful study of this strange behavior on the part of the poets. It is true that the last couple of decades have witnessed a real flowering of criticism. Men of first-rate stature, such as Cleanth Brooks, Allen Tate, and J. C. Ransom—the so-called “new critics”—have sharpened the tools of criticism until a much more exact analysis of technique, imagery, paradox, etc., is possible than was previously the case. They have taught us how to give a poem a “close reading,” and suck the juice from it to the last drop. But the juice they have been mainly concerned with is literary technique. They have shown a curious unwillingness to grapple with the *ideas* of the poets as ideas, and how their ideas fit into the general framework of modern thought.

Prof. Hyatt Howe Waggoner's new book, *The Heel of Elohim*, admirably

fills the gap. To anyone familiar with modern criticism, Prof. Waggoner's name is already well-known through his articles in the learned journals. He can hold his own with the best of the “new critics”—and indeed, in many ways, he belongs with them, except for the revolutionary difference that he has gone a step further and decided to deal with content as well as technique.

Prof. Waggoner writes from the viewpoint of a Christian humanist, but his book is not intended as a disguised missionary tract. He is concerned with the way the modern poets have reacted to the impact of science and scientism, and also with their attitude toward religion and values of all kinds. After a brilliant introductory section, in which he outlines the problem and neatly disposes of some of the more naïve assumptions of scientism, he goes on to a detailed consideration of six major American poets, all of whom emerge in a new light, and more sharply focused, from his treatment.

## SPRAWLING CONFUSION

E. A. Robinson is seen as a writer whose later work dwindled off into vagueness because he could never find any way of making sense out of the universe. Contradictory currents of thought swirled in his mind and heart. He absorbed enough of the science of the late 19th century to feel himself an alien thing in the vastness of the impersonal universe. At the same time, a diluted Emersonianism, with its romantic optimism, was part of the New England air that he breathed. He never found a way of reconciling the two ways of looking at the universe, and his poetry mirrors his confusion. He wrote constantly of the “Light” for which he so much yearned, but except in the most nebulous and unformulated way he never found it. If he is a major poet, this is in spite of the sprawling confusion and indecision of mind and heart that dogged him to the end of his days.

Prof. Waggoner sees Robert Frost as a considerably more complex and sophisticated poet than most of his admirers would readily concede. Mr. Frost's method of dealing with the challenge of

\*A review of *The Heel of Elohim: Science and Values in Modern American Poetry*, by Hyatt Howe Waggoner (University of Oklahoma Press, Norman, Okla. Pp. 235. \$3).



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scientism has been to beat a strategic retreat — to concentrate on those areas of personal experience that are indubitably meaningful, and pay no more profound respects to science than occasional wise-cracks.

By thus cultivating his personal garden, in poems dealing with nature, love, etc., Mr. Frost has been able to bypass most of the ultimate questions of meaning and value. He has not solved any metaphysical problems; he has found a way of not bothering with them. (It is of interest that in recent years, with his *Masques*, he has shown an increasing willingness to get out of his charmed circle of habitable reality.)

To quote Prof. Waggoner: "Mr. Frost has saved himself from Robinson's melancholy, Eliot's pious despair, and Crane's agony by not asking for a Purpose or a Law, by not attempting to redeem or regenerate the natural, by not listening for the sounding heel of Elohim, by cracking a joke and listening instead for an ovenbird; in short, by accepting a diminished thing. His strategic retreat has prevented both conquest and rout, as planned retreats are apt to do."

### FEELING OF LET-DOWN

One of the most interesting chapters deals with Robinson Jeffers, the recluse who from his tower home on the West coast sends out a stream of peculiarly powerful and terrifying books of poetry. Of the modern poets, Mr. Jeffers is surely one of the most gifted; he is almost the only one who has something of the Greek or Elizabethan epic and dramatic force. And yet, anyone who reads his books ends at last with a feeling of let-down. There is too much hawk and too much stone and not enough man in his verse. A peculiarly dehumanized quality flows from his long, sonorous lines. Prof. Waggoner explains why this is so. Mr. Jeffers, who has considerable background in 19th-century science, embraces it ardently as a complete world outlook. Like Robinson, he feels an alien in an impersonal universe; but unlike Robinson, he does not attempt to acclimate himself by finding some trace of meaning in the distinctively human aspects of human life.

It might seem that 20th-century science — especially physics — would have acted as somewhat of a liberation in the case of Mr. Jeffers. The scientific outlook today is not as rigidly mechanistic as in the days of Queen Victoria. But Mr. Jeffers will have nothing to do with the newer physics; his belief in the earlier science is an act of faith which he will not abandon. Humanity to him is "a moment's accident," or a "heresy" of the slime.

Prof. Waggoner is especially successful in showing how so dehumanized a viewpoint inevitably produces dehuman-

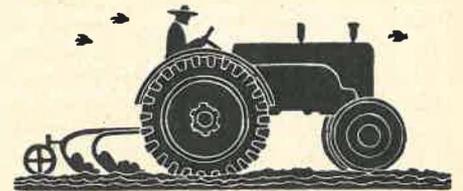
ized poetry. The result: a potentially great poet falls short of greatness because his philosophy is not ample enough to take in the full richness and scope of human life. He is the poet laureate of the hawk and the rock, but no singer of man.

Of the three other chapters on individual poets, the one of T. S. Eliot seemed the least startling — perhaps because Eliot has been so thoroughly worked over by other critics. The treatment of Archibald MacLeish is illuminating. Here is a poet who has thoroughly accepted and digested the newer physics, and whose poetry reflects the fact. However, he has been rather at a loss to know where he goes from there, and in recent years has turned more and more to politics as a field of action. Finally, Hart Crane is revealed as a poet who tried to create a new mythology to express his understanding of the world, and in the end found himself obliged to fall back on the Christian symbols that he did not wholly accept.

In a concluding section, Prof. Waggoner draws all the strands together, and shows that the poets have insisted on being complete men while most of their fellows were contented to develop lopsided sensibilities. The poets have thus, unconsciously in most cases, born witness to the fact that things unseen are as real and important as things seen (perhaps Mr. Jeffers is the one exception here, but in his naturalistic way he seems to worship a sort of *anima mundi*).

As Prof. Waggoner summarizes it, poetry "says different things explicitly in different periods, but it says implicitly several things constantly in all periods; so that all modern American poetry implicitly, and most of the poets explicitly, unite with Dante and Chaucer and Shakespeare in saying with perfect authority that values are real, complex, pervasive; that they are of the essence of our experience; and finally, if I am not mistaken, that they imply the supreme or unifying value which in the past the myth and metaphysics of religion and philosophy have undertaken to define."

Prof. Waggoner is chairman of the department of English at the University of Kansas City. He was recently confirmed in the Episcopal Church. His book is an apt illustration of the fact that becoming a Christian does not hamper a scholar's freedom; rather, it extends his insight, so that he can deal with problems that the secularist fails to see or dismisses as semantic illusions.



**Composite of Truth and Error**

THE SUPREME IDENTITY. By Alan W. Watts. Pantheon Books. Pp. 200. \$3.

This is a dangerous book. In thought and expression, it possesses certain beautiful qualities; but, as Aristotle pointed out, beauty is not necessarily convertible into truth. In the pursuit of knowledge, beauty by itself can become most treacherous.

The author of this book has for several years been endeavoring to reconcile the irreconcilables of Christian and of pagan mysticism. The book has a special significance because it makes its appearance at the time its author has seen fit to renounce the priesthood and historic Christianity itself. Now, it appears that he has totally surrendered to oriental forms of mysticism. What is this supreme identity? The author explains: "Stripped of technicalities, all that we are saying is that the basic awareness of man, the fundamental identity and knower is a point of view taken by that essentially infinite and omniscient consciousness which is the ultimate Reality." In another place he makes his doctrine more clear: "The Self is the supra-individual ground of man's consciousness, the indeterminate field or continuum in which all of his experiences exist. It abandons itself freely to these experiences, because the Self is the infinite in the act of manifesting or identifying itself with the finite." Throughout the book, the author uses the cloaking Gnostic technique by employing Christian terms out of the Gospel context. For example, "The child Christ grows to manhood, and likewise by effort and discipline the ego matures its longing for God under the spur of the awakening Self. Finally, the Self has to surrender the ego as on the cross the Son of God surrenders his humanity." This passage might be made to sound at least partially orthodox if one failed to realize that *Self* implies the complete and inseparable identity of God and man. To understand the many fallacies of *The Supreme Identity*, we must consider the long lingering struggle through which the author has passed. He is a victim of a widespread frame of mind which assumes that all mysticism springs from the same root and that each separate blooming is the flowering of the same plant. There are, however, several basic qualities which make Christian mysticism and the non-Christian types irreconcilable.

The pagan systems generally agree on four fundamental elements, which are: (1) division and separation are not real (as *The Supreme Identity* often implies), with the result that the Creator does not differ from the creature; (2) evil itself is a figment of the human imagination and as a consequence there is

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no difference between good and evil; (3) there is no time sequence, and hence there are no realities except that which exists in eternity; and (4) salvation is attained by the complete de-Egotizing of the human personality, with the result that the fully developed mystic may say, "I live, yet not I."

On the other hand, the precious body of Christian holy wisdom is erected upon directly opposing principles. These are: (1) there is a substantial difference between the Creator and His creation, and the Word of God who came into creation alone is of the substance of the Father; (2) in spite of the juggling of logic, evil has very real aspects, and the human creature can be guilty of moral offence; (3) the creature is born into a time-space world, but he may obtain the capacity to gain liberation into the present eternity; and (4) salvation is acquired by the suppression of selfish inclinations to make room for the operative and indwelling Christ so that the perfect Christian may say, "I live, yet not I, but Christ lives in me."

The varying forms of pagan mysticism almost universally have a negative outlook while the really orthodox Christian types are frankly positive. As the former profess to lead toward everlasting nought, so the latter finds its beginning in the reinforcement of the individual, and it promises a capacity by which the divinely inhabited personality can grow from more to more in the life of the all possessing Divinity. This is something quite different from the noughting of self for the sake of nought.

There is much in *The Supreme Identity* which is worthy of some thoughtful consideration; but on the whole the book is such a beautiful composite of truth and error that the very probable damage far outweighs any possible good. The author would have us believe that there have been many avatars (saviours) besides Jesus of Nazareth. But today, as ever, the Christian must take his stand with St. Peter! "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." JOSEPH WITTKOFSKI.

**Concise and Coherent Summary**

A HISTORY OF PHILOSOPHICAL SYSTEMS, edited by Vergilius Ferm, (New York: The Philosophical Library. Pp. xiv, 642. \$6.)

This book is really something more than the title indicates. It not only attempts to offer a concise and coherent summary of the major "systems," or modes of reflection about the universe, which have been developed in the his-

tory of thought, both eastern and western, but it is also a summary of recent trends of western thought, such as positivism and existentialism, which are of contemporary interest.

The first part of the volume (pp. 1-131) is devoted to "ancient" philosophy east and west. The title is unfortunate, for some of the systems described, such as Hinduism and Buddhism in the east, and Aristotelianism in the west, are still very much alive.

The most notable contribution in this section is a stimulating essay on Aristotelianism by Henry Veatch (pp. 106-118). This is not only a sound account of the essential doctrines to be found in the Aristotelian texts, but a living interpretation, showing the relevance of these doctrines to contemporary thought.

In the second part of the volume, devoted to medieval philosophy in the west, Emil Fackenheim has written a most illuminating account of Jewish philosophy in the middle ages, showing how this tradition, like Christian thought, developed from an earlier Neo-Platonic phase of necessary emanationism to a later Aristotelian phase in which the possibility of the creation of the world by a free act was first clearly glimpsed and analyzed. Of even more interest to the general reader are the two concluding essays of A. Maurer on Thomistic Philosophy (pp. 197-212) and Scotism and Ockhamism (pp. 212-227).

The last part of the volume is labelled Modern and Recent, though several of the views therein described (for example Early Modern Rationalism, and Absolute Idealism) are actually less alive and influential at the present time than some of those regarded as ancient or medieval. Dorion Cairns gives a sound and accurate account of Husserl's conception of Phenomenology, and Ledger Wood a useful classification and brief description of Recent Epistemological Schools (pp. 516-540).

Perhaps of more interest to the general reader are S. Marck's illuminating essay on Dialectical Materialism, and A. C. Benjamin's essay on Philosophy of the Sciences, which contains a very keen critique of Bridgman's theory of operationalism.

The religiously minded reader, or even one who is interested in exploring the well-known connection between philosophy and religion, will of course find the sections devoted to ancient and medieval thought more vital and illuminating than the last section, filled, as it is, with dull expositions of modern positivism, naturalism, and materialism. But dreary as this account of recent philosophy may be, it is nevertheless true. The doctrine now taught in the "free" schools and universities of this country is predominantly

naturalistic and atheistic. Religion, and religious philosophy, are not only ignored, but openly attacked, or even worse, defended in some distorted, subjectivistic version which contains nothing of the real article. This is a serious matter, for religion without philosophical presuppositions and implications is impossible.

Hence it is important for all those interested in the survival of religion in the modern world to know something of the general philosophical situation, at least enough to be able to distinguish friend from foe. Of all the many kinds of philosophy taught in present day schools and universities only three are reconcilable with religion: Existentialism, in certain versions hardly known in this country, Thomism, and Aristotelian realism (which must be sharply distinguished from orthodox Neo-Thomism).

JOHN WILD.

### Marvelous Phenomenon

THE GLORIOUS ASSUMPTION OF THE MOTHER OF GOD. By Joseph Duhr, S.J. New York: P. J. Kenedy & Sons. Pp. 153. \$2.25.

This book was first published in French four years ago. It has evidently been chosen for translation at this time as a readily available theological defense of the dogma promulgated by the Pope on All Saints' Day.

Fr. Duhr addresses himself at once to a formidable task. "The Church," he says "does not create the sacred deposit of revealed truth. It has been bequeathed, entrusted to her by Christ, her Head and Spouse. We may say that Christian revelation was closed on the day of Pentecost . . . Even before the teachings of the Holy Spirit the Apostles have in a true sense received all." In this closed and rounded system he must find an essential place for a doctrine in which, on his own assertion, there is no indication of belief in the first five centuries. His endeavor to do so is ingenious to the point of admiration, but to the end it remains unconvincing.

The more vulnerable points are conceded without argument. Scripture, "even with the comments of the Fathers," offers no true proof of the Assumption. The apocryphal legends are held to be no help, but actually a hindrance, to the doctrine; for "such frivolous and vain story-tellers" have in fact aroused scepticism regarding it. He calls the roll of Fathers and theologians who have shared this scepticism, or have regarded the question as open to doubt. He will not say, moreover—and this he stresses—that the theologian can arrive at the Assumption of the Blessed Virgin Mary as an *a priori* deduction from the abstract notion of the divine Mother-

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hood. What, then, is his argument? He gives a catena of Fathers (the first considerable name is that of St. John of Damascus in the 8th century) for whom the bodily Assumption has become the true meaning of the 5th-century feast of the Motherhood of Mary—known later as the Falling Asleep. Never without its dissidents, this opinion grows in weight and influence as time goes on. For St. Thomas Aquinas it is still a "pious belief," but by 1497 the University of Paris will affirm that it must be held under pain of mortal sin. This development is aided by the growth in liturgical splendor of the feast of August 15th — although the *lex orandi* is inconclusive, for there is nothing in the Mass which cannot be interpreted in terms of a purely spiritual truth.

For the origin of this tradition Fr. Duhr offers no alternative to the rejected legends. He prefers to stress the theoretical arguments which are used to defend it. This is legitimate, for the occasion of a doctrine is not necessarily its ground. Of the two basic arguments adduced by the theologians, the first rests upon a belief that decomposition of the body after death is so related to sexual "concupiscence" that perfect virginity should be a protection against it. A later development, influenced by the Immaculate Conception, makes original sin the cause of "corruption." (Can either of these be seriously maintained?)

The second is the argument from the physical relation between our Lord and His Mother, the substantial identity of her flesh with His. This has a strong appeal to Christian devotion, but it also has two notable defects. Like all arguments from congruity it involves a subjective evaluation which cannot but be fallible, whence probability is the most that can be claimed for it. Moreover it obscures the vital relation between our Lord and His members, for our human nature also is consubstantial with His.

These considerations, however, are but auxiliary to the main ground of Fr. Duhr's conviction. This is the infallible magisterium, the teaching authority of the Roman Church, which welcomes, but does not really need, the final definition of the dogma. It depends neither on theology nor on historical science; neither on Scripture nor on the antiquity and continuity of tradition. Its conclusions are not vitiated even by false premises. It is enough that, at some moment in history, the Church by a kind of intuition (and considerable pressure) should come to a common mind.

"In order that a dogmatic truth may be imposed on our faith under pain of rashness, it suffices that the Church by her ordinary magisterium teach it to the faithful by attaching it to the deposit of faith at any given moment, even after

centuries of apparent silence. And the mere fact that the Church proposes a truth for our belief guarantees for us, better than any historical proof whatsoever, that it is contained in the Apostolic revelation." "A marvelous phenomenon," says Fr. Duhr. It is, indeed!

ERNEST J. MASON

**More than a Biography**

HERE I STAND: A Life of Martin Luther. By Roland Bainton. Abington-Cokesbury. Pp. 422. \$4.75.

Roland Bainton is a Quaker and a professor of history at Yale University. His scholarship is of the best, and in the reviewer's experience Quakers, because of their ruthless honesty, make excellent historians.

It is as objective as any work of this kind can be, and it gives us a true picture of the forces at work on the continent during the early part of the 16th century — forces which certainly have had a tremendous influence on the contemporary situation.

As a biography of Luther, this book gives a careful analysis of the psychological factors which led up to his rebellion against the papacy. Luther's intellectual and spiritual development is carefully and clearly reviewed, but the author has not neglected the human interest element; he has shown us a warm personality whose behavior was rich with humor.

One of the most important revelations in this work is the inadequacy of the papacy to deal with Luther's theological discoveries. The Roman Church was without the lively scholarship to meet the crisis facing the whole Church at that period. Luther captured the imagination of the multitude of scholars who were ready to search the Scriptures.

The author's portrayal of many of Luther's great contemporaries makes the book more than a biography. Erasmus, Melancthon, Hutter, Carlstadt, and Frederick the Wise, and others become alive in this great drama of reform.

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**An Admirable Adaptation**

LITTLE BOOK OF CONTEMPLATION. Edited by Joseph Wittkofski. Morehouse-Gorham. \$1.50.

Too few Churchmen today know this simple, beautiful mystical treatise that "speaks to our condition" at least as helpfully as does the *Imitation of Christ* — and in notably more "modern" terms. Joseph Wittkofski, author of *The Secret Way*, has seen the great good that this book of devotion can do for the modern Christian, and here makes it available in an admirable modern adaptation.

Although the *Little Book* is of pre-Reformation origin (and unknown au-

thorship) it has had its widest reading and greatest influence in the reformed Church of England. Fr. Wittkofski has used as the basis of this modern version an edition which was published with the royal permission of Queen Elizabeth.

CARROLL E. SIMCOX

**Statistical, Yet Romantic**

**THE CHURCH AND HEALING.** By Carl J. Scherzer. Westminster Press. Pp. 272. \$4.

This is an informative and highly readable book, for it has a romantic as well as a statistical air about it.

The author's chief concern is with the efforts of various religious and quasi-religious bodies to revive the apostolic and post-apostolic interest in healing as one of the ministries bequeathed to Christians by our Lord.

There is a strong plea for closer co-operation between pastor and physician in the task of helping the whole man towards better living, and the point is well made that the time is past when either could afford to operate as a rival or competitor of the other.

All in all, this reviewer's opinion is that Mr. Scherzer has made quite a good contribution to a pressing need.

JOHN T. PAYNE

**A Unitary View**

**THE PHILOSOPHY OF RELIGION.** By William S. Morgan. Philosophical Library, 1950. Pp. 413. \$6.

Dr. Morgan's philosophy is that religion gives a truly unitary view of man, of the world, and of man's position in the world. Human tendency toward such integration is the self-evident principle that underlies all varieties of religious thought and practice, primitive and developed.

It is upon these grounds that the author examines the findings of ancient and modern theories in all departments of thought, from metaphysics and epistemology to ethics, aesthetics, politics, and science, with a sharp eye for any disjunctive elements in them — violation of man's psychological integrity or the isolation of man from other men, the world, and God. The scope and breadth of the study are consonant with the comprehensiveness of the thesis which supports it.

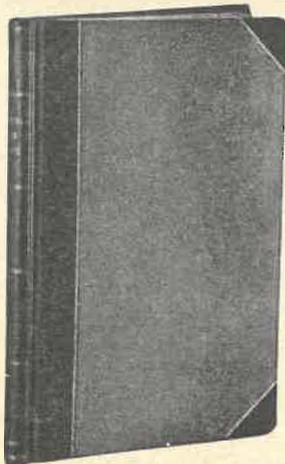
JOHN ADAMS

**Splendid Edition**

**PASCAL'S PENSEES.** With an English Translation, Brief Notes and Introduction. By H. F. Stewart, D. D. New York: Pantheon Books. Pp. xxiv, 543. \$5.

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 Confirmations, 156 pages, 3080 entries.

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 Communicants, 156 pages; 3080 entries.



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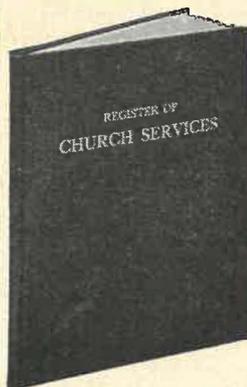
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Advent, to those of us who love Jesus, is The Church's time for "getting ready" for Jesus' coming at Christmas. He is coming then to be our guest, in our hearts, in our homes, if we REALLY WANT HIM TO! And those who DO want Him, soberly, gladly, and

joyously make ready for His coming. We clean house by good confessions, we rearrange our wayward thoughts and actions to be His liking. We wash the windows of our hearts and souls so that either we looking out, or others looking IN to us, will look through the CLEAN, CLEAR windows of our very souls. And Jesus loves coming and visiting, aye, and ABIDING in such sweet, clean souls as those. Isn't Mother Church quite wonderful in all Her perfect planning for us? Advent! The coming of Jesus! "O Come, O Come, Emmanuel!"

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has left this splendid edition of the *Pensées*.

This book gives, in its first part, the French text of those of the *Pensées* which, in the author's opinion, belong to Pascal's projected apology. Opposite is a new translation. The arrangement is according to Pascal's announced design. This makes it possible to follow the thought consecutively, a thing very difficult to do in the traditional order, which is that of Leon Brunschwig.

Dr. Stewart found that many of the sentences and paragraphs written on the scraps of paper which Pascal left behind do not fit into the scheme of the apology. These have been placed in a second section, under the heading of *Adversaria*, and grouped in 10 divisions, according to their subject matter. There is a most valuable, although an all-too-short (only 27 pages) set of notes.

W. FREEMAN WHITMAN

### For or Against

THE CHURCH AND CONTEMPORARY CHANGE. By G. Bromley Oxnam. Macmillan. Pp. 132. \$2.50.

This is a collection of independent essays with a central theme, namely, the necessity laid upon the Churches to gird themselves for intelligent approach to the problems which confront humanity today.

Much of the book is made up of quotations. Popes, Monsignori, ecumenical enthusiasts, labor leaders, and many others, are called to give testimony for or against something or other which the author considers either good or bad.

Perhaps Bishop Oxnam is at his best (or his worst, as one prefers) in the chapter entitled "Religious Liberty and the Changing World," for here he has a fine opportunity to indulge in a favorite pastime of twitting the Roman hierarchy for their misdeeds. He does, however, admit that not all Protestant leaders are what they should be, which is re-assuring.

There is no dullness about the book.

JOHN T. PAYNE

### Reverence and Literary Beauty

A LIFE OF JESUS. By Edgar J. Goodspeed. Harper. Pp. 248. \$3.00.

In the endless succession of lives of our Lord, there seems always to be room for one more. Dr. Goodspeed does not pretend to tell anything new in *A Life of Jesus*, but one does not get very far from the first page before sensing the author's deep reverence for Him whose Life was and is the Light of men.

There are, however, several assumptions and inferences in the book which do not seem to tally with historical Christian beliefs as set down in the creeds;

for instance, the Virgin Birth is not stated with any conviction, nor is it treated as of any real consequence in the over all life and mission of Jesus.

Dr. Goodspeed does not explicitly deny the divinity of Christ; but in his emphasis on the Jesus of history, he seems more than half willing to overlook it.

Again, while he does not agree with those who maintain that the ministry of Jesus ended on Calvary, and freely assumes the resurrection, what he obviously has in mind is a purely spiritual survival and presence.

It may be that Dr. Goodspeed is mainly concerned to tell a story of "One who went about doing good." Certainly, he tells this story well, and with manifest reverence and literary beauty. His latest work is indeed worthy of a place in any library that has room for books of more than ephemeral interest.

JOHN T. PAYNE

**Much Valuable Material**

LEADING A SUNDAY CHURCH SCHOOL.

By Ralph D. Heim. Muhlenberg Press. \$4.75.

A reviewer is apt to present "a badly needed book." I follow the norm, and I mean it. While this is a Protestant production, it provides a lot of essential information, and does it well and accurately.

In the definition of Christian Education, both adjective and noun are well presented. Religion is defined in general terms—generic, so to speak. The definition of education introduces the facets of the recognized schools of educational thought.

When it moves into the subjects of organization, administration, leadership and discipline (my word—the author evades it), the book has very great value, and its orientation becomes hardly a handicap at all. When it deals with program and activities it requires of us some mental adaptation. There are valuable chapters on equipment, financing and promotion, chapters which reflect the profound and balanced knowledge of the writer. These chapters contain much valuable material for our own use. There is a timely treatment of the rural and small town school.

EDWARD S. WHITE

**A Valiant Woman**

PRISCILLA LYDIA SELTON. By the Rev. Thomas Jay Williams. Pp. xxiv, 311. London: SPCK 20/-.

Fr. Williams, of the Church of the Holy Comforter, Poughkeepsie, N. Y., has for many years been deeply interested in the history of the revival of the religious life in the English Church. The collection of books and pamphlets, news-

papers and prints bearing on the subject, has become his favorite hobby.

The late Fr. Huntington, founder of the Order of the Holy Cross, recognized the value of the material thus gathered and urged Fr. Williams to write a biography of Priscilla Lydia Sellon. Such is the origin of this well documented and most interesting story of a valiant woman. The book has several illustrations, an appendix, and a good index.

In acclaiming Miss Sellon as "the restorer after three centuries of the religious life in the English Church," Fr. Williams does not ignore the pioneer task accomplished by the earlier Sisterhood of the Holy Cross founded in 1845 by a committee headed by Lord John Manners, Mr. Gladstone and other laymen, with Dr. Pusey as spiritual director.

The failure of this first effort may be attributed partly to the undue austerity of the rule of life, but far more to the lack of leadership within its own circle.

There is a notable preface on the religious life by Fr. Seyzinger, C.R., who has been warden of the Society of the Most Holy Trinity (which Miss Sellon founded) since 1917.

SISTER MARY THEDDORA, CSM.

**Dozens and Dozens of Springs**

ALL THINGS COMMON. By Claire Huchet Bishop. (Harper. Pp. xii, 274. \$3).

Still a familiar figure in many countries: the tired old mule that turns the endless-chain pump called the "noria." Day after day, year after year, he plods around his weary circle, the perfect image of the tragic life of many humans. And why is their life tragic? Not because of its monotony and its toil, but rather because they are scarcely aware of how far they are from the fullness of experience that men are made for: an unfolding of their inner powers, especially their sense of solidarity with their fellowmen, and their eagerness to be effective agents of God's love.

All who feel this call to be "real persons," and who have rebelled at the inertia that makes their lives so petty, will read Claire Huchet Bishop's *All Things Common* with a growing sense of excitement and gratitude, for she turns her spotlight on group after group of "communitarians" in France — people who have felt so keenly the depersonalizing effects of modern life (whether capitalist or communist), that they have formed a new kind of coöperative or *communauté de travail*, an association which aims not only at economic betterment, but at a development of the whole person.

This means an awakening and perfecting of the individual's capacity for living harmoniously with other people, for working unselfishly toward the common

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good, for producing beauty and appreciating it, for thinking effectively. Even materialists and Marxists accept "spiritual effort" in this sense, and gladly work with Christians, Catholic and Protestant, who are conscious, in addition, of the need of cultivating "mysticism with social consequences," an intimate awareness of God and a vivid sense of the needs of men.

Mrs. Bishop is very careful to be realistic in her presentation of these *communautés* that range from coöperative farm units, through groups of artisans, to unions of milkmen and factory workers. The members feel that they are the pioneers of a new organization of society that will satisfy both the hopes of idealistic communists dismayed by Stalinism, and of Christians who condemn large-scale capitalism (in common with well known Protestant and Catholic thinkers today). Both of these groups, humanitarian idealists and Christians, are very numerous in Europe, so that the communitarian movement may well grow to a dominant position there: "Their Communities are the first cells of a new society."

Mrs. Bishop cautiously adds, however, that "there is no one powerful stream flowing throughout Europe. No, there are dozens and dozens of springs gushing out and oozing all over the Old World soil." This book may well help to start similar springs flowing in the new world, where the general complacency is far from universal, and Christian leaders in particular are critical of the status quo.

ROBERT D. SEWARD

### Festivals of Universal Value

PURIM AND HANUKKAH IN CUSTOM AND TRADITION. By Theodor H. Gaster. New York: Henry Schuman, Inc., 1950. Pp. xiv, 134. \$2.50.

One may be grateful that Henry Schuman, Inc., is publishing a series of authoritative, yet popularly written, books on great religious festivals in various faiths. The present volume on Purim and Hanukkah, by the distinguished professor of comparative religion at Dropsie College, is the seventh to appear.

With consummate skill and creative scholarship, the author has traced the sources of Purim down "a dozen obscure trails, some of which indeed converge while others become irretrievably lost, freely admitting the large dependence that such exploration must make "upon pure inference and conjectures or upon 'reconstructions' suggested by the presence of analogous details elsewhere" (p. xiv).

Although Dr. Gaster grants that Hanukkah is doubtless the Jewish version of an almost universal "feast of lights"

that marks the winter solstice, the author gives the background of its tradition in Maccabean times, which are its frame of reference.

In short, Purim and Hanukkah are revealed as festivals of universal value, in which the essential element is courageous "opposition to tyranny from without" and to "complacency from within" (p. xvi). HEWITT B. VINNEDGE.

### Of Interest

THE GREATEST STORY EVER TOLD, by Fulton Oursler, with paintings by Kenneth Riley (Doubleday. Pp. xvii, 332. \$5). An attractive gift edition, bound in red, ornamented with gold. Six single-page and five double-page illustrations of breath-taking power and color.

*Berkeley Version of the New Testament*, from the original Greek with brief footnotes, by Gerrit Verkuyl (Zondervan. Pp. v, 672. \$2.50). Said to be based chiefly on Tischendorf's text, supplemented by reference to Nestle's edition.\*

*The Osterley Selection from the Latin Fathers*, by Joseph Crehan, S.J., (Longmans. Pp. 109. \$1.50). Forty-two passages from Christian Latin authors, including Ambrose, Augustine, Gregory, Leo, Patrick, Tertullian, and Vincent of Lerins. Each selection is headed by a paragraph giving the setting, and followed by brief notes on the more difficult constructions. A handy little volume for the review of patristic Latin. It is a pity, though, that such texts seem nowadays

\*Sample passages:

"The angel, as he approached her, said, 'Greeting, favored lady! The Lord is with you; (you are blessed among women)!' (Luke 1:28).

"And the Word became flesh and tented among us, and we viewed His glory—such glory as an only son receives from his father—abounding in grace and truth" (John 1:14).

"Take notice; I am telling you a secret. We shall not all fall asleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet-call" (I Corinthians 15:51).

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## BOOKS

not to be provided with a vocabulary at the end.

*Beyond Humanism*, by John Julian Ryan (Sheed & Ward. Pp. 193. \$3). An indictment of secularism.

*Democracy and the Quaker Method*, by Francis E. Pollard, Beatrice E. Pollard, and Robert S. W. Pollard (Philosophical Library. Pp. 160. \$3). Quaker procedure at business meetings as an alternative to the usual parliamentary procedure.

*Faith Can Master Fear*, by G. Ernest Thomas (Revell. Pp. 160. \$2). Fear of the future, of the past, of the unexpected, of a crisis, etc., etc., as met by faith (a Protestant presentation). *The Art of Courageous Living*, by John A. O'Brien (New York: McMullen Books, Inc. Pp. V, 266. \$2.50). The nature of courage, the gridiron of courage, courage in politics, courage for all (a Roman Catholic contribution).

*You're Human, Too!* by Dr. Adele Streeseaman (Coward-McCann, Inc. Pp. ix, 206. \$3). A book on "how one gets that way."

*God's Best Secrets*, by Andrew Murray (Zondervan. \$2.50). A page a day of devotional readings for every day of the year (including February 29th), by a former missionary of Scotch ancestry to South Africa.

*52 Workable Young People's Programs*, by Theodore W. Engstrom (Zondervan. Pp. 177. \$2). A program a week. Samples: Consecration service, quiz program, "sealed orders" program, fishing for men, father's day, singspiration, campfire service, Christmas service.

*Christmas*, edited by Randolph E. Haugen (Augsburg Publishing House. Pp. 71. Paper, \$1; cloth, \$2). Volume 20 of the well known American annual of Christmas literature and art. Attractive illustrations in color and half-tone.

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THE LIVING CHURCH

## CHANGES

### Appointments Accepted

The Rev. Daniel W. Allan, formerly rector of St. Thomas' Church, Reidsville, N. C., and priest in charge of Christ Chapel, Milton, N. C., diocese of North Carolina, will become executive secretary of the diocese of East Carolina on January 1st. Address: 507 Southern Bldg., Box 483, Wilmington, N. C.

The Rev. Walter R. Belford, formerly priest in charge of St. Philip's Church, Beeville, Tex., and the churches at Refugio and George West, will become rector of St. James' Church, Jackson, Miss., in December.

The Rev. Gordon D. Bennett, formerly rector of the Church of the Holy Communion, Allendale, S. C., and priest in charge of St. Alban's Mission, Blackwell, S. C., is now rector of St. Paul's Church, Edenton, N. C.

The Rev. W. Don Brown, formerly rector of Trinity Church, Los Angeles, will become rector of Christ Church, Ninth St. and C Ave., Coronado, Calif., on January 10th.

The Rev. John Caskey, who formerly served Grace Church, Alvin, Tex., is now a student at the Philadelphia Divinity School and assistant to the rector at Old Christ Church, Second St. above Market, Philadelphia, with particular responsibility for the church school.

The Rev. Ralph E. Dille, formerly rector of Holy Cross Church, Houston, is now rector of St. Mary's Church, Bellville, Tex.

The Rev. William T. Gray, formerly rector of Christ Church, Trenton, N. J., is now rector of St. Paul's Church, Poughkeepsie, N. Y. Address: 50 N. Hamilton St.

The Rev. John F. Hamblin, Jr., formerly assistant rector of Calvary Church, Summit, N. J., has for more than a year been assistant rector at St. John's Church, Tampa, Fla. Address: 906 S. Orleans, Tampa 6; home address: 2117 Dekle Ave., Tampa 6.

The Rev. Charles Leel, formerly rector of St. Philip's Church, Uvalde, Tex., and priest in charge of the Church of the Ascension, Montell, is now rector of St. John's Church, Globe, Ariz.

The Rev. Wade Safford, formerly at the Society of St. John the Evangelist, Bracebridge, Ontario, Canada, is now on the staff of the department of missions of the diocese of Washington. Address: 3339 Mt. Pleasant St., Washington 10, D. C.

The Rev. Kenneth G. T. Stanley, formerly locum tenens at St. John's Church, Cleveland, is now assistant at St. Paul's Church, Akron.

The Rev. Ezra R. Stevenson, who retired some time ago as rector of St. John's Church, Midland, Mich., has been made rector emeritus. Address: Route 3, Box 467, Traverse City, Mich.

The Rev. John C. Tierney, who has been serving

## CLASSIFIED

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## CHANGES

The Church of St. John the Baptist, Sanbornville, N. H., will become rector of Christ Church, Cape Girardeau, Mo., on January 1st.

The Rev. Lewis N. Tillson, formerly rector of the Memorial Church of Our Father, Foxburg, Pa., and vicar of the Church of the Epiphany, Grove City, will become priest in charge of Christ Church, Roxbury, Conn., and St. Mark's Church, Bridge-water, on January 1st.

The Rev. Clifford O. Wallin, formerly priest in charge of St. Antipas' Church, Redby, Minn., and St. John's, Red Lake, is now chaplain at the University of Wyoming, Laramie, Wyo. Address: P. O. Box 862, Laramie, Wyo.

The Rev. Wilfred T. Waterhouse, formerly rector of Calvary Church, Front Royal, Va., is now rector of St. Peter's Church, Washington, N. C.

### Changes of Address

The Rev. Charles A. Elliott, associate rector at the Church of St. John The Divine, Houston, and instructor at St. John's School, may be addressed at 407 Westmoreland, Houston 6, Tex.

The Rev. Rob Roy Hardin, who recently became vicar of St. John's Mission, Milwaukie, Ore., may be addressed at 1155 Twenty-Eighth St.

The Rev. Joseph P. Hollifield, rector of Grace Church, Birmingham, Ala., formerly addressed at 216 Fifty-Ninth Pl., should now be addressed at 5712 First Ave. N.

The Rev. John Gladstone Mills, rector of Christ Church, Ontario, Calif., may be addressed at 232 N. Euclid Ave.

The Rev. William G. Penny, who was ordained deacon in June and who has been serving as missionary in the diocese of Long Island, should now be addressed at 64-19A 186th Lane, Flushing, L. I., N. Y.

### Ordinations

Fond du Lac: The Rev. Donald Eugene Becker and the Rev. Richard George Becker were ordained to the priesthood on October 18th by Bishop Sturtevant of Fond du Lac at the Church of the Intercession, Stevens Point, Wis. The brothers were

presented by the Rev. Edward C. Lewis; Dom Francis Bacon, OSB, was the preacher. To be assistant at St. Paul's Cathedral, Fond du Lac, and vicar of St. Paul's Mission, Suamico, Wis., respectively. Address of the Rev. Donald Becker: 47 W. Division St., Fond du Lac.

The brothers arrived at their vocation independently of each other; one served in the Army, the other in the Navy. A third brother, Mr. Arthur P. Becker, a postulant for Holy Orders, presented the music of the Mass.

The Rev. William Edward Krueger was ordained priest on November 11th by Bishop Sturtevant of Fond du Lac at Trinity Church, Oshkosh, Wis. Presenter, the Rev. S. M. Stewart; preacher, the Rev. W. F. Whitman. To be vicar of Holy Trinity Church, Platteville, Wis., and priest in charge of the mission at Shullsburg. Address: Platteville.

Washington: The Rev. Dr. H. Karl Lutge was ordained priest on November 11th by Bishop Lawrence of Western Massachusetts, acting for the Bishop of Washington, at General Theological Seminary, where the Rev. Dr. Lutge will be tutor.



## CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



### OAKLAND, CALIF.

**ST. PAUL'S** Montecita Ave. & Bay Pl.  
Rev. J. C. Crosson, r; Rev. B. C. De Camp, c  
Sun HC 8, 11 1st Sun, 11 Ch S, 11 MP, 12:30  
Holy Bapt; Wed; OH Tues, Wed, Thurs, 10-2:30  
& by appt

### SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaull, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 by appt.

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr.  
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

### DENVER, COLO.

**ST. ANDREW'S** 2015 Glenarm Place  
Rev. Gordon L. Graser, v  
Sun Masses 8:30, 11; Ch S 9:30; Daily Masses  
7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6  
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### WASHINGTON, D. C.

**ASCENSION AND ST. AGNES'** Rev. James Murchison  
Duncan 1215 Massachusetts Ave. N.W.  
Sun Masses: 7:30, 9:30, 11 with ser; Daily Masses:  
7; Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

**ST. JOHN'S** Lafayette Square  
Rev. C. Leslie Glenn; Rev. Frank R. Wilson  
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,  
Wed, Fri 7:30; HD 7:30 & 12

**ST. PAUL'S** 2430 K. St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;  
Daily: Low Mass 7, ex Sat, Tues 7 & 9:30; C Sat  
5 to 6 and by appt

### CHICAGO, ILL.

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr. r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

### DECATUR, ILL.

**ST. JOHN'S** Church & Eldorado Sts.  
Rev. E. M. Ringland, Rev. W. L. Johnson  
Sun 7:15 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily  
7:15 MP, 7:30 HC, 5 EP

### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; also Fri  
(Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15;  
C Sat 4:30-5:30, 7:30-8:30 & by appt

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th and St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c  
Sun 7:30, 9:30, 11 & daily

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd. Rev. Howard L. Cowan  
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

### RIDGEWOOD (Newark), N. J.

**CHRIST CHURCH**  
Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD 9:30

Key—Light face type denotes AM, black face  
PM; addr, address; anno, announced; appt,  
appointment; B, Benediction; C, Confessions;  
Cho, Choral; Ch S, Church School; c, curate; d,  
deacon; EP, Evening Prayer; Eu, Eucharist; Ev,  
Evensong; ex, except; HC, Holy Communion;  
HD, Holy Days; HH, Holy Hour; Instr, Instruc-  
tions; Int, Intercessions; Lit, Litany; Mat,  
Matins; MP, Morning Prayer; r, rector; Ser,  
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;  
v, vicar; YPF, Young People's Fellowship.

### BROOKLYN, L. I., N. Y.

**ST. JOHN'S** ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30, HC 10:15 & 11 MP, 1st Sun HC 11,  
3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP;  
Wed & Saint's Days 7:30 & 10 HC

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, dean; Rev. Leslie D.  
Hallett; Rev. Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Talbott  
Sun Masses: 8, 10, MP 9:45; Daily 7 ex Thurs 10;  
C Sat 7:30

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### NEW YORK CITY

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Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed),  
HC; 8:30 MP; 5 EP. Open daily 7-6.

**ST. BARTHOLOMEW'S** Rev. Anson Phelps Stokes,  
Jr., Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-  
day HC: Wed 8, Thurs & HD 10:30

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cho Evensong Mon to Sat 6

**GRACE** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-  
Thurs 12:30 Prayers; Thurs & HD 11:45 HC

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

**ST. IGNATIUS'** 87th St. & West End Ave., one  
block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**CHAPEL OF THE INTERCESSION**  
Rev. Joseph S. Minnis, D.D.  
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7  
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &  
by appt

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th St.  
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C Sat 2-5, 7-9

**ST. THOMAS'** Rev. Raelif H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC, 4 EP;  
Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11;  
Noon-day, ex Sat 12:10

**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
Little Church Around the Corner  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

### SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;  
Rev. Robert H. Walters  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion  
Breakfast), 9 School of Religion, 11 Nursery;  
Daily: MP 8:45, EP 5:30; Daily Eu, 7:30; Wed  
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

### PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.  
Fifer, Th. B.  
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30,  
Sung Eu & Ser 11, Nursery School 11, Cho Ev 4;  
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7,  
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30  
C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. Eugene M. Chap-  
man; Rev. Nicholas Petkovich  
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &  
10:30, HD 10:30

### NEWPORT, R. I.

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Sun 8 HC, 11 MP; Wed & HD 11 HC

### PROVIDENCE, R. I.

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Sun Masses: 8, 9:30 (Children's Mass & Instr),  
10:15 Adult Sch of Religion, 11 High Mass & Ser,  
5 Ev & B (as anno); Daily Mass: 7; C Sat 4:30-  
5:30, 7:30-8:30

### SAN ANTONIO, TEXAS

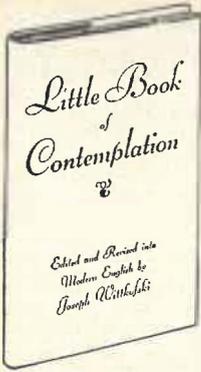
**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow Sts.  
Sun 8, 9:30 & 11; Wed & HD 10

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent Street  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30)  
Confessions Sat 5-6, 7:30-8

### PARIS, FRANCE

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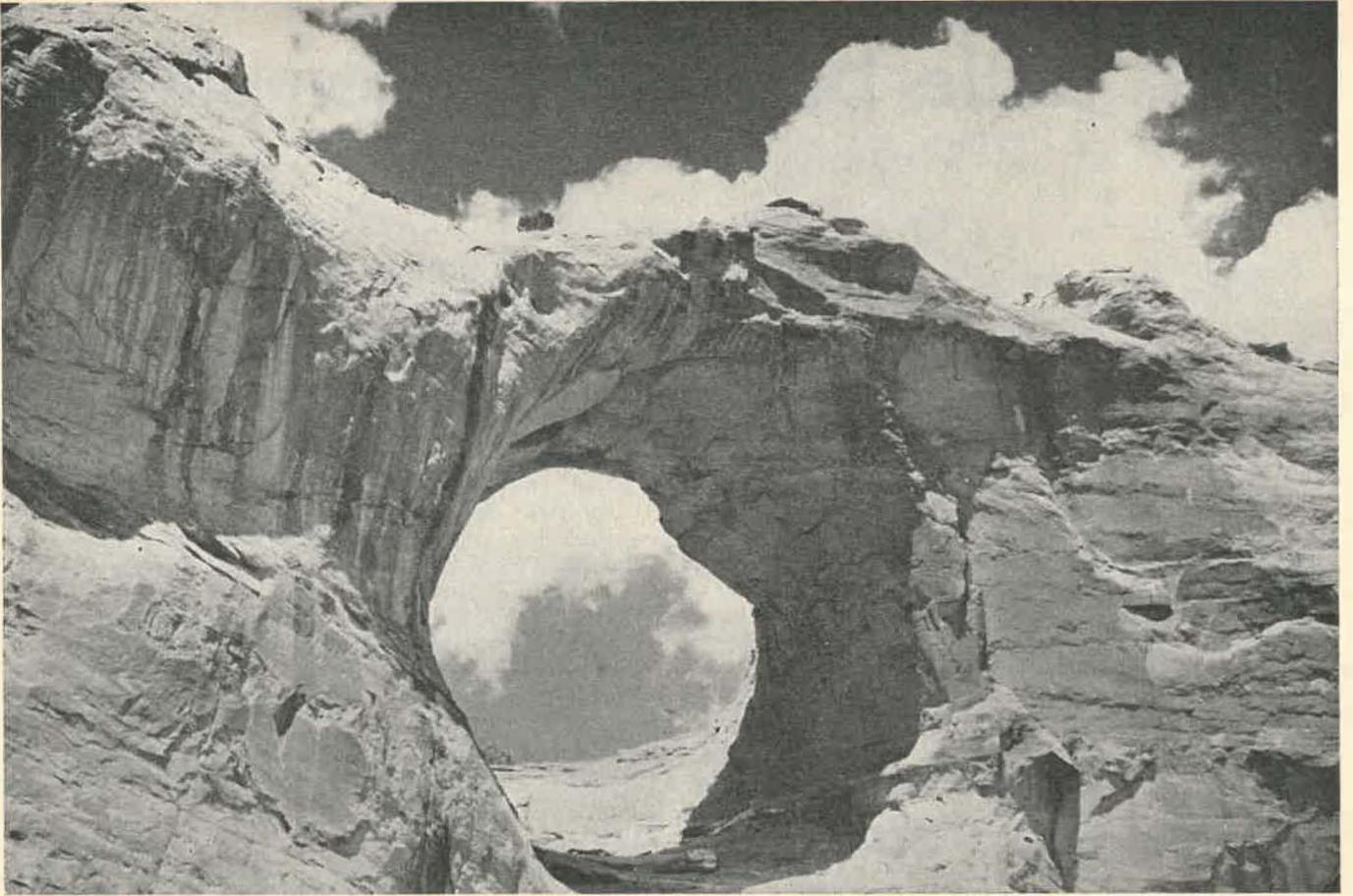
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