

# The Living Church

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

**The Music of the  
"Booke of Common Praier  
Noted"**

*Robert Stevenson*

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**Knowing How and  
Learning How**

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**Religious Imperialism?**

*News*

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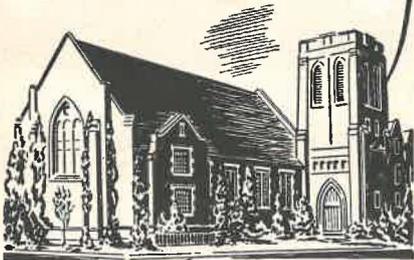


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## LETTERS

### Convents in West Indies

**T**O THE EDITOR: I have just received my copy of *THE LIVING CHURCH* for July 9th, and on page 6 there is a reference to the "first Anglican convent" in the Province of the West Indies.

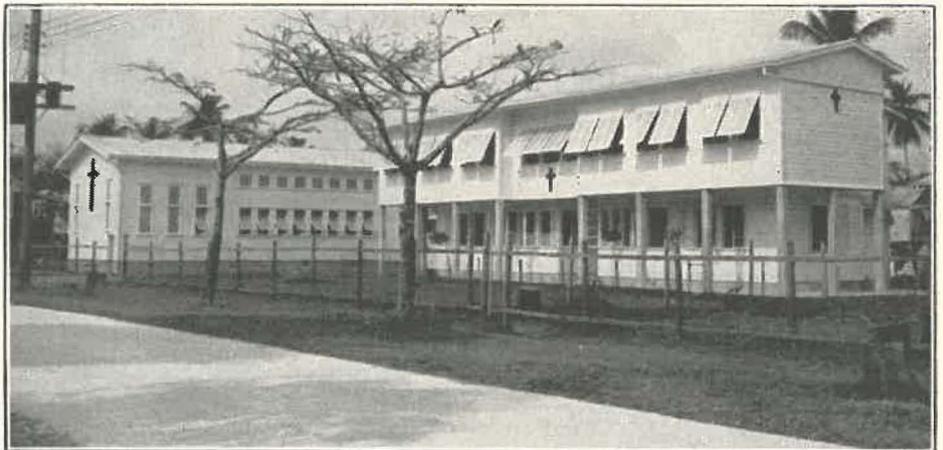
It is the first in the diocese of Guiana, but not the first in the Province, and I thought perhaps you might be interested to know of this venture.

In 1924 one of my predecessors in the see of Barbados, Bishop Berkeley, invited the Clewer Sisters to come to Barbados. He met with tremendous opposition. He persevered with the plan, and the Sisters came. He bought a house and site and established the first convent in the Province. The Sisters remained for 21 years. In 1945 the Clewer Community decided to withdraw from all overseas work, in order to concentrate

the Bishops and got their approval to a project whereby, if we could secure the Good Shepherd Community, it should be asked to regard the West Indies as its field, to undertake Christian education for girls, and in due course to build up a native community.

### BRANCH HOUSES

The Community accepted the offer, and in April 1947, four sisters (together with the Mother Superior) arrived in Barbados. They began a school, which is doing well, and within a few months received the first West Indian Novice, who came from British Guiana. Some six months later, the Reverend Mother returned, taking with her the W. I. novice to serve the greater part of her novitiate in England. I visited the Mother House at West Ogdell in 1948, and was delighted to learn that the Gen-



WEST INDIAN CONVENT: *The Convent of the Good Shepherd, Georgetown, British Guiana. The chapel of our Lady and St. Gabriel is in the building at the left.\**

all their forces at the mother house in England, in the hope of securing recruits; numbers were falling and the sisters were getting on in years.

### APPROVAL TO A PROJECT

In September 1946, the sisters left Barbados. I had known of this soon after I came in 1945, and the Reverend Mother kindly allowed a year's grace before the withdrawal took place. I tried to secure others, and got in touch with the Community of the Good Shepherd at West Ogdell. At the same time Bishop Wilson, now of Trinidad but then just appointed to Honduras (to succeed me), got in touch with them in England, and four sisters were sent to British Honduras. The year's delay which Clewer had granted us worked to our good. Later on, just before the Clewer Sisters left, I heard that the Community of the Good Shepherd were still ready to consider work in the West Indies, and I wrote again. At the Provincial Synod in Jamaica in 1946, I put the matter before

eral Chapter had accepted the West Indies as its overseas field. Last September the Reverend Mother returned with a good contingent of sisters and novices. Demands for work were pouring in, and branch houses were opened in British Guiana and in Antigua.

In January of this year, the W. I. novice, who had returned with the party, was professed in the chapel at the convent here. In all, I have received five professions, though only one of them West Indian, since 1947. The Mother House of the Community in the Province is here in Barbados, and there are now branch houses in British Honduras, Guiana, and Antigua. A few weeks ago we received a postulant from British Honduras, who will be admitted to the novitiate in three months time: others in Honduras, Antigua, and Guiana are

\*An appeal has recently been launched to raise the equivalent of \$12,000 or more toward the needed furniture for the convent and chapel. Honorary treasurer of the appeal is W. G. R. Rawlinson, Esq., 678 Lexham Gardens, London, W. 8. [L. C., July 9th].

LETTERS

enquiring; so signs of growth from W. I. sources are really evident.

GOING AHEAD

I thought you would like to know all this. Also, it needs to be remembered that when Bishop Roscow Shedden was Bishop of Nassau, he had the Horbury Sisters working there. They were later withdrawn, but Bishop Spence Burton has the Leylam Abbey Sisters, an offshoot of Horbury, working there now. The Community of the Good Shepherd has been fostered by Wantage, and the present Mother Superior is a Wantage Sister "on loan." Last May we held the first Chapter of the W. I. Province here in Barbados, and 15 professed sisters were there and two novices.

We are going ahead, and there is much work waiting to be done. The Community is now receiving new recruits both in England and in the West Indies, and in due time I hope there will be a branch house in every diocese.

✠ WILLIAM JAMES HUGHES.

Barbados

Editor's Comment:

We are glad to have this resumé by the Bishop of Barbados of the history of Anglican Communities for Women in the Church of the Province of the West Indies. It should be noted also that at least two Sisterhoods are at work in American Missionary Districts in the West Indies — the Sisters of St. Margaret, Haiti, and of the Transfiguration, Puerto Rico.

The Decalog

TO THE EDITOR: For several years I have noticed that I rarely hear the Ten Commandments read in church, as of old. It made a great impression on me from my youth up. I feel that they should be read once a month, at least, in a clear, distinct voice.

Presumably the decalog is not read for the reason that, with its responses, it takes too much time; yet in actuality it takes only about three minutes. Rectors might well ask their parishioners if they know what the decalog is.

EDWARD S. GUSHEE

Wallingford, Conn.

An Example for All

TO THE EDITOR: A study of the statement of diocesan receipts for the year 1949, as contained in the Annual Report of the National Council, is most revealing. It is there recorded that every one of our foreign districts either met in full or overpaid its quota for the year, and every one has promised to pay its quota for 1950.

What a splendid example they set for all the other dioceses and districts of our Church, and what an inspiration they should be to those dioceses and districts which last year, for various reasons, failed to pay their proportionate share.

(Rev.) PARKER F. AUTEN.

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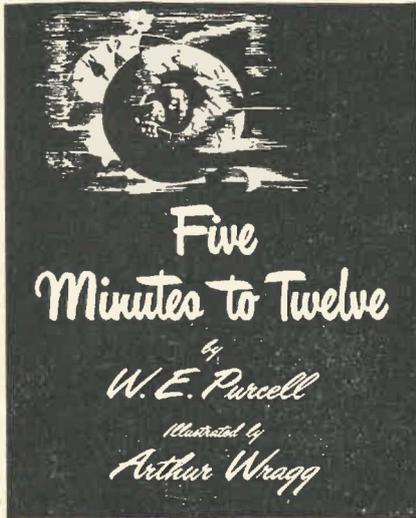
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# The Living Church

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## Things to Come

1950 SEPTEMBER 1950							1950 OCTOBER 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
				1	2		1	2	3	4	5	6	7
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17	18	19	20	21	22	23	22	23	24	25	26	27	28
24	25	26	27	28	29	30	29	30	31				

### September

24. 16th Sunday after Trinity.
28. Joint Commission on Approaches to Unity. Seabury House.
29. St. Michael and All Angels. Consecration of the Very Rev. Henry H. Shires as Suffragan of California, at San Francisco.
29. Consecration of the Rev. Gerald F. Burrill as Suffragan of Dallas.

### October

1. 17th Sunday after Trinity. World Communion Sunday.
3. Church Periodical Club, Executive Board, at Seabury House (also 4th).
5. Woman's Auxiliary Executive Board, Seabury House (to 9th).
8. 18th Sunday after Trinity. Ecumenical Register Week, United Council of Churchwomen (to 15th).
10. National Council meeting, at Seabury House (to 12th).
15. 19th Sunday after Trinity. Youth Sunday.
17. Planning Committee, National Council of Churches of Christ in America, at Cleveland (also 18th). Regional Institute, ICRE, at Nashville, Tenn., to 18th; (tentative).
18. St. Luke.
19. National Conference on Religion in Education for headmasters of prep schools at Atlantic City (to 21st).
19. Regional Institute, ICRE, at Atlanta, Ga. (to 20th).

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

**BIGGEST** and best news of last week was the war news from Korea. The drive for Seoul by American and South Korean troops placed the initiative in the hands of the UN forces for the first time, and gave hope for a quick end to the war.

A **SHAMEFUL FACT**, whatever the reason for it may be, is that the Episcopal Church is doing next to nothing for the 100,000 American troops now in Korea. Repeated efforts of The Living Church to find chaplains serving in the war area have turned up no information except that two Air Force chaplains of the Episcopal Church based on Japan have done what they could. A fair estimate is that 1,000 Episcopalians are daily facing death without access to the sacraments. This is an example of the grave need for a military suffragan to oversee the work of the Church in the Armed Forces.

THE PHILIPPINE Independent Church has begun to publish a newspaper—the fortnightly **Bulletin**, of which the first issue, dated August 15th, has just arrived. A two-page mimeographed publication with the admirable motto, "A record of the news, the work, and the thought of the Church," it is mostly in English and reports the forthcoming consecration of Monsignor Macario V. Ga, Bishop of Iloilo and Capiz, in the apostolic succession. Also reported is the death of Bishop Blanco of Leyte of a knife wound inflicted by a person believed to be mentally unbalanced.

MUCH of interest is crowded into the small space of the **Bulletin**, including an editorial forecasting a larger and more attractively printed magazine. One detail, however, is omitted—the subscription price. The address is 1320 V. Concepcion, Manila, P. I.

IN HIS presidential address to the convocation of Canterbury last week, the Archbishop called for a common front of all Christians against atheism and materialism on both sides of the iron curtain. Taking notice of papal appeals in the same vein, he expressed regret that the Roman Church at the same time says and does so much to make a common front impossible.

A **STEP** forward in the Church of South India, which celebrates its third anniversary September 27, will be taken on the anniversary date. The diocese of Coimbatore will be inaugurated and Dr. A. J. Appasamy will be installed as Bishop. The new diocese will bring 30,000 members into the united Church, most of them Congregationalists who had previously refused to join. In one of her well-known interviews, Miss McCracken records the opinions of Bishop Hollis, moderator of the Church of South India, in this week's issue.

A **PROPOSAL** to forbid celebration of marriages on Ash Wednesday and during Holy Week was defeated in the convocation of Canterbury. Reason: Anybody married before April 6th is allowed an income tax deduction for

the entire year, and in some cases Holy Week would be the only possible time.

**ANOTHER** standing committee has withheld consent to the consecration of the Rev. David E. Richards—Massachusetts, on the same grounds as Alabama: disapproval of the method of nomination. However, Albany sources state that most of the communications from standing committees approve the election.

**DEAN KENNEDY** of the Albany Cathedral has been elected rector of St. James' Church, Chicago, according to announcement by the wardens and vestrymen. He is expected to assume his new duties October 15th. He will succeed Dr. Duncan H. Browne, who retired May 15th after a ministry of 26 years at the historic church beside the diocesan office.

**DOGMATIZING** the Assumption of the Blessed Virgin is opposed by Old Catholics, according to Ecumenical Press Service. A meeting of 30 Old Catholic priests from the Netherlands, Germany, and Switzerland, held at Amersfoort, Holland, August 21st to 29th, asked the Bishops to "recall and outline the principles of Catholic Faith and piety" and to reject the dogma of the Assumption. The conference studied the doctrine of the Church, the training of the clergy, sacramental penance, and other theological issues.

**DOM GREGORY DIX** has been in this country quietly since June, working at St. Gregory's Priory, Three Rivers, Mich. Beginning with a mission at St. Ignatius' Church, New York, October 8th to 15th, he will have a full schedule of preaching and speaking engagements from then until December 8th. After a visit to the West Indies, he will be available for engagements during Lent, according to the Rev. Dr. Gregory Mabry, who is in charge of arrangements.

THE BIBLE still penetrates the iron curtain in quantity, according to the Bulletin of the United Bible Societies of the World. Of 19,819 copies of the Scriptures and Scripture portions circulated by the societies in 1949, some 322,988 went to Russia and satellite nations. Largest distributor was the American Bible Society, which sent out 8,822,880 copies. China, not counted in the report as behind the iron curtain, received 2,684,262.

IT IS TIME for a progress report on the campaign for introductory gift subscriptions from readers. During the summer months the campaign passed the 10% mark and, as of the middle of September, 141 subscriptions have been received toward the goal of 1,000. Satisfactory, but there is plenty of room for more!

**NEXT WEEK**—the fascinating story of how a will dated 1847 was finally put into effect in 1950, for the establishment of a school for "young females" in South Carolina.

Peter Day.

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# The Question Box

Conducted by the REV. CANON MARSHALL M. DAY

• I am one of a fairly large group of parishioners who normally travel a round trip of 110 miles in order to make our confessions and receive the blessing of absolution before Communion. The clergy in the community around us refuse to hear our confessions, even in case of serious illness, because "the Book of Common Prayer does not establish a form for them to use in that condition." Is it possible to have a rubric inserted in the Prayer Book permitting the private use of the General Confession, with a pause at the phrase "these our misdoings," to allow the penitent the enumeration of sins, after which he would finish that confession and receive absolution in the form immediately following?

It is a wonderful thing to hear that so many people as are mentioned in your letter have, for so many years, made such determined and serious effort to practice the penitential life.

I cannot agree that the Prayer Book provides no form of absolution. There are three absolutions in the Choir Office, one in the General Communion Service, and one in the service for the Communion of the Sick. The first of the alternative forms of Ordination on page 546 specifically mentions the power of absolution, and it is inconceivable that the second (which does not mention it) could be intended to contradict the preceding statement. The exhortation on page 88 specifically urges private confession where needed, and in the visitation of the sick the 5th rubric on page 313 requires the minister to urge the sick man to make such private and specific confession. Moreover, though the American Episcopal Church provides only these references, the Anglican Communion in general has provided (in at least the English, Scottish, and Canadian Prayer Books) a definite form of absolution for use when the sick man makes such a personal and private confession.

I cannot believe that obedience to the Prayer Book forbids the use of any of its prayers on any occasion where they may be appropriate, nor that the disclaimer in the preface to the Prayer Book of any intention "to depart from the Church of England in any essential point of doctrine, discipline or worship" makes an exception of this very important matter.

You see then that the Prayer Book amendment that you suggest is not really a necessity, but I wish you would refer your request to the Liturgical Commission, c/o Mr. Spencer Ervin, 901 Provident Trust Building, Philadelphia 3, Pa.

## Missionaries

The spreading of the Christian Religion has sadly been left almost entirely with the clergy. Seriously speaking, it is only partly THEIR job, but mostly OURS. If we are truly converted, we should be so imbued with the real Christian spirit that nothing could stop us from enthusiastically spreading our religion at every opportunity. That, most of us have NOT done. We do not realize or accept the fact that our religion must grow through and by US. We keep thinking that we can hire professional missionaries to do that job for us.

Not only does God EXPECT us to be His missionaries, but we will be held accountable to Him if we are NOT. Now, get some things straight. As Christ's missionaries, you will not necessarily have to drop everything here

and go to Timbuktu. God doubtless needs YOU as a missionary right where you are. WHERE ONE HAS BEEN NEEDED so long, amongst your pagan friends and associates. What have you done about Jesus and His claims amongst those with whom you work and play? Christ wants us to so LIVE amongst those about us, that THEY, seeing us and the love we bear Him, will also want to glorify Our Father in Heaven. The highest type of missionary endeavor is to LIVE Christ and to TALK Christ RIGHT WHERE YOU ARE!

It is this type of missionary work that doubles Church Membership, and requires Coadjutor Bishops to keep up with the Confirmations. Mark your own paper. Are you a Grade A, B, or C Missionary? Or, are you one at all?

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## GENERAL

## EPISCOPATE

## Election in North Carolina

The Rev. Richard Henry Baker, rector of the Church of the Redeemer, Baltimore, Md., was elected bishop coadjutor of the diocese of North Carolina on September 14th. Runner-up was the Rev. C. Alfred Cole, of St. Martin's Church, Charlotte, N. C. Election came on the seventh ballot.

The Rev. Mr. Baker came to the Church of the Redeemer in 1931, after serving as rector of St. John's Church, Waynesboro, Va., for four years.

Besides the Church of the Redeemer and St. John's he also was minister-in-charge of Pruden Parish, Chatham, Vt.; chaplain of Virginia Episcopal School; assistant at St. James' Church, Baton Rouge, La.; and head of student work at the Louisiana State University.

The Rev. Mr. Baker was born in Norfolk, Va., in 1897, the son of Benjamin May Baker and Theodosia Burr Potts Baker.

His ordination to the diaconate took place in 1923 and to the priesthood in 1924. Two years later he married Elizabeth Lee Small.

Norfolk Academy, Episcopal High-school, the University of Virginia, and Virginia Theological Seminary are the institutions at which he received his education. He has the B.D. and D.D. degrees.

## MISSIONARIES

## Religious Imperialism?

As soon as the House of Bishops sounds the clear signal, the Rev. Messrs. Norman B. Godfrey and William C. Heffner will sail for Okinawa to open missionary work under the direct supervision of a missionary bishop of the Church. In a memorandum which he presented to a meeting of the Okinawa committee of the Foreign Missions Conference, Bishop Bentley, vice-president of National Council, made it clear that the Episcopal Church missionaries serving on Okinawa would be missionaries of the Church and would have exactly the same status as that enjoyed by Episcopal missionary personnel serving in other fields overseas. The policy of the Foreign Missions Conference is to organize interdenominational missionary



OKINAWA SCENE: Remains of a Church in Shuri.

work on the island, but so far support of this policy by the Conference's member churches has not been strong.

The Episcopal Church was represented at the meeting, which was held in New York on September 5th, by the Bishop, Fr. Godfrey, Mr. Heffner, and J. Earl Fowler, associate secretary of the Overseas Department.

At the meeting Fr. Godfrey promised cooperation with the other churches on Okinawa in all possible areas.

The Church's mission on Okinawa will not be sponsored by the Okinawa Committee, as is the Methodist missionary, who has been there since last winter. The Methodist is the only missionary sent so far in response to a plea for missionary assistants from Okinawa Christians to leaders of American Churches. He arrived on the island 51 months after the plea was issued and 28 months after the American military government removed restrictions which prevented missionaries from landing on Okinawa. He is supported by the Methodists but works under the Okinawa Committee of the Foreign Missions Conference. The Okinawa Christians strongly urged the establishment of a united Church on the island.

## C. W. S. HELPS SAVE FACE

During the time between the Okinawa Christians' plea for help and the first concrete response from America four years later, Church World Service came to the rescue by sending \$2000 to the Okinawa Christians. The August 16th issue of the *Christian Century* in an

editorial says, "This shot in the arm, coming when it did, saved the face of the missionary movement on Okinawa and undoubtedly prevented for the time a movement toward abandoning the undenominational character of the association. In addition, C.W.S. sent tons of food and clothing." A report of C.W.S. shipments for the period May 1, 1946 to September 1, 1950 shows that 21,784 lbs. of clothing were shipped to Okinawa.

Robert Smith, who reported, at the meeting of the Okinawa Committee, on the work of C.W.S., favors the idea of a united Church for the island.

## SITUATION SUMMARIZED

T. T. Brumbaugh, who is an associate secretary of the Board of Missions and Church Extension of the Methodist Church, and was a missionary in Japan for many years, said at the meeting that he believes the *Christian Century* editorial on Okinawa is correct in every respect. The editorial said:

"The situation to date can be easily summarized. One missionary has been sent where at least ten are needed. His support and program funds are made possible by the Methodists, though he works under the F. M. C.'s Okinawa committee. The National Baptists are supporting an American-trained native worker. No other denominational funds have been invested in the work. And the non-cooperating Disciples [a group of Disciples churches, not in cooperation with their own mission board, sent a missionary to Okinawa in 1948] and the Episcopalians are insisting on their right to practice religious imperialism."

The position of the Episcopal Church, which the *Christian Century* refers to as "religious imperialism" is presented in Bishop Bentley's memorandum to the Okinawa committee, which is quoted in full:

## THE CHURCH'S POSITION

"1. Prior to the outbreak of the Pacific war, Okinawa was regarded as being a part of the Japanese empire. The Nippon Seikokwai did some work in Okinawa and from time to time the Bishop of the Japanese Church visited the Island.

"2. Since the war, the Japanese Church has been unable to continue its ministry on Okinawa. Because of this situation, the Presiding Bishop of the Japanese Church has expressed the wish that the Protestant Episcopal Church in the U. S. A. might

place Okinawa under the jurisdiction of one of our missionary bishops in the Pacific and that we might assume responsibility for the evangelistic work which has been relinquished by the Japanese Church.

"3. When the House of Bishops meets in El Paso in January, 1951, it will be asked to assign Okinawa to the jurisdiction of one of our bishops in the Pacific.

#### STATE AND ARMY APPROVE

"4. Meanwhile, both the Department of State and the Department of the Army have expressed willingness to have missionaries of this Church establish and carry on work on Okinawa.

"5. There has developed, within the Church, a feeling that we ought to establish work on Okinawa. This feeling was expressed in General Convention when the Program and Budget Committee recommended that Okinawa be included in the program and budget of the Overseas Department in 1951. This recommendation was adopted by General Convention and Okinawa is now included in the budget of the Overseas Department.

"6. Two men, the Rev. Norman B. Godfrey and the Rev. William C. Heffner have been appointed as missionaries to Okinawa by this Church. In recent months, they have been studying Japanese at the Yale Language School in New Haven. In mid-September, they will go out to Honolulu to continue their studies at the University of Honolulu and to gain practical experience working among the Okinawans in Honolulu.

"7. Following the meeting of the House of Bishops in January 1951, when a bishop has been placed in charge of Okinawa, he and the two missionaries now under appointment will go out to Okinawa to make a survey of the situation and to establish work on the island. The location of that work and the program to be followed will be determined by the bishop and the missionaries following their study of the situation on the island.

"8. When work has been established on Okinawa, it will come under the direct supervision of a missionary bishop of this Church. The missionaries serving on Okinawa will serve under the jurisdiction of the bishop and will be missionaries of the Protestant Episcopal Church and will have exactly the same status as that enjoyed by our missionary personnel serving in other fields overseas.

"The converts made by our mission on Okinawa will be counted as members and communicants of this Church.

"The congregations established on Okinawa will be regarded as mission congregations of the missionary district of which Okinawa will be a part.

"9. In their contacts with the Christian groups now at work on Okinawa, or that may be established in the islands [Ryukyus], the bishop and other missionary personnel will hope and desire to have the happiest relationships, giving such coöperation and support to other groups as may seem appropriate in such circumstances and in the bishop's judgment, but there should be no thought in the mind of anyone that the mission of this Church on Okinawa can, or will, lose its identity as a mission

of this Church, or that its staff can, or will, be anything other than completely loyal to the doctrine, discipline, and worship of this Church. They will have exactly the same status, having the same responsibilities and enjoying the same privileges that are given to our missionary staff serving in other fields overseas.

"10. The proposal has been made in the Okinawa committee of the Foreign Missions Conference that the Episcopal Church might contribute missionary personnel and funds to the Committee, which, in turn, would use such missionary personnel and funds in the carrying out of a program of Christian work on Okinawa. The missionaries sent out under such an arrangement would lose their identity as members and missionaries of the Protestant Episcopal Church and would serve as missionaries of the Okinawa committee.

"11. If such a plan as that which is proposed above should be adopted, then in effect the Okinawa committee would become a new and separate group, acting as an independent Church, sending out missionaries to Okinawa.

"12. It must be emphasized that the Episcopal Church could not be a party to such arrangement and program and that the missionaries now under appointment to Okinawa will serve in the islands under one of our bishops and will be under obligation to be loyal to this Church.

"Just as the work and workers in any other overseas field are a part of some missionary jurisdiction, so Okinawa will be a part of one of our missionary jurisdictions in the Pacific."

## VISITORS

### Sounding the Depths

By ELIZABETH McCracken

The Church union in South India, even after only three years, evidences an extraordinary power and release of understanding, said the Most Rev. Arthur Michael Hollis, Bishop in Madras and moderator of the Church of South India.

"We must be together," he said, "before we can begin to understand. Complete understanding comes with union." Bishop Hollis was Anglican bishop of Madras before the organization of the Church of South India. In all there are 14 bishops in the Church, and 14 dioceses. Four of the bishops were members of the Anglican episcopate. Most of the 1000 other clergy are Indians. The Church of South India has approximately 1,100,000 members.

The Bishop believes that the problem of unity must be dealt with through local situations. He agrees that the problem is partly theological and doctrinal, but it is so linked with local problems that procedures must vary with locale. "For example," he said, "Scotland could not do what we have done in South India, because the situation in Scotland is quite different."

In a country such as Scotland — or



BISHOP BENTLEY: *The Church could not be a party to the Okinawa Committee.*

England or the United States — he explained, one assumes that the people are Christians, and Christianity influences and penetrates life in general. Accordingly, the individual Christian may have little consciousness of his separateness from the world. In India, where the Christian is a member of a tiny minority, every Christian is aware of his responsibility to bear witness to the Saving Act of God in history — the Incarnation. In the Church of South India, the Bishop said:

"Baptism and the Holy Communion are not private affairs, but corporate acts. Already in the Church of South India, the members are not individuals, 'making their Communion'; they are a group, and, as a fellowship, they receive the Holy Communion. As for the Creeds: when we remember the controversies of the past, it is remarkable that people so far apart as continental and American Lutherans and Baptists and ourselves [of the Church of England] do agree. This indicates how remarkably you can see things from a new angle when the local situation is a practical issue."

Another point made by Bishop Hollis was in regard to the relation of the Church of South India to Church polity. He said:

"We don't want to be another denomination. The Church of South India is for South India. Its members must live in the new area. If they must leave the area, then they must become members of a Church in that area. For instance, I am not an Anglican any longer; but, should I leave South India, I could, and would, revert and be again an Anglican."

Explaining further about his relationship to the Anglican Communion, Bishop Hollis said: "Now, if I accept work in any Church of the Anglican Communion,

I must be under the discipline of that Church. The problem is increasingly difficult. When I was in England on my way to America, I did not celebrate the Holy Communion in *any* church, because I could not, under the ruling of the Convocations of Canterbury and York, celebrate *except* in a Church of England church. I refrained because of the other Churches in England represented in the Church of South India. They might not have understood."

The Bishop expressed confidence in the essential unity of the Gospel. "I can tell the difference between a Hindu village and a Christian village in India; but I *cannot* tell the difference between a village where Christ was brought by Methodists and one where Christ was brought by Anglicans. Episcopacy is important, but we *can* exist without it. You cannot tie God to man by external means. What is important is that you do not get into vague humanism."

"The real problem in South India," he said, "is that denominational differences are used to preserve caste differences. We may call them denominational differences, but they are really caste differences."

Bishop Hollis pointed out that there were things which the United Church could do which the separated Churches could not do.

"I think we can make people see Christ more clearly than they could see Him before. I do think we must remember that we are accustomed to think of religion as something that brings people together in a country. In India, the Hindus and the Moslems have split India into two countries. When we speak of Christ as the answer to India's division, the Indians always say: 'Christ

does not unite Christians.' A Hindu official said that there are more Christian denominations in India than castes among the Hindus. Already, the Church of South India has born effectual witness that Christians can unite."

In this connection, Bishop Hollis spoke of the problem of intercommunion.

"We must realize, and help others to realize, how wrong fundamentally it is that there should be Christians not in communion with other Christians. That is not difficult. What is difficult is that we often forget that we cannot solve our differences by pretending that they do not exist and without going deep into them, before intercommunion. But, when Christians have faced the problem of disunion and are striving for union, I think that they could come together to the Holy Communion. We did it in South India, and it was of great value. It should not be done lightly nor because others have done it. The depths must be sounded."

Turning to a quite different problem of the Church of South India, that of financial support, Bishop Hollis said: "We have lost a considerable amount of money that we did receive, because the Church of England missionary societies, such as the S. P. G. and the C. M. S., may not, under their charters, send funds to non-Anglican Churches. But the Church of England set up means by which a special fund for the Church of South India might be received and sent to us.

"There is a committee to carry on the support previously given by the Mothers' Union to our branch of that work.

"We had other gifts of money from England and from America, and have carried on thus far, though living from hand to mouth. I think that we can continue to carry on, though we should like more money if we could have it."

#### Canon Mortlock

The Rev. Charles Bernard Mortlock, rector of the United Parishes of St. Vedast *alias* Foster with St. Michael-le-Querne and St. Matthew Friday-Street with St. Peter Cheap, London, England, Canon-Treasurer of Chichester Cathedral, and LIVING CHURCH correspondent, was expected to sail for the United States on or about September 20th.

Canon Mortlock is scheduled to preach at the Washington Cathedral on October 1st, in the morning.

#### RADIO

##### Second Win for CNY

The Christmas and Easter radio broadcasts by Bishop Peabody of Central New York have been honored for the

second consecutive year by the national Protestant Radio Commission, which recently held its annual radio workshop competition in Philadelphia.

The programs, which were broadcast over nine stations in Central New York, were described by the chairman of the judges, Charles H. Schmitz, as meritorious because of "their simplicity and the radio quality of Bishop Peabody's diocesan talks." He added, "The idea of the Bishop uniting the families of his diocese for a talk into their homes on Holy days . . . was still unique in Christian radio work, and was to be very much commended."

The programs were the only Episcopal winners, and the only programs that were chosen for excellence in religious broadcasting and that won an award for two consecutive years. Radio disks from all major Churches were entered in the competition. There were 15% more entries this year than last.

The Bishop's radio talks were started in 1948 by Frederick H. Sontag, LIVING CHURCH correspondent for Central New York, and are produced by him, with Raymond C. Gantter, program manager of WFBL, Syracuse, as technical consultant.

#### 1950 Episcopal Hour

Nine southern dioceses have promised financial support to the Southern Episcopal Hour which will begin broadcasting this year on Sunday, October 1st. Bishops from various southern dioceses will speak on the program, which can be heard each Sunday morning during October, November, and December, at 8:30 EST.

The Hour was made one of the objectives of the One World in Christ campaign in the diocese of Atlanta. Other dioceses pledging support are Tennessee, South Florida, Georgia, Virginia, East Carolina, Upper South Carolina, West Texas, and Southern Virginia.

Bishop Walker of Atlanta is in charge of all arrangements for the program.

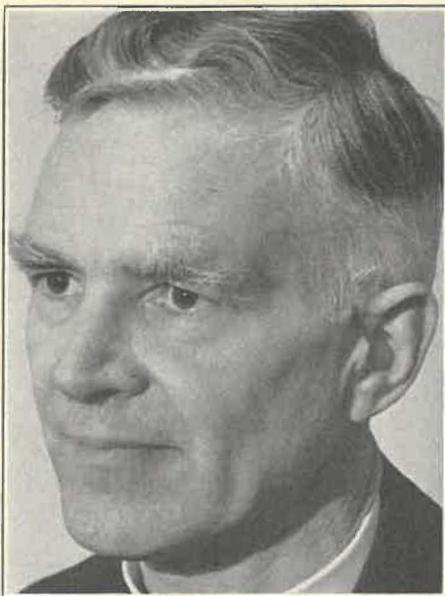
#### CANADA

##### Qu'Appelle Consecration

On St. Bartholomew's day, in the pro-Cathedral Church of St. Paul, Regina, Saskatchewan, the Rev. Michael Edward Coleman was consecrated and enthroned as sixth bishop of Qu'Appelle.

The consecration was performed by the Metropolitan of Rupert's Land, the Most Rev. L. R. Sherman, assisted by the Metropolitan of British Columbia, the Bishops of Saskatoon, Brandon, and Saskatchewan, and the Rt. Rev. E. H. Knowles, retired Bishop of Qu'Appelle.

A choir, composed of priests trained by the staff of St. Chad's, the diocesan



BISHOP HOLLIS: "We must be together before we can begin to understand."

theological college, led the singing of Merbecke by a large congregation.

In the evening, Bishop Coleman was enthroned by the dean of Qu'Appelle, the Very Rev. W. Cole, assisted by the chapter, and the chancellor of the diocese, Alex Ross. After being admitted at the west door, the Bishop, wearing amice and albe proceeded alone through the Pro-Cathedral, with stations at the font, the entrance to the choir and the entrance to the sanctuary.

After his enthronement, Bishop Coleman addressed the congregation; and, having been vested in cope and mitre, he gave his first episcopal blessing to the representatives of his diocese. At the Going Forth, the Bishop, attended by servers and crucifer in albes, led the way, turning at the west end of the Pro-Cathedral to stand and receive from each of his clergy, as they passed, a sign of canonical faith and truth.

Bishop Coleman comes to the diocese from British Columbia, where he had been canon missionary and, more recently, priest-in-charge of the parish of Quamichan with Cowichan. He has been a strong missionary throughout Canada and the United States since his coming to Canada in 1943 from All Hallows-by-the-Tower, London.

**Election for Athabasca**

The electoral college of the province of Rupert's Land, Canada, has elected the Rev. Canon Reginald James Pierce, D.D., as bishop of Athabasca. The bishop-elect is warden of St. John's College, Winnipeg. His consecration is scheduled for October 12th.

**NATIONAL COUNCIL**

**Colorado Priest Appointed**

The Rev. Walter Williams has resigned as rector of St. Mark's Church, Denver, Colo., to accept a position with the Department of Christian Education of the National Council. He will be executive secretary of the Leadership Training Division.

**INTERCHURCH**

**Ecumenical Register of Women**

The week of October 8th to 15th will be Ecumenical Register Week for women in scores of communities across the country. According to the United Council of Church Women, women in local church councils are planning a week of intensive effort to reach women in their communities who have not yet had the opportunity to enroll on the Ecumenical Register of Church Women, a nationwide project to put women on record as favoring world-wide Christian coöperation.

**BRITISH WEST INDIES**

**A "Real Whopper"**

The hurricane which swept across Antigua, B. W. I., on August 21st was a "smallish one" according to the Bishop, the Rt. Rev. Nathaniel W. N. Davis. It merely wrecked the roof of St. Philip's rectory, blew in a window of St. Stephen's Church, damaged a mission chapel, threw around "the usual" galvanized roofing, guttering, fencing, and flattened a number of houses in the villages.

But the hurricane on the night of the 31st, says the Bishop, was a "real whopper." He had returned to the island on the night of the 30th and all the way up from Trinidad could see the weather was going to be "really unpleasant." The worst of the storm struck during the night, from about 11 P. M. to 5 A. M.

It left thousands of people homeless, and completely destroyed St. Paul's, an old wooden church. Two district chapels were completely razed and large sections of roof were torn off several of the other churches. "Fortunately," the Bishop says, "the Cathedral has only had a couple of windows broken."

He estimates that it will take roughly £7000 over and above what insurance there is to put things right.

"The Jeremiahs," says the Bishop, "tell us that we are due for another hurricane this month."

**KOREA**

**Community House**

Latest news received in England from Korea, according to the Rev. C. B. Mortlock, LIVING CHURCH correspondent, states that Churchmen in Pusan,

**Down to Work**



*Town and Country*

**LAYMEN IN SHIRTSLEEVES:** *The first 1950-51 laymen's training conference was held at Seabury House, Greenwich, Conn., September 8th to 10th. The group was made up of exactly 30 men, every one of whom reported and remained until the close. They will serve as instructors at similar training conferences throughout the Church. It is expected thus to train in all 2300 laymen who will address parish meetings throughout the country, explaining the Church's program and the need for full subscription to the 1951 budget.*

*To each man was given a massive book, Church Facts, as well as a portable table projector for his use in the conferences he is to lead. Someone facetiously nicknamed Church Facts the first unabridged encyclopedia on the Church's program.*

*When the presentation reached the program and needs of the diocese, Maine was used as an example, and a filmstrip in color showed the diocesan missionary projects, each explained by Bishop Loring through a recording keyed to the picture being shown.*

*The regional training conferences will begin almost immediately, with parish meetings soon to follow.*

under the leadership of the Rev. Harry Fawcett [L. C. August 27th], have established a community house in the church compound for the succor of the destitute. It was expected, according to Canon Mortlock, that the whereabouts of the Bishop in Korea, the Rt. Rev. A. C. Cooper, might be learned shortly on the return of the British Minister in Seoul, Capt. Vivian Holt. Unconfirmed reports suggest that the Bishop and the Rev. Charles Hunt may be living outside Pyongyang.

## CHINA

### All English Bishops Resign

All European Anglican bishops in China have resigned, the Church Missionary Society has announced in London. [This means that seven have resigned during the past year.]

Their action was taken in fulfillment of a promise made by the English leaders of the Chinese Church to the Church when the Communist conquest of the country began.

The resignations were hastened by government restrictions on the movements of Europeans and insistence upon Chinese leadership as a prerequisite to official recognition of the Church.

The only English bishop remaining in the Chinese province of the Church is the Rt. Rev. Ronald Owen Hall, at the British crown colony of Hong Kong.

[The last American bishop in China, the Rt. Rev. William P. Roberts, who was missionary bishop of Shanghai (Kiangsu), resigned early this year.

[The only member of the Canadian episcopate in the Chinese Church was a bishop of Honan and he resigned some years ago.] [RNS]

## HUNGARY

### St. Stephen vs. Communism

St. Stephen's Day, celebrated for centuries as a civic and religious holiday throughout Hungary, has been abolished by the government as an official observance.

From now on, Communist authorities have ruled, the day will be observed as Constitution Day to mark the anniversary of the Hungarian Communist Constitution.

[King of Hungary from 997 to 1038, St. Stephen founded, civilized, and evangelized the Hungarian nation out of the wild Magyar tribes. His apostolic labors and personal sanctity led the pope to describe him as "apostolic," a designation passed on to succeeding kings of Hungary. He has been regarded by Hungarians as their chief national hero.]

Despite the government ruling, Hungarian Roman Catholics crowded their

churches on August 20th to celebrate St. Stephen's Day, according to dispatches from Budapest.

The traditional procession with the "Holy Right," the embalmed right hand of St. Stephen, which is a national holy relic, did not take place. But the relic was displayed to many thousands in Budapest at St. Stephen's Basilica.

Before the observance the government-sponsored National Peace Committee of Priests sent a letter to parish priests in Hungary asking them to praise the new Hungarian Constitution in their sermons on St. Stephen's Day.

Hungary's Communist government has directed Roman Catholic orders, except those whose members teach in state-approved schools, to suspend their activities immediately. Members of the orders were given three months to leave their monasteries. The government decree, announced in the official gazette, will affect about 10,000 monks and nuns in some 59 religious orders. Members of only four orders will be allowed to continue their work, but these were not specified. [RNS]

## AFRICA

### God's Plan in Exciting Territory

There was such a diversity of folk present at the first conference on theological education ever held in Northern Nigeria, Africa, said the Rt. Rev. Stephen C. Neill, assistant to the Archbishop of Canterbury, that he wondered whether anything at all would be accomplished. Bishop Neill was present as associate general secretary of the World Council.

What actually was accomplished, he said, was more remarkable than anything he had yet seen on his African tour. Representatives from almost every religious group in the territories were present, including members of the Anglican Church.

Said Bishop Neill:

"We were being led to see something of God's plan for His Church in this great and exciting territory; we were shown how very inadequate past efforts had been (there had been a good deal of Bible School

work, but little on the higher theological level); we were convinced that there was a call immediately to do something very much better, for this growing African Church has had to be led forward into taking its own independent place in the great fellowship of Christian Churches, and that this was much more a question of spiritual revival within the Church than a problem of finance and staffing." [EPS]

## ENGLAND

### Bishop Urges UN Attack On Social Injustices

A plea that the United Nations draft comprehensive plans for removing "such evils as the poverty of the masses, the exploitation of the people by the rich few, corrupt forms of government, domination by a foreign power, and racial discrimination," was made by the Bishop in Chichester in a letter to the London *Times*. Dr. Bell said:

"We cannot combat communism by argument or by force so long as these conditions which form the growth of communism are not removed."

## JAPAN

### Typhoon Hits Orphanage

The Sunday morning service had just been completed at the Widely Loving Society Orphanage in Osaka, Japan when the September 3d hurricane hit. All 300 of the orphans — most of them between the ages of 5 and 10 — were able to take refuge in the Bishop Williams Memorial Church. With the wind came a tidal wave which swept up the Kanzaki river from Osaka Bay. It flooded the orphanage grounds with muddy water and cut off the electric power for six days. Relief work had to be conducted from rafts and often in total darkness.

The 27 dormitories were severely damaged as were the primary school, dispensary, settlement hall, and office. Wind and water made three homes unlivable and attacked roofs, windows, doors, and walls everywhere. Total damage amounts to about \$10,000.



ORPHANAGE OF THE WIDELY LOVING SOCIETY: *With the wind, a tidal wave.*

# The Music of

## “The Booke of Common Praier Noted”

By Robert Stevenson

Department of Music, University of California



A MOMENTOUS event occurred on Whitsunday, 1549, when the Book of Common Prayer first came into use. Another event, hardly so epoch-making in Church history but nevertheless memorable in its own right, was the publication under Archbishop Cranmer's supervision of a musical companion volume to the Prayer Book. Archbishop Cranmer was less of a practical musician than some of the other well-known religious figures of his century, such as Luther (who played the lute and composed some melodies of his own) and Zwingli (who was an accomplished musician on several instruments). Yet Cranmer had a clear conception of the kind of music he wanted to go with the Prayer Book, and he enlisted as his technical assistant in the preparation of *The Booke of Common Praier Noted* a skilled musician whose name ranks today among the Tudor "greats," John Merbecke, or Marbeck (died ca. 1585). The name is commonly spelled the first way in our hymnals, but the second spelling has the advantage of indicating its true pronunciation.

Four hundredth anniversaries are by no means the only public occasions on which we should pay tribute to those famous men "who were wise in their words of instruction . . . such as sought out musical tunes, and set forth verses in writing." And Merbecke has been receiving for four centuries the praise due him as one of these "famous men." At recent Lambeth Conferences the Holy Communion has been sung to Merbecke's setting. His music for it is in the 1940 Hymnal, as it was in predecessor hymnals. Moreover, far beyond Anglican reaches has been felt the pervasive power of this setting: the Methodist, the Presbyterian, and the Army-Navy Hymnals all contain liberal selections from Merbecke's communion music. It has come to be accepted in many quarters as the ideal norm for the communion service; we are by no means rescuing him, then,

from oblivion when we honor him again in 1950 on the 400th anniversary of *The Booke of Common Praier Noted*.

### ONE-NOTE-TO-A-SYLLABLE

As students of history know, the first Prayer Book made provision for a sung service. But the actual printing of the music for Mattins, Evensong, and Holy Communion, had to wait a year for its completion after the first Prayer Book had been brought into use throughout the realm. The year 1550, therefore, saw the publication of Merbecke's book, and in the meantime the singing of the English service must have continued with the use of traditional plainsong melodies already employed. Merbecke's unison music itself was in large measure derived from older plainsong melodies already sung in churches which followed the Sarum rite. In the Holy Communion service only the *Gloria* and *Credo* are thought today to be original melodies composed by Merbecke. The other portions of his setting were adaptations of melodies already in use, and his service therefore represents, as does the Prayer Book itself, a judicious mixture of the old and the new.

We note first, then, this intermingling of the old and the new in his setting. We point next to the handling of the English text. Cranmer, on more than one occasion, had expressed a predilection for simple music at the service, and music, moreover, in which each syllable in the English text would be provided with a note of music. His one-note-to-a-syllable idea has had enormous influence in the history of English hymns; even before the Prayer Book appeared he had worked on a setting to the English Litany in which each syllable of the text would have one note in the music.

Some of the older Latin music erred, Cranmer felt, on the side of excessive floridity. Singers would vocalize on one syllable, singing all the notes of the scale. To this practice, with its attend-

ant element of display, he was opposed. Working on Cranmer's theories of musical setting, Merbecke produced a setting of austere simplicity. There are no *melismas*, florid vocal arabesques, but on the contrary the music is grave, serious, and decorous. An ordinary singer in a worshipping congregation can quite easily master the Merbecke melodies, for even in those he has chosen from the older plainsong repertory, he has carefully eschewed melismatic display, and has vigorously pruned the wandering branches of the sinuous originals.

### "STRENE, SQUARE, PRYCKE, AND CLOSE"

Along with the simplicity of one-note-to-a-syllable, one may observe a further effort to meet the requirements of English singers by providing rhythmic supports. The older plainsong melodies were designed to fit the requirements of Latin, which is not primarily an accental language. The rhythmic flow of the older Latin-inspired melodies made no provision for accented syllables. Merbecke, on the other hand, arranged his melodies so that the accented syllables would fall on long notes; the unaccented syllables were relegated to the quicker notes in the music. In a word such as "invisible," for instance, "in-" would require a short note (corresponding to our eighth note), "vis-" would require a longer note (corresponding to our quarter), "i-" and "ble" would require short notes again. Although Merbecke may not always have been perfectly consistent in working out this principle, in general he seems to have been guided by it. His introduction to *The Booke of Common Praier Noted* contains an explanation of his rhythmic principles, and in it he clearly states that the four kinds of notes he uses, "strene, square, prycke, and close," each represent different time values.

The older plainsong (at least as it is understood today by the Solesmes authorities) did not provide different note-

lengths during the course of a phrase. The "neumes," notes used in true *Gregorian* music, are not to be interpreted as representing different note-lengths, such as whole, half, quarter, eighth, and so on. Merbecke, so the musical historians aver, did hit on a new idea for unisonous melody of the liturgical type when he started the innovation of "strene, square, prycke, and close" notes in his *Booke of Common Praier Noted*, with each kind of note representing a different time value.

Merbecke's melodies were designed for unison singing. No accompaniment is provided, and the added harmonizations which occur in the hymnals are completely modern in origin. This added accompaniment is almost a necessary evil; in Merbecke's day we must remember that cathedrals and churches enjoyed a long tradition of unison singing.

His music did not make a lasting impress during the 16th century because the 1552 Prayer Book, inspired in part by continental standards, replaced the 1549 Book of Common Prayer. Had Merbecke added another adaptation for the 1552 Prayer Book, and another for that of 1559, his music might have won more friends and influenced more people during his own lifetime.

However, Merbecke's work reminds us that in their inception the English services, whether Matins (Morning Prayer), Evensong, or Holy Communion, were designed as sung services with congregational participation. Examining his accomplishment, we may well wonder whether all the musical advancement of the past centuries does not yet leave us with something of unique value to learn from Merbecke's book of 1550. The year 1950 might well see prosecuted with renewed vigor an effort to incorporate our entire worshipping congregations into the noble act of singing God's praises in the Offices and in the Liturgy.

# BLACK, WHITE, or GREY?

## A Review of "Where I Found Christ"

By the Rev. Roger Geffen

SEVERAL well known people tell the story of their conversion to Roman Catholicism in *Where I Found Christ*.\* It is a book of particular significance to members of the Episcopal Church. It is probably a better book than its editor's *The Road to Damascus*. The spiritual drama of Raïssa Maritain's conversion, the more intellectual tale of David Goldstein's, and the intimate story of Elizabeth Laura Adams, should prove inspiring religious reading to any open minded Christian, and would not be enhanced by any comment the reviewer might make.

In some of the other conversion stories, however, we note a curious preoccupation with Anglicanism. It seems to be clearly indicative of that same state of mind among Roman Catholics which leads to two-thirds of the article on apostolicity in the *Catholic Encyclopaedia* being concerned with Anglicanism and why this is not (from the point of view of the writer of that article) apostolic. This concern with Anglicanism, entirely out of proportion to its size and strength, may possibly be an indication of an insecure conscience on the part of Roman Catholics. We do not wish to overstate the case, or dwell too long on it, lest a like accusation be made against us; but when we find that Anglicans are on the one hand ridiculed for being pitifully small, weak, and disunited, and on the other hand are accorded far more attention than so small a group would normally deserve (even were it tightly disciplined and unified), it is quite natural to suspect Roman Catholics of an "Anglican Complex."

### SUSPICIONS STRENGTHENED

When we come to examine the individual tales of conversion, we find our suspicions strengthened. Take, for example, Katherine Burton's labored and elaborate justification of her trip from Anglo-Catholicism to Rome. Clearly, the lady doth protest too much. She says that she has seen her Anglican friends from time to time "kneeling in the [Roman] Catholic cathedral . . . they . . . ob-

viously come because their own Church fails to give them something they find here . . ." But she never gives any indication of what it is that they miss as Anglicans. In her case she makes it quite clear that she missed a particular priest who became a Roman Catholic. That ought to be reason enough, without belaboring the details of the beauty of the service of reception into the Roman obedience.

If the editors of *Where I Found Christ* were anxious to get a thorough treatment of the practical defects of Anglo-Catholicism, Katherine Burton has failed them, for she points to none.

Avery Robert Dulles [son of John Foster Dulles] points to the fact that a certain Episcopal preacher distressed him by emphasizing the Anglican *via media*, which seemed to Dulles an excessively subjective emphasis. This is about as good a reason for rejecting Anglicanism as it would be to reject Romanism because Fr. O'Leary has a gruff voice.

Edward O. Dodson, on the other hand, considered the Anglican position rather more intelligently. He learned from the Episcopal Church the essentials of apostolic succession, the nature of the church, liturgical worship, the real presence, and auricular confession. He found these things, but found Anglicans were not united about them. He found not only differences of opinion among the divinely appointed guardians of the faith, but incompetence to "exercise any considerable authority in restraint of doctrinal abuse." However, he seems to have rejected Anglican Orders on the basis of a theory about Bishop Barlow's degradation. He states that Anglicans argue as if they imagine Rome did not recognize their orders because of the oath of supremacy. This is precisely the kind of misrepresentation of the opponent's argument of which he claims Protestants are often guilty, Catholics never.

### DEFECTIVE (?) INTENTION

Arnold J. Toynbee's sister, Jocelyn M. C. Toynbee, treats the matters of apostolic succession and Anglican dis-

(Continued on page 15)

\*A Symposium edited by Msgr. John A. O'Brien. New York, Doubleday and Co., 1950. \$2.50.



CRANMER: He knew the kind of music he wanted.

## A Remnant Shall Return

**N**OT LONG AGO, a group of clergy considering the state of the world today spent some time discussing how to prepare to be "the remnant" — that small nucleus which God leaves over from the catastrophic storm of His judgment to carry the seed of His redemption on to future ages.

In the Old Testament, the phenomenon of the remnant occurs again and again. Whether it be against the elements, as with Noah; or national apostasy as with Elijah; or the onrush of the invader, such as the Assyrians in Isaiah's time and the Babylonians in Jeremiah's, the record of God's dealings with man is constantly one of expansion and contraction until one comes to that dark moment on Calvary where the second Adam bore alone the Cross of the entire human race.

But in Christian times, the same phenomenon recurs. Athanasius stood virtually alone against the Arian world. Mohammedan and pagan hordes crowded Christianity out of Asia, out of Africa, out of half Europe until a spit of land smaller than Mexico held almost all the Christians there were.

Atomic war and the destruction of our half-Christian civilization may not be as hopelessly certain as the clerical discussants seemed to think. But to consider seriously what God's specifications for His remnant are is a worthwhile pursuit for Christians of any age. God sometimes permits man's folly to recoil on himself, as history has abundantly shown; and there is no good reason to think that He will not do so again.

Let us look in at the vestry meeting of that well-known parish, St. Vitus', Podunk Heights, to which the rector has returned after his discussion on the remnant. The vestry has quite a few things to think about this fall. There is the new parish house, for example. And there is also that jolt in missionary quota which has at last filtered down to the every member canvass level. Then there is the question, "What shall we do to prepare ourselves for the possibility that God will place on us, or on a scattered handful like us, the same burden that He placed on Christ on Calvary?"

That really ought to be the first question, ought it not? But probably the rector will not bring it up at all. Possibly it is irrelevant to the business of a vestry meeting.

The problem of being the remnant is not the problem of taking practical measures for survival. "*Sauve qui peut*" is the motto of a different religion, and one characterized by an extraordinary inability to accomplish its own objectives. Being the remnant is the problem of meeting the Cross, taking up one's own cross, on the parish and community level. It is the

problem of tempering, heat-treating and hammering, the parish down into a hard, keen-edged tool in the hands of God. And then, of course, God may choose a different tool for the accomplishment of His historical purpose. It was not the devout Pharisees nor the puritanical Sadducees that God chose to build His new Israel, but a Galilean group who had no merit except the fact that they had not closed their minds to a new revelation of God's plan.

It is setting boundaries upon God that cuts men off from God — men and parishes too. Parochialism is a brilliant counter-attack of the devil, stultifying the whole work of the parish and rendering it useless to God. A self-centered parish may indeed become a remnant — an irrelevant remnant, a picturesque ruin of quaint archaeological interest and nothing more.

The relevant remnant, in the power of God, may die utterly and be raised up again as Christ was raised on the third day. For it is not the tool, but the maker and user of the tool, who has control over life and death. Hence, to be God's remnant is a simple matter — it is just a matter of being God's man, God's parish, God's Church, consecrated to the accomplishment of His will, not to the preservation of ourselves.

### *Literary Editors*

**B**OOKS and the Christian religion go together. The conversation of our Lord and His disciples was studded with literary allusions and quotations — perhaps even more so than the poems of T. S. Eliot. And throughout Christian history down to the present, the written word has been the means whereby the Church has spoken not only to its own generation but to all future generations as well.

Nowhere is the literary tradition of Christianity stronger than in Anglicanism. To meet this interest among our readers, we devote a weekly column to books and publish special book numbers four times a year.

A notable series of literary editors has served THE LIVING CHURCH FAMILY and not the least of these is the Rev. Carroll E. Simcox, whose term of service ends with this Fall Book Number. Fr. Simcox became literary editor of THE LIVING CHURCH while serving as chaplain to Episcopal Church students at the University of Wisconsin and continued in the post when he went to Canterbury College, Danville, Ind., to serve as chaplain there. Now, however, he has moved to Manchester Center, Vt., to be rector of Zion Church in that town (as well as visiting instructor in Greek at Bennington College, Bennington, Vt.), and the distance between Vermont and Wisconsin

sin prevents his making the frequent visits to the office necessary for the successful prosecution of the work. Fr. Simcox will still have a hand in our book department, however; he will provide books for it, one of which has just been published by Morehouse-Gorham Company with the title, *Living the Creed*. He will also serve as a reviewer on many occasions.

THE LIVING CHURCH is fortunate in having on its full-time staff a well-qualified successor to the literary editorship — the Rev. Francis C. Lightbourn, managing editor, who will hereafter be both managing and literary editor. A contributor to the *Anglican Theological Review* as well as to THE LIVING CHURCH, Fr. Lightbourn is a graduate of the General Theological Seminary and served for a time as tutor in New Testament at Seabury-Western. Though his academic degrees extend only to the S.T.B. from General, he has engaged in graduate study under Dr. Easton in the New Testament field and combines an understanding of technical theological matters with a grasp of the simpler and more popular approach.

Some change in the pattern of the Book department will result from the new arrangement. Week by week we shall report on new books as they are received from the publishers, spotlighting one or two for immediate review and several more for brief comment. Then in our four book numbers we shall give more extended attention to the current books, with book reviews by the able and numerous group of reviewers whose comments have appeared in our columns in the past. This is something of a reversal of our former custom of publishing reviews by several different contributors in the weekly column and giving brief mention to many books in the special numbers. In recent months, Fr. Simcox's column has been moving in this direction, with the object of speeding up coverage of developments in the publishing field.

"Prompt, accurate, complete," the three characteristics we aim for in our news columns, have under Fr. Simcox's editorship become more and more the characteristics of our Book department also. With the literary editor a member of our full-time staff we believe these objectives can be attained even more

fully. To Fr. Simcox as he returns to the parochial ministry, and to Fr. Lightbourn as he embarks upon this additional literary ministry, our best wishes, extended in the name of the entire LIVING CHURCH FAMILY.

### *The Next Thousand*

IT IS said that the Book of Esther is the least religious book in the Bible, because the name of God is not mentioned in it. In reality, however, the whole book turns on Mordecai's challenge to the queen: "Who knoweth but that thou art come to the kingdom for such a time as this?" It is the story of a woman's response to the destiny thrust upon her by God.

Such a moment of destiny faces the Episcopal Church as a whole, the individual Churchman, and a Church magazine too, in these times when two worlds are locked in struggle. Things which once perhaps may have been considered necessities are necessities no longer; and things which were once looked upon as luxuries have become necessities.

It is important, nowadays for Christians to know why they are Christians, what the Christian Church is doing, and what they individually should be doing in the cause of Christ. That is why religious books usually head the best-seller lists. And that is also why THE LIVING CHURCH has a greatly enlarged circle of readers, especially among laypeople.

Because we believe that the job we are doing in publishing a weekly record of the news, the work, and the thought of the Church is so important as to be a necessity for the thinking Churchman, we are asking the present readers of THE LIVING CHURCH to help us find 1,000 new readers. Every other week we publish a coupon advertisement as a reminder (this week it appears on page 3). Building up a wide-awake, well-informed body of laymen is one of the most important steps in fitting the Church to meet its enormous world-wide responsibilities. And through the extension of the bundle plan into every parish, together with the addition of 1,000 new subscribers, you can have a part in achieving this goal.

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## BLACK, WHITE, OR GREY

*(Continued from page 13)*

unity with greater clarity and precision. Her arguments are more convincing than Dodson's, but because they are more precise, it is easier to point to the flaws in them. She writes:

"The first Anglican bishops did not intend to transmit to their ordinands a power in which they themselves had ceased to believe, namely, the power to offer the Holy Sacrifice . . . and so they cut off the Church of England from Apostolic continuity."

The argument is not sound for sev-

eral reasons. In the first place the private opinions of these bishops cannot be determined with certainty. In the second place, their private views as to the power to offer sacrifice are not relevant. The deciding factor is the official intention of the Church. In the third place it is manifest that many early Anglican Bishops did believe in and intend to transmit the power to offer sacrifice. If only one had had that intention, Miss Toynbee's argument would be invalid.

Miss Toynbee has other specious ob-

jections to Anglicanism. She thinks its formularies "explicitly deny" Catholic doctrines. Presumably she is referring to the Prayer Book and the XXIX Articles. As a matter of fact their "explicit denials" strikingly parallel those of Trent, even though their terminology is strikingly different. She thinks Anglicans are faced with the dilemma of regarding as Catholic bishops and clergy, men who "would repudiate the name." But in fact clergy of all kinds of churchmanship are increasingly willing to be called "Catholic," if they are sure that "Catholic" is really meant, and not merely Papal.

*(Continued on page 30)*

# KNOWING HOW *and* LEA

By Dale Edward Fern



neath, his entire work; a great overwhelming, passionate ecstasy that knew no bounds, and then in its lushest moment was snuffed out to smoke and to sear the edges of the heart. An existence was sustained on "the awful daring of a moment's surrender," and for 20 years thereafter its victim was trying to remember and to shape words into suitable translations of that moment.

In 1930, ten years out of Harvard and not long after his conversion to the Anglican communion, he wrote in his *Ash Wednesday*:

Because I do not hope to turn again  
Let these words answer  
For what is done, not to be done again  
May the judgment not be too heavy  
upon us.

IT is unfashionable today, I know, to consider T. S. Eliot and Emily Dickinson a profitable comparison. The gentleman from St. Louis (and later Russell Square) is still remembered as a victim bleeding the acid of a despair that was raging through the world of letters in the twenties. The lady from Amherst (and never from anywhere else) by the same mistaken notion is regarded by far too many as that gentle caretaker of birds and bees and house plants on the window sill. The attempt here is not to make a comprehensive study of the two poets' voluminous work — something that would far outdistance the limitations of this present assignment. Rather, here are some observations of certain similarities in the sequence of their emotional lives, their creative efforts to escape from that emotion, and the comparable conclusions of tremendous spiritual significance at which they both arrived somewhere in their fifties.

For those pieces of Emily Dickinson's poetry that are her most fabulous wealth, there is no equal in all the writing of T. S. Eliot. Our richest gain from her is our most acute loss from him. I mean that immeasurable capacity for happiness.

Emily Dickinson made muchness of her happiness. She drank of joy as from great bowls of attenuated drug, and her absorption in the liquor was inebriating. With all her grievances to contend with — her loneliness, her ceaseless inquiry into the natural order of things, her simple pattern of a twice-broken heart — with so much impediment to a happy life, she could always reach "a nearness to Tremendousness" and come so near to

Beauty that it would converge upon her and crowd her close to dying. Her paradise was instantaneous everywhere. Through all her tiny, penciled pages we have a running record of a mortal modern who touched upon that mystical madness of the saints by the stimulants of robin, sepal, breeze, and forever.

#### ATTITUDE OF DESOLATION

But the Eliot record does not run so. In the seventy some poems he has written there is not one of uncontainable happiness. The very late poems achieve a quality that is slow, resigned — a contemplative serenity. Wiser and sounder, perhaps, and identical with the late wisdom of Emily too, but despairingly robbed of any impulsive gladness. Had we the service of an expert biographer we might approach the reason; but let the chronicler of facts give us what clues he may, he cannot give us the poetry.

The fashion of his day and the school with which he affiliated himself dictated an attitude of desolation to which Eliot held close for many years. And so he was obliged to write of a "reconsidered passion," a passion exhausted but still tremulously remembered.\*

Memory was his key to recall pleasures of another time with the images of desire, childhood, hyacinths and lilacs, and tenor airs from "Tristan." A romance surpassing anything the 19th century could imagine pervades, from under-

\*Of course, that was a matter of taste on his part, too. His own personality could not allow the passion to be any nearer than yesterday. That he had known passion at another time, now past, and that he may have yielded to its violence once is not beyond the chance of pardon. But to repeat the offence would be grave conduct.

#### BEE AND BOBOLINK

*Ash Wednesday*, as a matter of fact, is the record of a struggle that went on in the Puritan conscience much as are some letters and poems written by Emily while at Mount Holyoke Seminary. Emily was the only member of her family who never joined the church. Her Sabbaths were spent in her garden where she prayed in the name of the bee and the bobolink. Her faith was never secure; Congregationalism was not to her tastes. Her religious fervor was of a kind that penetrated beneath and deep under the veneer of hymn-singing and preceptresses' prayers.

A letter from 1848 reads:

I feel that I have not yet made my peace with God. I am still a stranger to the delightful emotions that fill your heart. . . . I do not feel that I could give up all for Christ, were I called to die. Pray for me, dear Abiah.

The young girl's concern was not easy to relieve. "I am one of the lingering bad ones," she said, and she wanted so much to be otherwise. Her relation with the Rev. Charles Wadsworth brought some organization and clarity to her mind. But the genius heart cannot be settled for long. And when her poverty was made absolute in the April of 1862 with departure of Charles for California and

**The Way of Eden an**

*The Living Church*

# ING HOW

out of her life forever, she was left with Memory; and the recurrent seasons always brought another April. "It seems sometimes as if Months gave and took away," she said. "August has brought the most to me — April robbed me most — in incessant instances." April is common domain for all who love, and for every poet. The word is spared commonness only by its perennial succor and sweetness. So the mention of the month in Eliot's most famous poem is not necessarily an indication of another Emily writing in 1922, but the associations made with April here, the vocabulary which accompanies the word, are Emily's very own:

April is the cruellest month, breeding  
Lilacs out of the dead land, mixing  
Memory and desire, stirring  
Dull roots with spring rain.  
Winter kept us warm, covering  
Earth in forgetful snow, feeding  
A little life with dried tubers.

### SPONTANEITY VS. EFFORT

Emily and Mozart — I can think of no other such artist — were not taught. They were born, they created, they grew, and their work enlarged; but they were never without power to make final expression. Their slightest efforts are pinnacles in their arts. Nothing in their earliest writings leaves a thing to be desired, and the product of their mature years is a shock to the senses from which there is no recovery. Her inspiration, her imagery, her syntax, her almost divine vision, were spontaneous and original. Her quatrains were improvisations of a sort unique in the same way that the improvisations of the child Mozart must have been.\*

Her year at Mount Holyoke Seminary and the limited sprinklings of properly expurgated literature which may have reached her were the smallest contributors to her method of expression. What she said and the way she said it approach, as nearly as is possible in the

\*And, unfortunately, just as unpreserved, in many instances we can be sure, as were the piano prodigy's court pieces which were never to be recorded in the Köchel catalogue.



writing of poetry, a complete sincerity.

Eliot, on the other hand, achieved his supremacy by effort. His is a fulfillment of intellectual pursuit, rarefied and sharpened by a singularly sensitive nature and a feeling nothing short of mi-

raculous for the subtle timber and music of words. It was a sought for and accomplished expression. His is a superior mastery to hers in language and form and style, perhaps, but he seldom strikes at an original premise. He was, essentially, a poet to *choose*, and whatever he has said has been chosen and weighed and appraised — often for so long as his life; and then it was resaid in the most masterful way that the language could allow, surpassing all preconceived notions, and in many instances achieving a finer statement — finer in craftsmanship and finer in inspiration of expression — than the root source which gave Eliot his impetus.

But that Eliot was obliged, and inclined, to probe for his scholarship and seek out his truth is not to belittle him. The "historical" and the "human" Jesus also spent nearly twenty years learning the principles of His mission.

Eliot had to learn how; Emily always knew how. And precisely what the lady did naturally, the gentleman discovered and chose to do also, so that, in their fifties, the two poets were on the same path — one by way of Eden, the other through Pentecost — to the same conclusion with a not dissimilar life of the heart behind them.

## Five Minutes to Twelve\*

By the Rev. CARROLL E. SIMCOX

Book Editor of THE LIVING CHURCH

**T**OO seldom do the prophet and the artist collaborate in bringing home to the mind and conscience of men the judgment of God upon our ways and works. The great merit of *Five Minutes to Twelve* (Morehouse-Gorham, \$2.00, 1950) is that there is in it such a collaboration, and it will sober any reader who is willing to face the facts of our sick Christendom today. The book has a foreword by Bishop Donegan.

The author is William E. Purcell and the artist is Arthur Wragg. The book appeared originally in England under the title *These Thy Gods*, and it is the specifically English social scene that is surveyed. But the American reader will realize that the book is about his world as well as the Englishman's. I found myself musing throughout as I read: "Clearly it is five minutes to twelve in England. Is it so late in America? Perhaps only 11:30 PM; but late enough." There isn't a single wound in the English body politic (and spiritual) that has not its counterpart in our own. Materialism, spiritual indifference, religious illiteracy, selfishness, the threatened collapse of the

family: would that these evils were in deed localized.

The great merit of this book is that Purcell puts his finger upon the really central cause of this general distress (at least I think it is) and keeps it there: the failure of the Christian *individual* to be sufficiently Christian and to follow through with it. When society goes wrong it is because the common member of it goes wrong. If society is to return to health it will be when, and only when, the individual citizen "comes to himself" after the example of the Prodigal Son. Purcell knows that "the system" is wrong, but instead of theorizing about credit and currency and the profit motive he talks about such peculiarly personal things as gossip and looking out for number one. My recollection is that Amos and Jeremiah, to say nothing of our Lord Himself, took similar tack.

"The world is out of joint." What can you do to set it right? You can be what you are called to be, and you had better be, and you had better start at once; for it's five minutes to twelve — at least in England — and not much earlier here.

\* See cover picture.

## the Way of Pentecost

IF the adjective "great," as applied to some of the books I shall mention below seems to say too much for them, I will qualify it now by adding this: the following are books I have read during 1950 to date which have struck me as being unusually worthwhile in their respective fields. They are books I am eager to commend to our readers. They cover, as one will note, a very wide range of subject matter, and I shall group them topically.

IN the biblical field there are three books of this year's vintage which deserve a wide and thoughtful reading.

One is John Paterson's *The Praises of Israel* (Scribners, 1950, \$2.75). This is a scholarly but very readable survey of the Psalms. It should greatly enhance any Churchman's knowledge and use of the Psalter, which remains through the ages the Church's supreme hymnal of praise and prayer.

Frederick C. Grant has given us a masterful introduction to the basic ideas of the New Testament in his *Introduction to New Testament Thought* (Abingdon-Cokesbury, 1950, \$3.75). As I indicated in an extensive review of this book in these columns several weeks ago, I feel that occasionally Dr. Grant's modern-liberal viewpoint distorts his vision of the life and thought of New Testament Christians; but I would emphasize that, if I am right in this, the criticism holds true of only some isolated spots in this survey. By and large, it is a thoroughly objective study, and Dr. Grant has few if any contemporary peers in the difficult art of seeing and interpreting the New Testament from the inside.

C. H. Dodd, another justly eminent New Testament scholar, provides the reader who is only a novice in critical study with a clear and charming little introduction to the Gospels: *About the Gospels* (Cambridge University Press, New York, 1950, \$1). This is a big dollar's worth. It would serve admirably as a text book for an ordinary adult instruction class.

#### APOLOGETICS

THERE are two books in the field of apologetics that call for a four-star rating.

One is Alan Richardson's *The Gospel and Modern Thought* (Oxford Press,

1950, \$2). Canon Richardson undertakes to present the Everlasting Gospel in terms of our modern categories of thought. Some may feel that in this process of re-statement he "modernizes" that changeless thing he is trying to express in the mutable symbols which the "terms" of any particular age must be. I am sure that Canon Richardson would be the first to grant that some such adulteration must take place in any such attempt. But my judgment is that he succeeds admirably in this most difficult and necessary task of the apologist: to keep the Gospel intact while re-stating it in language his contemporaries can understand.

In *The Historic Faith in a Changing World* (Oxford Press, 1950, \$2.50), W. Norman Pittenger undertakes the same task. Most readers will find his book rather more immediately understandable than Richardson's book. Both are noteworthy achievements in their line.

#### RELIGION AND THE WORLD

IN our world of today which is so full of war and rumors of war, we are unhappily compelled to occupy our minds and our prayers with this subject. Arnold J. Toynbee's *War and Civilization* (Oxford Press, 1950, \$2.50), will help our thinking. If you have Toynbee's complete (not the abridged) edition of *Study of History* you will not need this, for it is simply a collection of chapters from that work which bear directly upon the subject of "The Saviour with the Sword." If you are planning to send a Christmas present to Josef Stalin, this book is my suggestion! Still, Christmas may be too late.

When we aren't worrying about war these days we are worrying about communism. But just what is communism, and what is the issue between Christian-

ity and communism? M. V. C. Jeffreys deals very clearly and effectively with this question in *Kingdom of This World* (Mowbrays, 1950; in USA, Morehouse-Gorham, \$1.80). This is no hateful diatribe, but a calm and Christian analysis of communism. It will help any of us toward both a right understanding and a right spirit.

#### CHURCH HISTORY

WE now have a second edition, revised and brought up to date, of W. W. Manross' *A History of the American Episcopal Church* (Morehouse-Gorham, 1950, \$5). This is the only complete current work on this particular subject. It is especially commendable for its lack of partisan bias and its detailed comprehensiveness.

#### CHRISTIAN DOCTRINE

THE doctrinal controversy of the year among Christians concerns the subject of Pope Pius XII's forthcoming pronouncement which will make *de fide* (for Roman Catholics) the doctrine of the bodily assumption of the Blessed Virgin at her death. The Archbishop of Canterbury has already "answered" Rome from the official Anglican point of view, which is, of course, that this belief cannot claim to be a part of the historic Catholic faith. This rejoinder is backed up by a brief but quietly devastating essay by Victor Bennett and Raymond Winch, *The Assumption of our Lady and Catholic Theology* (S.P.C.K., 1950, 5s). Rome undertakes to justify her latest addition to "the faith once delivered" on grounds of both history and "necessary" inference from accepted Catholic dogmas. In this essay, Bennett and Winch accept Rome's appeal to history and dogma and with the facts of history and dogma as their weapons proceed to demolish the Roman case. It appears to me one of the neatest pieces of demolition I have seen for many years.

#### CHRISTIAN EDUCATION

IN a previous review I have expressed my enthusiasm for Marcus Donovan's *Faith and Practice* (SPCK, 1950, 10s 6d). This is an exposition of the Prayer Book Catechism for children, in such a way as to provide a course of instruction



for the parish Sunday School that will cover two years if followed to the full. It provides a great wealth of illustrative material. I intend to use it in my own Sunday School with slavish fidelity to the letter. This book is a God-send to any rector who wants to make the Catechism the real basis of Christian nurture in his parish — as the Prayer Book clearly intends.

The Archbishop of Canterbury, Dorothy Sayers, C. S. Lewis, Msgr. Knox, and many other distinguished English Christians give "the answers" to most of the basic questions people ask about Christianity, in *Asking Them Questions: Series Three* (Oxford Press, 1950, \$2). This book will be especially useful to the rector who uses the question-box idea in his parish bulletin and elsewhere.

#### CHURCH MUSIC

**A.** E. BAILEY'S *The Gospel in Hymns* (Scribners, 1950) costs \$6 but it is abundantly worth it. In a fascinating way, Dr. Bailey tells us the human story behind most of our great hymns. I find myself frequently dipping into this book for sheer pleasure as well as information. The author has some rather violent prejudices against orthodoxy, but he is—perhaps unconsciously—most obliging about letting you know when he is simply venting his own private dislikes and when he isn't.

Whether you are an amateur or an expert in musicology you will find G. W. Stubbings' *A Dictionary of Church Music* (Philosophical Library, New York, 1950, \$3.75) a real mine of useful information. Clergy and choir directors should not be without it.

#### CANON LAW

**M**OST Churchmen tend to regard Canon Law as a dull subject, albeit necessary, and one which they may well leave to bishops and chancellors. But this attitude is unnecessary as well as dangerous. We have now available in

this country an inexpensive little book that contains a wealth of both interest and information. It is the recent report of the Archbishop's Commission on Canon Law and it is called *The Canon Law of the Church of England* (in USA, Morehouse-Gorham, 85c). This contains not only the Anglican Canon Law as it now stands but also some very illuminating essays on the history, development, and present and future needs of the Canons.

#### HOMILETICS

**T**HE modern preacher will do well to follow his Lord in "preaching with parables." Fulton Oursler is an inimitable contemporary teller of tales that are "earthly stories with heavenly meanings." To preachers in particular, and to all readers in general, his *Modern Parables* (Doubleday & Co., 1950, \$1.75) will bring much refreshment and inspiration.

Ernest Fremont Tittle, the late pastor of "the cathedral church of American Methodism," was a powerful and winsome preacher. Some of his choicest sermons are gathered together in *A Mighty Fortress* (Harper and Brothers, 1950, \$2.50). These are the best sermons I have read during the past year.

#### DEVOTIONAL READING

**I**N the devotional field I value two new books above all of this year's crop.

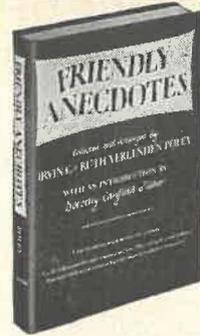
First is St. Francis de Sales' *Introduction to the Devout Life*, newly translated and edited by John K. Ryan (Harper & Brothers, 1950, \$3). This is a superb modern translation of a timeless classic.

The second is a remarkable sort of devotional diurnal, compiled from the writings of William Temple: *Daily Readings from William Temple* (Macmillan, 1950, \$3.75). Two or three brief passages are provided for each day of the year. They provide food for what one might call "theological meditation."

### FOR SCHOOLS, COLLEGES, AND UNIVERSITIES\*

**A**LMIGHTY God, we beseech thee, with thy gracious favour to behold our universities, colleges, and schools, that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn; and grant that in humility of heart they may ever look unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. *Amen.*

\*From the Book of Common Prayer, page 42.

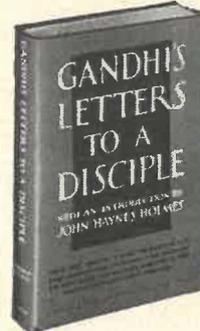


## FRIENDLY ANECDOTES

Collected and Arranged by

Irvin C. Poley and Ruth Verlenden Poley

A collection of warm and richly human anecdotes by and about Quakers. Some deal with Quaker practices, others with their experiences in the "outside" world. Altogether they present a side of the Quakers little known by most people who are aware only of the sober side of the Religious Society of Friends. \$1.50



## GANDHI'S LETTERS TO A DISCIPLE

with an introduction by John Haynes Holmes

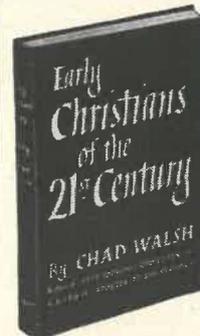
"Brings us closer than anything else that has been published to one of the great saints of our time."—EDWARD WAGENKNECHT "In many respects the simplest and noblest writings the Mahatma has left us."—VINCENT SHEEAN \$2.50

## CHURCH and STATE in the UNITED STATES

by Anson Phelps Stokes

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# As I Can

**Y**EAR ago a cynical English poet wrote verses ending with the refrain, "As I came through the desert thus it was."

As I came through the desert of youthful sins and, in later years, doubts and unbelief, these were the books that showed the way and taught me to "count the life of battle good":

1. St. Augustine's *Confessions* (E. P. Dutton Co., \$1.25).

2. Law's *Serious Call to a Devout and Holy Life* (British Book Center, \$1.25).

3. *The Imitation of Christ* (Wm. Collins Co., \$1.25).

4. *The Private Devotions of Lancelot Andrewes* (Abingdon-Cokesbury Press, \$1.25).

These were Confirmation presents—pretty strong meat for a kid of 14, but I managed to worry through them. The first impression of them still remains: Law's is a two-fisted book; St. Augustine, triste; the *Imitation*, winsome, simple, and invaluablely directive. Andrewes' *Private Devotions* I still use; they provide universal intercession coverage and one of the best prayers for a good death.

As a result of journeys in pockets, both Law and St. Augustine have lost their covers. Their pages are dog-eared like tousled youngsters. The underlining remains a mystery—why did I mark that then?

Later came the verse and prose of the saintly George Herbert. (How many of today's clergy read "The Priest to The Temple"—obtainable in libraries and at second hand, though out of print now?); Evelyn Underhill's *Practical Mysticism for Normal People* (E. P. Dutton Co., \$2.50) made a profound impression. The *Letters of Evelyn Underhill* (Longmans-Green Co., \$3.50) and the *Letters of Baron von Hügel* (E. P. Dutton Co., \$2.50) afforded valuable insights and encouragement. So did St. Francis de Sales' *The Devout Life* and *The Love of God* (both obtainable in libraries and at second hand, though out of print).

After wallowing through a number of them, I have learned to avoid pious self-starting pep books in which you are the important factor and source of spiritual energizing. They usually de-personalize our Lord or relegate Him to the shadows.

Underhill, von Hügel, and St. Francis de Sales are characterized by downright common sense. It would probably shock readers of modern "you-all" books to find

# Through the *Desert*

By Richardson Wright

St. Francis advising his spiritual daughter that she should always dress to please her husband; else people will ask, "just whom is she dressing to please?"

My test for a good religious book is that it leaves you with a sense of awe, contrition, and reticence, makes you exclaim as John Donne did: "*Batter my heart, three-person'd God*" — but then, you have to be a Trinitarian!

These are only a handful, so I presume to add to the list. For a better understanding of the working of the Holy Spirit in our lives, I would recommend Alan Watts' *Behold the Spirit* (Pantheon Press, \$3.25) and Fr. Hughson's monumental *With Christ in God* (Holy Cross Press, \$3.50).

As I glance at the shelves above me, three titles by Fr. Andrew recall helpful reading: *In the Silence* (A. R. Mowbray, \$1.35), *The Pattern Prayer*, (Mowbray, 75c), and *Meditations for Every Day*, (Mowbray, \$2.25). Fr. Hughson's *Contemplative Prayer* (Holy Cross Press, \$1.50) and his *Warfare of the Soul* (Holy Cross Press, \$2) are still classics. A new edition of the *Theologia Germanica* (Pantheon Press, \$2.50) proved an eyeopener. Some people class it with the *Imitation*.

For an understanding of that divine



RICHARDSON WRIGHT: "The books that showed the way..."

traffic, the Communion of Saints, Bishop Pardue's *He Lives* (Morehouse-Gorham, \$1.75) is especially helpful. If the epistles prove dreary, try *Letters to Young Churches* by J. B. Phillips (Macmillan, \$2.75).

Keep in touch with everything C. S. Lewis and Dorothy Sayers write. Davis's *Down Peacock Feathers* (Macmillan, \$1) still remains the corrective for stiff-necked, unrepentant churchpeople. Dorothy Sayers' *The Man Born to be King* (Harpers, \$3.75) presents our Lord's life in vivid short play-forms. Why not act them before our altars?

The lives of saints, or "Who's Who in Heaven" as Fr. Hughson once called them, furnish fascinating and stirring reading. Also the lives of some of the clergy, especially those who suffered persecution in the past century and fought misbelief and poverty in London slums — as, for example, Fr. Mackonackie of St. Alban's, Holborn, and Fr. Wainwright in dockland. In the former class fall Margaret Cropper's *Flame Touches Flame* (Longmans-Green, \$2.50), Peers' *Behind That Wall* (Morehouse-Gorham, \$2.50), Edith Waddell's *Desert Fathers* (Sheed and Ward, \$1), and Fr. Hughson's *Athletes of God* (Holy Cross Press, \$2.50).

Lest this list seem too narrow, I attest to reading with benefit and kindling interest Thomas Kelly's *Testament of Devotion* (Harpers, \$1) and the works of Rufus Jones. The Quaker saints were numerous; many shone with a true inward light.

One classic I confess still to conquer, *The Cloud of Unknowing*, (Harpers, \$1.50), even though it comes in a modernized version. Beside that, the pirouetting of Margery Kempe and the opus of Richard Rolle are as child's play, once you catch the cadence of their prose.

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Headmaster of Kent School, Kent, Conn.

*"We asked Fr. Patterson to make this contribution to our Fall Book Number, not only because he is headmaster of one of our finest Church schools but also because, in both his parish ministry and his work as a priest-educator, he has shown a rare ability to make effective use of his reading. He is well-known as a leader in the Liturgical Movement in the American Church. ¶ The following are his notes on recent books which he especially values.*

**CHILDREN AND RELIGION.** By Dora P. Chaplin, New York: Charles Scribner's Sons, 1948. Pp. viii, 223. \$2.50.

All who are interested in the religious education of children will find this book of service. Obviously of importance to clergymen in charge of the Church school, it is of value to parents and teachers as well. Mrs. Chaplin speaks from a wide experience with children and from a sound and deep faith. The book couples theory with sound practical suggestions by which to meet the great responsibility of training children to live in a "two story world."

**AND MADLY TEACH.** By Mortimer Smith, Chicago: Henry Regnery Company, 1949. Pp. x, 107. \$2.00.

Mr. Smith's essay on our American public schools is without mercy but not without humor. He is a (sometimes grinning) St. George out to slay the dragon of contemporary secular educational philosophy. While the book uses a destructive technique, remedies are clearly suggested by implication. The book is urgently recommended to all concerned with education today.

**CRISIS IN EDUCATION.** By Bernard Iddings Bell, New York: McGraw-Hill Book Co., Inc., 1949. Pp. viii, 230. \$3.00.

Canon Bell's book is a justly caustic diagnosis of much that is today called education. But more than this the book offers a group of "middle axioms" by which the author suggests a scheme for the redemption of our educational system. Pointing out that the Christian con-

cept of education demands that man needs functional knowledge in the fields of "direct apprehension of nature, scientific experience, creative experience, ex-



perience of contingent persons and experience of an ultimate Person," the author prescribes extensive reforms in our present educational philosophy and teaching techniques.

**DOING THE EUCHARIST.** By Patrick Cowley, York, England: The Faith Press, Ltd., 1949. Pp. xi, 76. 75c.

This book is "intended to be a serious contribution toward the ever-deepening and ever-growing Liturgical Movement in the Church of England." It presents the Eucharist as the Church in action, rendering the great corporate offering of worship of the Family of God. Every page stresses the Eucharist as something done by the Church rather than as something merely said by a priest. Each chapter presents one of the great elements of the action, explains what is done and what it means, and develops the implications of that action. It is excellent fare and should be understood by every communicant.

It is too bad that the book was apparently written for a limited group of readers (it is dedicated to the girls of

St. Margaret's School) for it occasionally falls into an annoying coyness and preciousness of vocabulary. Nevertheless in content it is a very worthwhile contribution.

**CHRISTIAN EDUCATION.** By Spencer Lesson. London: Longmans, Green & Co., 1947. Pp. xvi, 256. \$5.00.

The chief value of these Bampton Lectures of 1944 is that they provide clearly the necessary Christian formulae which must govern any line of action taken in educational reform. Although the author's work is directed at English education, it will be valuable to Americans, especially the three philosophic chapters: Meaning and purpose in Education; the Teaching of Plato; the Content of Christian Education. There are four interesting appendices: The (English) Education Act of 1944; Syllabuses for Religious Education; Publication toward Religious Education; a Minimal Statement of Christian Belief.

**THE GOSPEL AND MODERN THOUGHT.** By Alan Richardson. London: Oxford University Press, 1950. Pp. 207. \$2.

Canon Richardson is aware of the fact that what is fondly called "the scientific approach" governs the thinking of many today. In his excellent new book he presents theology as a real science and discusses the relation of the truth which theology offers to "scientific truth." The book is particularly successful in pointing out the implications of each major doctrine in terms of personal religion.

**MIND THE BABY.** By Mary Perkins. New York: Sheed & Ward, 1949. Pp. 122.

**COOKING FOR CHRIST.** By Florence S. Berger. Des Moines: National Catholic Rural Life Conference, 1949. Pp. 127.

These two small volumes represent a wholesome trend in Christian writing. They are simple suggestions as to ways in which we may show forth God's praise "not only with our lips, but in our lives." The first deals with a mother's attempts to appreciate and fulfill the ministry which is hers in the care of her child. Only occasionally falling into the saccharine, Mrs. Perkins shows how the routine of the harassed mother can be redeemed and made into a joyous Christian vocation.

The second is just what it would appear to be—a cook book based upon the Liturgical Year! But it successfully shows practical methods whereby the Church calendar can be extended beyond the sanctuary and the cloister and once again become a successful device for teaching the great truths of our religion.

Both books are well worth reading because they remind us that the Christian

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home is called to be a "little church," and that until it is, it fails.

**THE STORY OF THE PRAYER BOOK.** By the Rev. Percy Dearmer, D.D. Oxford; University Press, 1949. Pp. 263. \$2.50.

This is a new and revised edition of the justly well-known *Everyman's History of the Prayer Book*. It tells simply, but with interesting detail, how we got our Prayer Book, explains the various services which the book sets forth, and compares the orders of worship in the various churches of the Anglican Communion. It is a standard work for the Parish Library.

**ALBUMES LITURGIQUES: FETES ET SAISONS.** Paris. 25 francs.

This series of *Liturgical Albums* published by the Church in France offers excellent evidence of the work being done there under the aegis of the Liturgical Revival. Each album deals with one great aspect of the Christian faith—Baptism, the Eucharist, Sunday, Matrimony, the Church, the Bible, etc. Full of effective illustrations and direct, simple explanations of the subject, they are a challenge to the Church in America—why don't we produce something as effective?

Even though these albums are in French and produced by the Roman Church, they will be of great interest to all Churchmen who are concerned with the need for effective and inexpensive teaching techniques in religion.

**GREAT SAINTS.** By Walter Nigg. Hinsdale, Ill.: Henry Regnary Company, 1948. Pp. 280. \$4.75.

This book is of particular interest in that it is written by a Protestant. Walter Nigg is professor of church history at the University of Zurich and has offered an excellent appreciation of nine of the great saints of Christian history. In many ways the introduction is the most valuable part of the book, for the concept of sainthood presented offers a much needed correction of the rather maudlin picture held by the ultra-pious and of the skeptical politeness of the agnostic. The biographies treat of Francis of Assisi, Joan of Arc, Nicholas von Flue, Theresa of Avila, John of the Cross, Francis de Sales, Gerhard Tersteegen, the Cure D'Arns, and Theresa of Lisieux. The book has a good index of sources.

**CHRISTIANITY AND HISTORY.** By Herbert Butterfield. New York: Charles Scribner's Sons, 1950. Pp. 146. \$2.75.

In the face of the totalitarian philosophies of our day, Prof. Butterfield's book deserves the careful study of every Christian. He offers a clear presentation of history as the divine plan, and shows

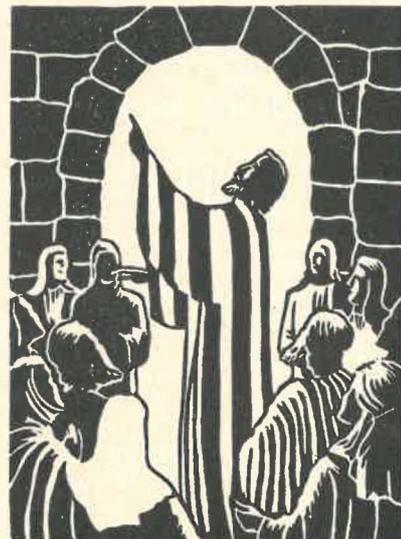
that those who see no such purpose in history will fall into hopelessness, stagnate in complacency, or be destroyed by "their own godalmightiness." With constant emphasis upon conviction that the essential meaning of history is to be seen in terms of human souls, the author constructively refutes the thinking which has produced much of the confusion of our age.

**ASKING THEM QUESTIONS: (Third Series).** Edited by Ronald Selby Wright. London: Oxford University Press, 1950. Pp. xviii, 188. \$2.00.

The third volume in this interesting series has just been published, offering answers to common questions asked about religion by young people. It is in many ways the best of these three books, and to be commended to laymen and clergy alike. For the preacher they are invaluable, if only because of the rich store of sermon topics they suggest. For all who deal with young people they offer excellent answers to questions which are basic to an understanding of the Christian religion. The book includes answers by such notable apologists as William Temple, Ronald Knox, John Baillie, Dorothy Sayers, A. G. Hebert, and A. E. Taylor.

**THE HISTORIC FAITH AND A CHANGING WORLD.** By the Rev. W. Norman Pittenger. New York: Oxford University Press, 1950. Pp. viii, 181. \$2.50.

This is a timely and useful book. By means of an analysis of our contemporary theology and culture, the author shows that we have substituted for the historic faith a Christianity-and-water religion accepted "simply as a means toward social adjustment and mental health." The dangers and weaknesses of such thinking are pointed out, and the book then offers an apologetic for the orthodox faith of the Church. The author's style is easy and clear and the book should be of service to laymen.



*The Living Church*

# Books for *the Busy Rector*

By the Rev. George B. Wood

¶ *We wanted a "typical parish priest" to contribute to this issue, and Fr. Wood came instantly to mind. But in choosing him as a "typical" rector we had this particular fact in mind: that he specializes in doing most untypically-well what every parish priest is called to do: the work known as "the cure of souls." His approach to his work is both thoroughly Catholic and thoroughly up-to-date. This is especially evident in what he has to say about the use of modern psychology in ministering to human souls.*

IT is very rarely that I have either the desire or the opportunity to read *Vogue*. It simply is not in the vogue as far as I am concerned. But recently I was given a copy of the magazine containing an article by the Rev. James A.

Pike, Chaplain of Columbia University, in which he describes the five marks of insecurity, which are increasingly common among people: anxiety, sense of guilt, loneliness, sense of frustration, and despair. Fr. Pike makes the point "that each of them represents a religious problem and has in religion an answer." Fr. Pike is of course right, but the regrettable fact is that psychiatry and psychology, unbled by religious associations, have largely taken over this field of ministering to the spiritually insecure of this world.

But there are indications that people are not fully satisfied with the counsel of the psychiatrist, and they are beginning to turn once again to the priest, who is the true pastor. I have long since been convinced that neither sanctified common

## Books Mentioned in this Article

- BODY, MIND, AND SPIRIT.** Worcester and McComb. New York: Scribners, 1938. \$1.
- PSYCHIATRY AND MENTAL HEALTH.** By John Rathbone Oliver. New York: Scribners. \$3.
- PASTORAL CARE OF NERVOUS PEOPLE.** Simpson. New York: Morehouse-Gorham, 1946. \$2.50.
- PSYCHOLOGY FOR PASTOR AND PEOPLE.** By J. S. Bonnell. New York: Harper, 1948. \$2.50.
- ART OF MINISTERING TO THE SICK.** Cabot and Dicks. New York: Macmillan, 1941. \$4.00.
- PASTORAL COUNSELLING.** Hiltner. Nashville, Tenn.: Abingdon-Cokesbury, 1948. \$3.
- ANTHOLOGY OF CLASSIC CHRISTIAN LITERATURE.** Edited by Michael Williams. Out of print.
- CHRIST AND THE FINE ARTS.** By Cynthia Pearl Maus. New York: Harper, 1943. \$4.95.
- WORLD'S GREAT MADONNAS.** By Cynthia Pearl Maus. New York: Harper, 1947. \$4.95.
- THE STORY OF JESUS IN THE WORLD'S LITERATURE.** Edited by Edward Wagenknecht. New York: Citadel Press. \$1.98.
- THE GOSPEL IN HYMNS.** By A. E. Bailey. New York: Scribner, 1949. \$6.
- THE HYMNAL 1940 COMPANION.** New York: Church Hymnal Corporation, 1949. \$4.50.
- THE QUESTING SPIRIT.** Edited by Luccock and Brentano. Coward-McCann, 1947. \$4.50.
- MASTERPIECES OF RELIGIOUS VERSE.** Edited by James D. Morrison. New York: Harper. \$5.00.
- HOME BOOK OF BIBLE QUOTATIONS.** By Burton Stevenson. New York: Harper, 1949. \$6.
- THE GOODLY FELLOWSHIP OF THE PROPHETS.** By John Patterson. New York: Scribner, 1950. \$3.
- THE MODERN MESSAGE OF THE MINOR PROPHETS.** By Raymond Calkins. New York: Harper, \$3.
- THE HOLY SCRIPTURES: THE CHURCH'S TEACHING, VOL. I.** By R. C. Dentan. New York: National Council, 1949. \$1.50.
- CONSIDER THE BIBLE** (Study course to go with above). New York: National Council, \$1 a packet.
- THE DIVINE COMMISSION.** By F. E. Wilson. New York: Morehouse-Gorham, 1940. \$2.
- CHAPTERS IN CHURCH HISTORY: THE CHURCH'S TEACHING, VOL. II.** By P. M. Dawley. New York: National Council, 1950. \$1.50.



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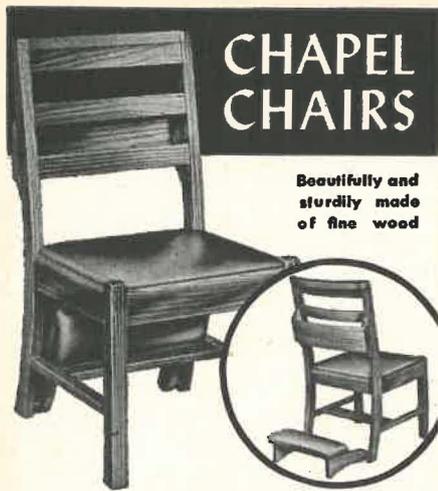
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sense nor the traditional books on moral theology are sufficient background for the type of counseling demanded by the circumstances and environment of our generation. It is important for the priest today to have a basic knowledge of sound psychology and a working acquaintance with some of the techniques of psychiatry. The literature in this field for the clergy has been expanding of recent date, and the busy parish priest with neither the time for reading nor the money for spending must choose with care, because not all the books coming under the general subject of pastoral psychiatry or psychology are worth a place on his bookshelf.

It is now nearly twenty years since the publication of Worcester and McComb's *Body, Mind, and Spirit* and Oliver's *Psychiatry and Mental Health*, both of which are still good and useful; for in the years since these were published nothing noteworthy has been done by priests of the Church except Simpson's *Pastoral Care of Nervous People*. This book is perhaps too clinical in its approach for the average parish priest, being both more scientific and less elementary than it claims to be.

John S. Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York City, always has something to say in his books, and says it well. I particularly like his *Psychology for Pastor and People*. I have always felt indebted to him for his simple little technique of the "spiritual prescription"—a passage of Scripture selected for the individual to meet his need and prescribed in the manner of the physician. You cannot overlook *The Art of Ministering to the Sick* by Cabot and Dicks, now accepted as standard and authoritative by the Protestants and invaluable to us.

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The definitive work in the field of counseling wherein is employed all the tools learned elsewhere, is Hiltner's *Pastoral Counseling*. Frankly I do not think any pastor can afford to be without this book. It is a thoroughly integrated book, which presents the subject as an accepted professional activity of the pastorate. With this book pastoral counseling has come of age, with a technique of its own, evidencing none of the bastardization of the past. The book is amply supplied with illustrative material, and the author has a breadth of viewpoint which goes far beyond the confines of his own denominational background, due no doubt to his years of experience with the Federal Council of Churches.

Now let me turn to an entirely different type of book—the anthology or compilation. This is the kind of book which is of equal interest to both clergy and laity. Both my wife and I enjoy our anthologies, and we have almost become

collectors in this field of religious literature. Our interest was first aroused when some years ago we bought an *Anthology of Classic Christian Literature*, edited by Michael Williams. It was a little too much to agree with the editor that the reading of the book would aid the solution of the crisis of our age, but we did find in it the best of classic Catholic literature of a mystical and devotional nature, including some of the spiritual giants of our reformed Church of England.

The two companion volumes by Cynthia Pearl Maus, *Christ and the Fine Arts* and *The World's Great Madonnas* are treasures of unending delight and interest. Certainly these are a "must" for the Church School bookshelf as source books on the lives of our Lord and His mother. The volumes are excellent sources for the selection of colored film slides for use in church school in connection with the audio-visual presentation of

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stories. One should be warned that the "Madonna" anthology is presented according to the arts of the various countries, rather than in the form of a continuity of events as the first volume is.

A beautiful volume — and sometimes these anthologies are excellent examples of the bookbinder's craft — is *The Story of Jesus in the World's Literature*, edited by Edward Wagenknecht. Here the burden is put upon the reader to pick and choose according to his own orthodoxy, for the range of selection makes appeal to both Catholics and Protestants. In the arrangement of his material the compiler has attempted to give logical continuity to our Lord's story through the use of fiction, poems, and plays. It is really a marvelous book, and one would not go wrong in presenting it to friend or relative as a Christmas gift.

#### HYMNOLOGY

Another equally beautiful volume is *The Gospel In Hymns*, by Albert E. Bailey. I would not want to discourage anyone from purchasing *The Hymnal 1940 Companion*, but if one really wants to get excited over some of the hymns that are sung in church, then he will want to read Bailey's book.

A good book for the living-room table is *The Questing Spirit*, edited by Luc- cock and Brentano—an anthology which demonstrates the religion to be found in the literature of our time. The reading is both heavy and light, but it is all cognizant of eternal values, and the contributors are names both famous and unknown. It is the sort of book to which one can turn at odd moments when he wants something refreshing.

#### POETRY

Among his reference books every priest must have a book of poetry. *Masterpieces of Religious Verse*, edited by James D. Morrison, will serve most adequately for

years to come. It is arranged according to subject matter, and a topical index makes this volume of inestimable help to the poor clergy who are asked to talk on every subject from "America" to "Zion." The topical concordance has become a new and popular approach to the use of the Bible, and a useful tool it is. Of the three with which I am familiar the most valuable is *The Home Book of Bible Quotations*, by Burton Stevenson. Don't be deceived by the title. It is a topical concordance, and Harper's has apparently published it to take the place of a less useful one for many years on its list.

In these days when it is easy to see that we are living under the judgment of God, it is good for us to go back and study the prophets, who proclaimed God's judgment in their own day. In *The Goodly Fellowship of the Prophets*, by John Paterson, and *The Modern Message of the Minor Prophets*, by Raymond Calkins, the prophets come alive and live again in our own day. These two books are both readable and significant, and the scholarship is sound. After reading them one will appreciate the prophets as never before. For churchpeople the world over the church's official book on *The Holy Scriptures* is without a doubt the best thing obtainable. Remember that it was written to be used with the study course *Consider the Bible*. They are a good team.

And now again I must acknowledge a prejudice. For me Wilson's *The Divine Commission* is still the best thing written on church history for lay consumption. There is no denying that Dawley's *Chapters In Church History* is good, but I feel that the "broad strokes" are so broad that church history becomes a mere shadow of its former greatness. The late Bishop Wilson has not yet been outclassed in the popular presentation of the history of the faith.

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Is "loss" a forgotten word and "tears" a brief  
Language you have outgrown?

Or is there still a precise, an accurate mode  
Of thought in passage between us, however far,  
Dependent neither on speech nor a secret code?

Love, in accord with an old unbreakable vow,  
Your wisdom flies to erase an incipient scar . . .  
No one can tell me how.

ELEANOR GLENN WALLIS.

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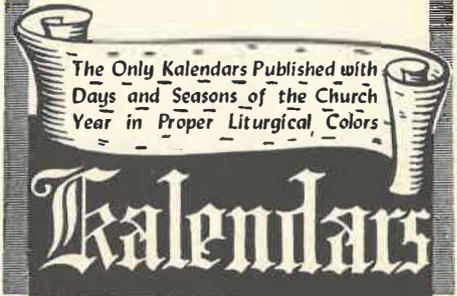
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## BOOKS

By the Rev. CARROLL E. SIMCOX, Ph.D., Editor

### Biographies of Bishops

SOME great men make history, other men are made great by history. I have always felt that Cosmo Gordon Lang, onetime Archbishop of Canterbury, was one of the latter sort. A reading of J. G. Lockhart's fine biography, *Cosmo Gordon Lang* (Hodder & Stoughton, 1950; in USA, Macmillan, \$5) on the whole confirms this impression. It leaves me of the same opinion still: Dr. Lang was not among the supremely great by nature. He was a very able man who made the most of his ability. Mr. Lockhart seems to share this estimate of his subject. He has written a masterful biography of a very complicated man who was—and is—more easily admired than loved. Dr. Lang was not distinguished, as was his successor William Temple, by an invincible amiability. (It is a temptation to this Yankee reviewer to make mention of stuffed shirts!).

Dr. Lang liked to dramatize himself, albeit in a stately and decorous manner, and though he did it well people noticed that he was doing it. Although he had less in common with the vicar of Bray than did his all-accommodating predecessor, Dr. Davidson, still, if one wanted to be harsh, he could accuse Dr. Lang of doing some adroit trimming upon some occasions and he could make the accusation stick. The evidence for such judgments is duly set forth in this book. But I come away from this biography with a decidedly enhanced respect for Dr. Lang. There were heroic touches in this canny ecclesiastical statesman. His colossal patience and self-control and devotion to the minutest details of duty are surely worthy of a respectful remembrance.

American Churchmen will be especially interested in another recent biography of a bishop. Canon Theodore O. Wedel of the College of Preachers is especially qualified to evaluate a study of the distinguished founder of the College of Preachers. The following is his report:

In the history of the College of Preachers at Washington, no name looms larger than that of its first Warden, the Rt. Rev. Philip Mercer Rhinelander who, so far as its institutional life is concerned, was its virtual founder, and will remain, as long as the College exists, its guiding spirit and patron saint. A whole generation of clergy in the Episcopal Church, during the 10 years in which he presided over the College, came to know Bishop Rhinelander intimately and owe him immeasurable debts of gratitude for his wisdom and his inspiration.

A biography of Bishop Rhinelander has just been written by the Very Rev. Henry Bradford Washburn, Dean Emeritus of the Episcopal Theological School in Cam-

bridge: *Philip Mercer Rhinelander* (Morehouse-Gorham, 1950. \$2.50). Dean Washburn was intimately associated with Bishop Rhinelander, not only during his years as Warden of the College, but previously in days when the Bishop had been a teacher at Episcopal Theological School, Cambridge.

Born into a family of privilege, Philip Rhinelander enjoyed the advantages of a cultural environment and the best education offered by the university world of his day. He was educated at Harvard and then at Oxford. For some years, he served as deacon and priest in the diocese of Wash-

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ington. Several parishes still recall his devoted ministry. He was called from parish work to the vocation of teacher — at the Berkeley Divinity School and at the Episcopal Theological School in Cambridge — leaving the teaching ministry, however, when elected Bishop of Pennsylvania in 1911. While still in middle life, he was forced, because of ill health, to resign his diocesan episcopate, and it looked as if nothing but inactive retirement lay ahead for him.

PROVIDENTIAL MIRACLE

Providence, however, works in mysterious ways. When Bishop Rhinelander must have felt sure that his active ministry was at an end, a new vocation appeared on his horizon — one which now is seen to have been the supreme vocation of his life. In collaboration with Bishop Freeman, Bishop Rhinelander established the College of Preachers. The College began in small ways by utilizing the facilities of the Washington Cathedral and its schools. Then, by way of a kind of providential miracle, the College received a magnificent institutional embodiment in the Gothic structure which is its present home. Here the unique pastoral and pedagogic talents of Bishop Rhinelander came into full flower. Despite ill health, he presided over the classroom and common room. It is by his presence in the Chapel, however, that the men who have

visited the College will longest remember Bishop Rhinelander. The scene which has impressed itself on the memory of a whole generation of clergy is that of the Bishop, sitting in the Warden's Stall in the College Chapel, and leading the men in quiet meditation, intercessions, and the beautiful Office of Compline which traditionally ends a conference day.

The title of Dean Washburn's biography is simply *Philip Mercer Rhinelander* — the subtitle being: *Seventh Bishop of Pennsylvania and First Warden of the College of Preachers*. Anyone interested not only in the College of Preachers, but also in the history of the diocese of Washington and Pennsylvania, and that of the Episcopal Church of this century, will find Dean Washburn's book rewarding and fascinating reading.

Brief Book Notes

THE APOSTLE PAUL, HIS LIFE AND HIS WORK. By Olaf Moe. (Translated from the Norwegian). Minneapolis: Augsburg Publishing House. \$4.75.

This is an exhaustive biographical study of St. Paul, by a competent Norwegian Lutheran scholar. The English translation is very lucid and readable. Dr. Moe's viewpoint is conservative but not fundamentalist. He has no new or startling theories about his very controversial subject to set forth, and this is one of the merits of his book. The novice in Pauline study would do well to work through this book carefully.

CHURCH AND STATE IN ENGLAND. By Cyril Garbett. Hodder & Stoughton, 1950; in USA, Macmillan. \$3.

Although the problem of the Establishment is peculiarly an English problem, it is not without its importance for all Christians and for Anglicans in particular. In this book the Archbishop of York pleads for the continuance of the Establishment of the Church of England, but proposes certain changes which he thinks necessary if the Church is to perform its divine commission. This book would be important if for no other reason than that it is written by the Archbishop of York, but it has much more to commend it: it definitely points a way which Church and State in England can follow to the benefit of both.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, Vol. X. Baker Book House, Grand Rapids, Mich., 1950. \$4.50.

This brings toward its end the important reprint of a great religious encyclopedia. The reader who wants a good standard work of this sort in his study will be well advised to consider the Schaff-Herzog, now being made available again in this edition.

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## Black, White, or Grey

(Continued from page 15)

Miss Toynbee, in her search for truth, became convinced that Catholic authority "must be located precisely, if it existed anywhere." That conviction inevitably leads to Rome, but it is a conviction based on an act of private judgment, and ought to be recognized for what it is. There is nothing inevitable about it, and the Anglican conviction that Catholic authority need not be "located precisely" has far more to be said for it on scriptural, historical, and patristic grounds than has the Roman demand for precision.

We venture to point out an even deeper flaw: What of this disunity which Miss Toynbee envisages between Anglican bishops who prefer to think of themselves as Catholic, and those who prefer to think of themselves as Protestant? Is it as deep a disunity as the Roman Catholics try to make out? We admit that it is a genuine difference, but we think it not nearly so deep a cleavage in essence as, for example, that between the Benedictine and the Jesuit. Much of the Roman Catholic's talk about our disunity stems, we think, from a sense of his own inadequacy; for, deep inside, he realizes that Rome's impressive verbal unity covers up a well of spiritual disunity, in some cases even a spiritual void; while Anglicanism has great disunity of terminology which hides a substantial solidarity (we shall not say unity), and a superficial dreariness which often (alas, not always) obscures genuine spiritual activity. It is a case of the dog calling the cat black, while he knows quite well that both are grey. After all, if they were black and white, it would be superfluous to point out the difference.

Anglicans will be glad to see one or two of their pet theories confirmed by this book: for examples, the belief (which seems to be borne out statistically in most parishes) that Anglicans who "go to Rome" most often have a protestant background (rather than an Anglo-Catholic one), and the belief that many become Roman Catholic for essentially Protestant reasons — such as preference for a certain kind of service, personal affection for a particular clergyman, the desire for personal spiritual comfort.

But all of this is relatively secondary. What counts is that Rome assigns to us an importance out of all proportion to our numbers and supposed disunity. This *could* be because we are a rather convincing (and therefore a particularly dangerous) counterfeit of the true religion. But the experience of the contributors to *Where I Found Christ* does not lend support to this theory—nor does their use of farfetched and specious arguments against us: one doesn't use weak arguments when there are stronger ones.

## CHANGES

### Appointments Accepted

The Rev. G. Clare Backhurst, formerly rector of St. Thomas' Church, Trenton, Mich., is now assistant at Calvary Church, Fourth Ave. and Twenty-First St., New York City.

The Rev. W. Ross Baley, formerly vicar of St. Andrew's Church, Tioga, Pa., will become associate rector of St. Paul's Church, Columbia, Pa., on October 1st. Address: 227 Cherry St.

The Rev. C. Julian Bartlett, formerly associate rector of St. Paul's Church, New Orleans, is now rector of St. Paul's Church, Rock Creek, Washington, D. C.

The Rev. Emmons P. Burrill, who has been in semi-retirement for the past few years, but has been active at St. Mark's Church, Van Nuys, Calif., is now vicar of St. Paul's Mission, Eleventh St. and Cedar Ave., Lancaster, Calif.

The Rev. Warren R. Fenn, formerly rector of All Saints' Church, Anchorage, Alaska, is now vicar of St. Paul's Mission, Port Townsend, Wash. Address: 1020 Jefferson St.

The Ven. Earl M. Honaman, who has been arch-

## CLASSIFIED

### POSITIONS OFFERED

**SECRETARY** for national Church organization. Some knowledge of bookkeeping required. Young Churchwoman preferred. Office in New York City. Reply Box C-485, The Living Church, Milwaukee 2, Wis.

**RECTOR'S ASSISTANT**, not over 40 years old, with aptitude for youth work, for large mid-western parish. Good salary, house and car allowance. Reply Box L-481, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

**EPISCOPALIAN WOMAN**, with twelve years experience as Parish Secretary, capable in Religious Education, desires full or part time position in New York City or suburbs. Good references. Reply Box E-483, The Living Church, Milwaukee 2, Wis.

**ORGANIST-CHOIRMASTER** — Churchman, experienced with children's, boy and adult choirs, desires full-time position, Eastern, Central or Mid-West States. Excellent music background, degree of D.S.M. Reply Box R-479, The Living Church, Milwaukee 2, Wis.

**RECTOR**, age 41, G.T.S. graduate, Prayer Book Churchman, desires parish in Southwest or section of country with comparable climate. Seventeen years experience in parochial work. Highest recommendations. Reply Box M-482, The Living Church, Milwaukee 2, Wis.

**RECTOR**, unmarried, 43, regarded as exceptionally good preacher and youth worker, wishes new charge. Would serve as Locum Tenens of large parish. Highly recommended by present Bishop and leading men of parish. Prayer Book Churchman. Correspondence invited. Reply Box H-480, The Living Church, Milwaukee 2, Wis.

**POSITION AS HOUSEMOTHER** or assistant in Church School by devoted Churchwoman. Reply Box W-484, The Living Church, Milwaukee 2, Wis.

### TAILORING

**TROUSERS TO MATCH**, made to order in all kinds of materials, blacks and other colors. \$12.50 up. Mail orders our specialty. Lawson Tailoring & Weaving Co., 165 Fulton Street, New York, N. Y.

### NOTICE TO SUBSCRIBERS

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THE LIVING CHURCH

## CHANGES

deacon of Harrisburg and rector of St. John's Church, York, Pa., is now division chaplain of the 28th Infantry Division, Pennsylvania National Guard. Address: Hq. 28th Inf. Div., Camp Atterbury, Ind.

The Rev. Dr. Walter C. Klein, formerly American chaplain at St. George's Collegiate Church, Jerusalem, is now Lydia Hibbard Professor of Old Testament literature and languages at Seabury-Western Theological Seminary. Address: 2126 Orrington St., Evanston, Ill.

The Rev. William N. Lanigan, formerly rector of St. Peter's Church, Phoenixville, Pa., will become associate rector of St. John's Church, Norristown, Pa., on October 1st. Address: 27 E. Airy St.

The Rev. James Frew Martin, formerly curate at St. John's Church, Troy, N. Y., is now assistant at St. Paul's Church, Englewood, N. J. The Rev. Mr. Martin, who served with the R.A.F. in World War II, was ordained in the Church of England.

The Rev. John T. Payne, who formerly served Christ Church, Eastport, Me., is now rector of Trinity Church, Saco, Me.

The Rev. Walter V. Reed, formerly rector of Trinity Parish, Charles County, Md., is now rector of St. John's Church, Ashland, Pa. Address: 106 N. Twelfth St.

The Rev. Frederick X. Resch, a former priest

of the Old Catholic Church and father of the Rev. Frederick S. Resch of New Richmond, Wis., is now licensed as priest in charge of St. Margaret's Church, Park Falls, Wis., in the diocese of Eau Claire. Previously he was licensed to serve in the diocese of Fond du Lac.

The Rev. Benjamin Saunders, formerly vicar of the Church of St. John the Divine, Burlington, Wis., is now rector of St. Stephen's Church, Racine, Wis., and chaplain of the Sisters of St. Mary, DeKoven Foundation. Address: DeKoven Foundation, Racine, Wis.

The Rev. Matthew E. Smith, formerly vicar of Christ Memorial Church, Grand Rapids, Minn., and the Church of the Good Shepherd, Coleraine, is now rector of St. Paul's Church, Pipestone, Minn., and priest in charge of St. John's Church, Lake Benton, and St. Mark's Tracy. Address: P. O. Box 484, Pipestone, Minn.

The Rev. W. Brooke Stabler, formerly headmaster at Cranbrook School, Bloomfield Hills, Mich., is now headmaster at Tower Hill School, Wilmington, Del. Temporary address: Tower Hill School, Seventeenth and Tower Road, Wilmington, Del.

The Rev. Robert L. Stevenson, who formerly served St. Mark's Church, Newaygo, Mich., is now assistant at St. Columba's Church, Detroit.

The Rev. John del B. Sweigart, formerly priest

in charge of St. Peter's Church, Dallas, is now chaplain at University Chapel, Lincoln, Nebr. Address: 846 N. Thirteenth St.

The Rev. Walter Williams, formerly rector of St. Mark's Church, Denver, is now executive secretary of the leadership training division of the National Council's Department of Christian Education, with headquarters in Greenwich, Conn.

### Changes of Address

The Rt. Rev. Charles K. Gilbert, formerly addressed at Synod House, Cathedral Heights, New York, should now be addressed at 8 Washington Mews, New York 3.

The Rev. Neville Blunt, chaplain of St. Helen's Hall, Portland, Ore., formerly addressed at 1852 S. W. Thirteenth St., should now be addressed at 2924 N. W. Savier, Portland 10, Ore.

The Rev. Albert K. Hayward, rector of the Church of the Holy Comforter, Richmond, Va., has had a change of address from 2110 Grove Ave. to 4207 Augusta Ave., Richmond 21. The church, formerly at 2100 Grove Ave., is now located at 1201 Monument Heights Ave., Richmond 26, Va.

Canon Benjamin F. Thompson, retired priest of the diocese of Delaware, formerly addressed at Dover, Del., may now be addressed at Harrington Nursing Home, Milford, Del.



## 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.



### —SAN FRANCISCO, CALIF.—

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, 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, 11; Daily 7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6. Close to downtown Hotels.

### —WASHINGTON, D. C.—

**ASCENSION AND ST. AGNES** Rev. James Murchison Duncan  
1215 Massachusetts Ave N.W.  
Sun Masses: 7:30, 9:30 with Ser, 11; Daily Masses: 7; 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: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 to 7 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 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.  
Masses: Sun 7, 9 & 11

**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, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

### —RIDGEWOOD (Newark), N. J.—

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

### —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

**ST. JOHN'S** Colonial Circle  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
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Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

### —NEW YORK CITY—

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:45 MP; 8 (also 9 HD ex Wed. Wed 10) HC; 5 EP. Open daily 7-6.

**ST. BARTHOLOMEW'S** Rev. G. P. T. Sargent, D.D., r  
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

**GRACE** Rev. Louis W. PITT, D.D., r  
10th & Broadway  
Sun 9 HC, 11 MP & Ser; 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 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD 9:30; C Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC; Thurs & HD 11 HC

**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. Phillip T. Fifer, Th. B.  
Sun: H Eu 8, Mat 10:30 Cho Eu & Ser 11, EP 4; Daily: H Eu Mon & Sat 7:45, Tues & Thurs 9:30, Wed & Fri 7, Mat 15 minutes before Mass, EP 5:30, Lit Fri 6:55; C Sat 4 to 5

### —PITTSBURGH, PA.—

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

### —NEWPORT, R. I.—

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r  
Sun 8 HC, 11 MP; Wed & HD 11 HC

### —PROVIDENCE, R. I.—

**ST. STEPHEN'S** Rev. Warren R. Ward, r  
On the Brown University Campus  
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

### —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

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