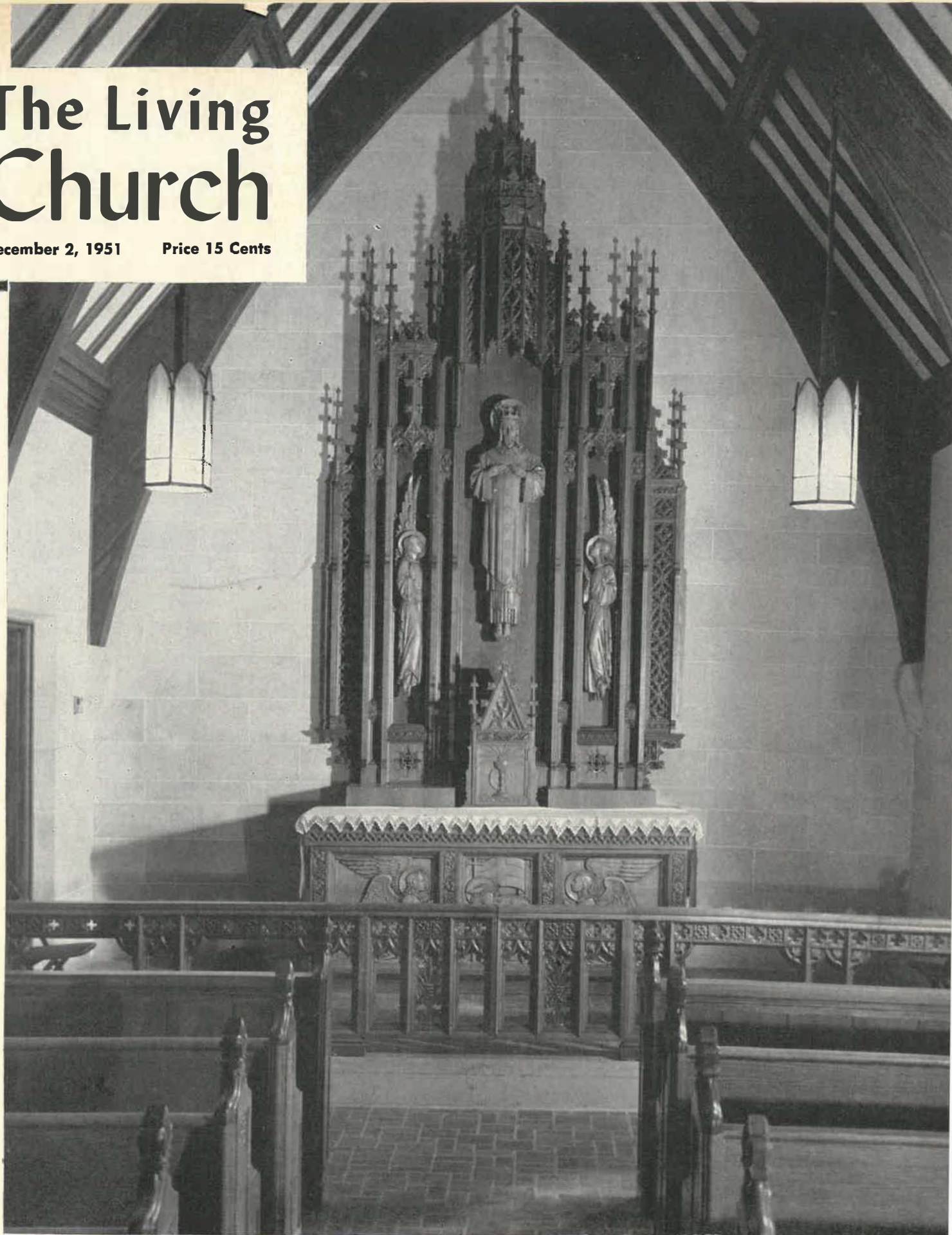


# The Living Church

December 2, 1951

Price 15 Cents



CHAPEL, ST. MATTHEW'S, EVANSTON, ILL.: With carved figures from Oberammergau [see page 30].

**CHRISTMAS BOOK NUMBER**



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The American Missal

SOMETHING causes me to question the wisdom of placing THE LIVING CHURCH in a tract rack at the door of our new church.

You published the thoughtful review of Dr. Shepherd of the American Missal Revised [L. C., November 11th]. In an editorial you at first seem to agree with the reviewer's conclusions. But then you nullify what you have said by continuing, "We fear the American Missal Revised goes dangerously close to those boundaries in some instances" (boundaries which you say one cannot trespass and be fully loyal to the faith as received and taught in the Church of which we are a part), "and the unwary priest who follows it uncritically might well find himself inadvertently straying across them. It is possible to distill out of this missal a reverent, rich, Catholic use for the Holy Communion, which is an elaboration of the Prayer Book but not a denial of its principles."

What kind of double talk is that? Can you please tell us how a Missal including Prefaces for the Sacred Heart and Eucharistic Heart, two more feasts of the Blessed Virgin than of our Lord, feasts of the Chair of St. Peter, our Lady of Guadalupe, of the Holy Rosary of the BVM, of the Assumption and Immaculate Conception—may by any stretch of the imagination be said not to go far across those "boundary lines" (quite a different excursion than just "dangerously close"), or how any priest could use the book without quickly straying across them and at the same time exercise his priesthood "according to the Canons of this Church"?

Can you tell us how such a book can be used as a Catholic one which is an elaboration of the Prayer Book and not as a denial of its principles? How can a book containing the above devotions be said to be any less a denial of the Prayer Book than the liberal Protestant interpre-

tation which is equally un-Anglican? Can you tell us of any Ecumenical Council when the above were adopted as the mind and will of the Catholic Church? But the implication of the editorial is that the Missal still may be properly used in our Communion by distilling out of it a "reverent, rich, Catholic use. . . ." To say that this Missal has drawn the line of legitimate enrichment "a little too far to the ecclesiastical right" is not fair: it simply recognizes no line.

I deeply believe that the strength and truth in our Church lies in its Catholic heritage. I am trying to teach my people this. But in an area where our Church is so little known one has to be extremely careful to leave no confusion in the minds of people as to the distinction between the Anglican Communion as Catholic and the Roman Communion (just as he must be careful to correct the impression that the Episcopal Church is just one of seven or eight similar Protestant churches).

I can't help but feel that *The American Missal Revised*, coupled with an editorial in a national Church periodical which implies that a missal so full of late and non-Catholic devotions may properly be used in Episcopal parishes, would produce grave confusion in the minds of my people.

I like THE LIVING CHURCH and subscribe to it. But if its editorial policy continues to be divisive, unfair, and given to un-Catholic implications, I am not sure that it should be on our tract rack.

(Rev.) CARLETON J. SWEETSER,  
Vicar, St. Timothy's Church.

Bishop, Calif.

MAY I point out what appears to me to be a serious typographical error on page 9 [L. C., November 11th]. The title of the story is: "The American Missal Revised." Should it not have been: "The American Missal Reviled?"

(Rev.) D. E. NYBERG,

Rector, Church of Our Saviour,  
Middleboro, Mass.

MANY thanks for Massey Shepherd's article on the American Missal. Please give us more such articles.

(Rev.) EDWARD HAILWOOD,  
Rector, St. Mark's Church.

Altadena, Calif.

FROM the recent discussion of the American Missal it seems to my humble judgment that there are three facts of which we ought to remind ourselves about the nature of the Anglican branch of God's Holy Catholic Church.

(1) Our freedom to act on the inspiration of the Holy Spirit in interpreting the "Faith once for all delivered to the Saints."

(2) The resulting existence of extremes—all precious to God.

(3) The necessary special parish festivals demonstrate this value of the individual to God—yet all are united in Eucharistic worship.

I leave it to a more learned person than myself to expound these points, but it occurs to me that, while the Prayer Book should be our guide and norm, one would not want to think of any book as putting a limit on God's inspiration in His Church.

In France in the Middle Ages there



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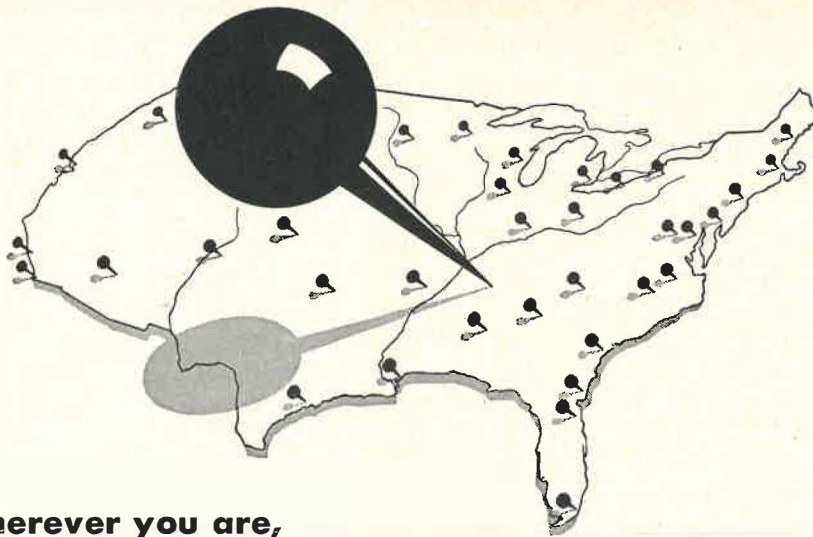
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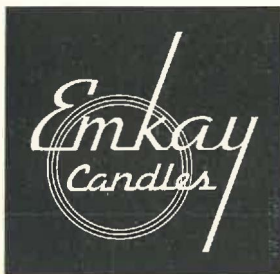
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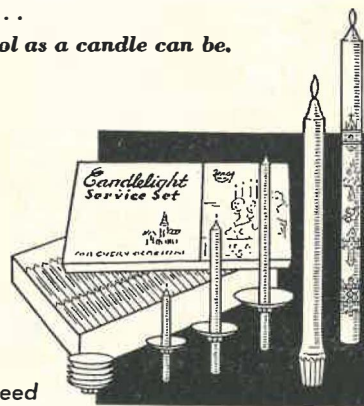
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were 14 different rites for the Mass, and this growth was not checked until Rome's reaction to the Reformation made strict uniformity seem necessary.

Do we really want unity or merely uniformity?  
KATHERINE COOPER,  
Narberth, Pa.

October 28, 1956

THE writer of your excellent editorial [L. C., October 28th], is slightly mistaken in one point. October 28th falls on Sunday this year and also in 1956, which is twice in six years.

(Rev. Canon) FREDERICK EVENSON,  
Rector, Christ Church.  
Gilbertsville, N. Y.

**"Love Enemies," Not "Hate Friends?"**

YOUR editorial rebuke [L. C., October 28th] to the clergy who play Charlie McCarthy to the *Daily Worker* in those astounding "prayer vigils for peace" is entirely just.

You do not deal in your editorial with the question of questions in this matter: what makes Christians like Frs. Fletcher, James, and Spofford behave as they do? This is what baffles me. I credit them with sincerity of intention. I believe we must try to understand them even while we censure them. What makes them tick as they tick? I have a theory which I here submit, and if it is wrong I want to see it demolished and replaced by a sounder one. My theory is this:

These brethren want charity and justice for all, but they want it and seek it in the wrong way. Faced by the fact that their country and Russia are in conflict, they insist that we examine our own selves whether there be any evil way in us. That is the realism of Christian humility, and God knows this country needs more of it. Then they insist that we try to see things from the Russian point of view. Meet and right it is so to do.

But having gone this far, these seekers of justice-for-all slide into the pit of a strange and tragic error: the only way to do justice to your foe is to do injustice to yourself. As Americans they insist upon slandering America in the name of justice to Russia. There simply isn't any room for doubt that they do this, if it is true, as you report, that "it was repeatedly stated that America was building bombs for war, while Russia was developing atomic energy solely for peaceful purposes." Any child can see that this comparison of national purposes, so odious to the American side, is not only a nasty slander but a pure fantasy. Has Josef Stalin confided even to Joseph Fletcher what he intends to do with his atomic machinery?

I am not prepared to recommend that these innocent dupes of the *Daily Worker* be locked up. But I think that the bishops of the clerical *advocati diaboli* among them should admonish and direct them to study the justice of God, as revealed in the Bible. They might begin by noting that when our Lord commands us to love our enemies He does not command us to hate our friends.

(Rev.) CARROLL E. SIMCOX,  
Rector, Zion Church.

Manchester Center, Vermont

# The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week dated Sunday, by Morehouse-Gorham Co. at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscription Rates—\$7.00 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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## Things to Come

DECEMBER							JANUARY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
					1				1	2	3	4	5
2	3	4	5	6	7	8	6	7	8	9	10	11	12
9	10	11	12	13	14	15	13	14	15	16	17	18	19
16	17	18	19	20	21	22	20	21	22	23	24	25	26
23	24	25	26	27	28	29	27	28	29	30	31		

### December

2. 1st Sunday in Advent.  
Advent Corporate Communion for men and boys.
4. National Council (to 6th).
9. 2d Sunday in Advent.  
Bible Sunday.
16. 3d Sunday in Advent.
21. St. Thomas.
23. 4th Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.
30. 1st Sunday after Christmas.

### January

1. Circumcision.
6. Epiphany.
13. First Sunday after the Epiphany.
18. Brotherhood of St. Andrew, executive committee, at Seabury House (to 20th).
20. Second Sunday after the Epiphany.
23. Standing Liturgical Commission, Seabury House (to 25th).
25. Conversion of St. Paul.
27. Third Sunday after the Epiphany.  
Theological Education Sunday.

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.

Member of the Associated Church Press.

# SORTS AND CONDITIONS

"A STRATEGY of reconciliation" for the American government and people was urged by Dr. O. Frederick Nolde last Sunday in an address in Paris. Dr. Nolde, whose opinions on world problems have great weight in Church circles, is attending the meeting of the United Nations General Assembly as an observer for the Commission of the Churches on International Affairs.

RECOGNIZING that American efforts to seek reconciliation would not be understood by totalitarian leaders and might at the outset be ridiculed, Dr. Nolde argued that actions governed by justice and goodwill may "steadily extend the area of constructive influence and ultimately win a hearing from those who now oppose us."

THE BASIC international worry that keeps Europeans awake nights is the question whether the United States and the USSR have either the hope or the desire to arrive at a basis of "live and let live." Americans had such a desire immediately after World War II, but were disillusioned by barefaced Russian power-plays in Poland, Germany, Hungary, Austria, the Balkans. Now Dr. Nolde proposes that we reach down into our resources of Christian fortitude for a new supply of the moral courage it takes to deal in a cooperative spirit with those who refuse to cooperate.

IT'S SO HARD to believe, but so true — hate breeds only hate, fear breeds only fear. Love alone can break the vicious circle.

DR. E. FELIX KLOMAN, elected dean of the Virginia Theological Seminary at the November meeting of the trustees, had not decided whether to accept as of Monday morning. He is rector of St. Alban's Church, Washington, D. C. A Virginian by birth and a graduate of the seminary, he was ordained to the priesthood by the Bishop of London and began his ministry as a missionary to Liberia.

SOCONY-VACUUM Company recently sold a gas station for \$2,600, turning down bids of twice that amount from commercial sources, to St. John's Church, Black River, N. Y., a mission of 40 families led by Deacon Edmund S. Mathews. The new church has facilities for a font that would be the envy of central New York Baptists—the former service pit of the filling station! The company donated white paint for the exterior and colored paints for the inside to help the Church members convert the building. At the ceremony of transferring the deed, Utica Socony manager John Winter joined Clarence Littlefield, Socony realty agent, in making the transfer to Mrs. Henry Fikes on behalf of the congregation. Mrs. Fikes is chairman of the church's executive committee.

THE SLOGAN "Put Christ back into Christmas" is making headway across the nation, according to an Associated Press survey. More than a score of communities in Iowa, Minnesota, Illinois, Pennsylvania, Indiana, South Dakota, Idaho, North Carolina, Wisconsin, Ohio, California, and the Dis-

trict of Columbia are falling in line in the campaign to emphasize the spiritual significance of the day. Sometimes it is the local ministerial association that spearheads the movement, sometimes a lay group, sometimes even the local merchants. Shortened Christmas shopping season, a religious motif in Christmas cards, religious shop window scenes and outdoor displays (like the creche described in last week's L. C.), and the suppression of such interesting activities as the "mistletoe rodeo" (Sioux Falls, S. D.) are some of the items noted.

AS YOU KNOW, Christmas was swiped by the Christian Church from the old pagan midwinter festivals. The pagans have recently seemed to be swiping it back. The Eastern Church celebrates our Lord's birthday in January, but there is no clear indication in Scripture of the actual time of year; so there was nothing to prevent the selection of a day which had been one of merriment from time immemorial.

ARCHBISHOP STEPINAC, Roman Catholic Primate of Croatia, is still in prison. Recently the New York Times reported that his release from prison was believed imminent, but Religious News Service reports that the Yugoslav government's attitude is "well known and has not changed" — the Archbishop will be released only if he resigns his see and leaves the country.

PAUL RUSCH, American missionary teacher in Japan and Brotherhood of St. Andrew leader was given a birthday party in Tokyo recently. The cablegram is a little unclear, but we think he stood sponsor to 47 sons and daughters of his older godsons at a baptismal service in Holy Trinity, Tokyo.

BISHOP SCARLETT of Missouri is known nationally for his pioneering in Christian social relations but, according to the St. Louis chapter of the American Newspaper Guild, he has not received adequate local recognition. So the chapter gave him the 1951 "Page 1 Civic Award" November 21st. It is conferred annually upon a citizen "Who has served the community well and who has not been recognized for his work, or who has been recognized inadequately." The citation recalled his efforts in behalf of fellowship and goodwill between Christians and Jews, his contributions to good relations between races, his tolerance of ideas, his willingness to take an unpopular stand if he thought it was the right one, his work on such bodies as the national Child Labor Committee.

YOUR COLUMNIST is pleased, if embarrassed, by the spate of friendly inquiries as to his health, touched off by a reference in last week's Sorts and Conditions. The embarrassment is due to the fact that it really wasn't much of an illness. Next time, unless the ailment is really an interesting one, the pinch-hitter will be asked not to mention it. Anyhow, now I know how other people feel when things are said about them in this column!

Peter Day.

## RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

### ST. FRANCIS OF ASSISI\* (Redwood Relief Panel)

Joseph Z. Henelt (Polish, born 1904)

Henelt's sculptural work has the strength of firm conviction. The hurried observer might consider his disciplined, beautifully rhythmical designs too placid, yet with growing insight he will discover in them the serenity which is the fruit of contemplation.

The wood-relief of St. Francis of Assisi holds a message deeper than the familiar "Be kind to animals" — though there is, of course, nothing wrong with that. The long, soft curves of the saint's extended palms are free of any thought of self. Theirs is the greater happiness of giving rather than receiving. Nor does his humble posture involve the slightest condescension. His act is one of simple and unselfconscious brotherly love that makes no distinctions between living things and constantly grows as it offers itself to those in need, the poor and the lepers as well as the birds and animals.



\*Photo Courtesy Liturgical Arts Society, New York.



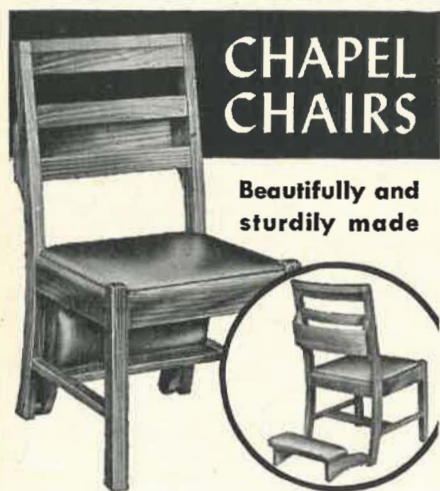
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### GOD'S CALENDAR

GOD has a calendar, oh, not of days and months as such,  
But of His purpose, written on the pages of the seasons.

For winter He lays His hand upon the earth, bids it be still,  
Keep in its icy depths, locked fast, the secrets of His creation.  
Deep darkness shrouds the skies,  
Until He sends a star, a star of beauty unsurpassable.  
Its rays a guide to lead man's soul, lost in the black night of its sin,  
Unto the light of its redemption.

Then spring, and an elated stir among the seedlings,  
Eager to thrust their way up to the sun,  
And in its warmth don all their loveliest blossoms,  
That, clad in beauty, their small resurrection  
May pay reverent homage to the one triumphant Resurrection.

Summer, and all nature in full flower to greet the Holy Spirit.  
The incense of hay, new mown, rising a prayer to heaven,  
The songs of birds, their hearts poured out in joyous praise,  
All, all, to welcome Him who brings us His indwelling grace — hosanna!

Now autumn, and a golden mellowing of the seasons,  
The moment when we laud St. Michael and his Angels,  
Remember all the Saints, praise God for their achievement,  
Sue for their prayers — for all our needs,  
And those we hold most dear.

Thank God, thank God for this His lovely calendar!

ELSIE GERTRUDE DICKEY.

FIRST SUNDAY IN ADVENT

## GENERAL



BISHOP CROSS. *The only one.*

### EPISCOPATE

#### Spokane's Bishop to Retire

The Rt. Rev. Edward M. Cross, since 1924 missionary bishop<sup>¶</sup> of Spokane, will retire in 1952 under the canon requiring retirement of bishops at age 72. Bishop Cross will be 72 on March 1st.

Bishop Cross is the only bishop in active service who was born in 1880 and thus reaches retirement age next year.

Bishop Dallas was also born in 1880, but retired as Bishop of New Hampshire in 1948.

#### Erie Fails to Elect

A special convention in the diocese of Erie on November 20th adjourned after the eighth ballot without electing a successor to Bishop Sawyer who retired on November 5th. Leading nominees were Bishop Hubbard, suffragan of Michigan, and the Rev. Dr. Thomas L. Small, rector of Christ Church, Oil City, Pa., in the diocese of Erie.

After the eighth ballot there was a short recess and discussion. Then convention decided to adjourn until called again by the ecclesiastical authority<sup>¶</sup> of the diocese.

In a deadlock between clergy and laity, Bishop Hubbard received enough lay votes for election on the 7th and 8th ballots, and Dr. Small received enough clerical votes for election on the 4th, 5th, 7th, and 8th ballots [see table]. There was a tie between the Bishop and Dr. Small on the 6th ballot.

Dr. Small, who is chairman of Erie's standing committee, was unanimously elected chairman of the special convention.

Another nominee who got off to a strong start (he had more lay votes than Bishop Hubbard until the 4th ballot) was the Rev. D. Maxfield Dowell, D.D., rector of Christ Church, Shaker Heights, Ohio.

The Very Rev. Malcolm DeP. Maynard, dean of All Saints' Cathedral, Milwaukee, Wis., had only one less lay vote than the Bishop in the first ballot.

Other candidates were Bishop Lewis of Nevada, the Ven. Chas. W. MacLean of Long Island, the Rev. Paul L. C. Schwartz, rector of Christ Church, Meadville, Pa., and the Very Rev. Robert Webb, dean and rector of the Cathedral Church of the Nativity, Bethlehem, Pa.

### CANADA

#### Calgary Bishop Retires

The Rt. Rev. Harry Richard Ragg of the diocese of Calgary, Rupert's Land, will resign his see on December 31st be-

cause of a heart condition. He will live in Victoria, B. C.

Appointed dean of the cathedral in 1933, he found 75% of the people in the district on relief because of the depression, and forthwith got busy with social service. He put in hand the restoration of the cathedral and has seen that project completed.

Elected bishop of Calgary in 1943, his leadership has been such that the diocese is now self-supporting.

Synod is to meet in mid February to elect a successor.

### MORALS

#### Advance in Standards

Better moral standards were prescribed by the heads of the Anglican Church in the United States and Australia, and by Roman Catholic Bishops of the United States at their annual meeting.

Presiding Bishop Sherrill warned Americans that although they do not want war, there are "many in the world who fear American domination almost as much as Soviet rule, and even some of our friends do not understand our methods and objectives."

"It is disturbing," he said, "to find decisions which affect the security of the nation and the peace of the world made simply for political, partisan, and personal advantage. The calling of names, the attempt to destroy character and

### Erie Election: Tabulation of Ballots

Ballot Number	1		2		3		4		5		6		7		8	
	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	
Votes Cast .....	27	98	27	98	27	99	27	97	27	98	26	98	27	97	27	97
Necessary to Elect .....	14	50	14	50	14	50	14	49	14	50	14	50	14	49	14	49
NOMINEES																
(in order nominated)																
Robert Webb .....	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Chas. W. MacLean .....	2	6	1	3	1	2	1	2	1	1	0	0	0	0	0	0
Thomas L. Small, S.T.D.....	11	29	12	38	12	40	14	39	14	45	13	49	14	43	15	44
D. Maxfield Dowell, D.D. ....	3	22	4	25	5	31	3	28	1	22	0	0	0	0	0	0
Paul L. C. Schwartz .....	3	6	2	3	1	1	0	0	0	0	0	0	0	0	0	0
Malcolm DeP. Maynard .....	1	12	0	5	0	0	0	0	0	0	0	0	0	0	0	0
Russell S. Hubbard .....	4	13	6	19	8	25	9	28	11	30	13	49	13	54	12	53
Wm. F. Lewis .....	3	6	2	5	0	0	0	0	0	0	0	0	0	0	0	0

**TUNING IN:** ¶Missionary bishops are the bishops of areas where the Church is not yet strong enough to support itself. Missionary districts are set up by the House of Bishops, which also elects the missionary bishop. ¶Ecclesiastical authority of

a diocese exercises the powers of the bishop when there is none or the bishop is unable to act. Sometimes it is the standing committee, as in Erie, sometimes a bishop temporarily in charge.

reputation as a political maneuver, irresponsible talk in time of crisis—these are betrayals of those we commemorate today.” Bishop Sherrill spoke at services dedicating a marble memorial to the 697 Harvard University men who died in service in World War II.

“The lessened morality in public and private life so evident at this hour does not become a nation which has survived through great sacrifice,” he said.

The Roman Catholic Bishops in an orderly and well-reasoned statement traced current evils to violation of the moral law. They particularly called for restoration of morality in economics and politics.

“Mastery over self,” the bishops said, “Is the primary concern of morality.”

“The right ordering of our lives in relationship to all other beings so that we may attain our true destiny is the proper function of morality. The fundamental problem which faces us, then, is a moral one.

“Morality involves the correct and careful regulation of three relationships: man to God, man to himself, and man to his fellow men. These relationships are so closely linked together that to disturb one is to disturb the whole moral order.

“Morality, therefore, viewed in its entirety, has three dimensions: height, depth, and breadth. In its height, it soars up to God the Supreme Being, from Whom it takes the definitive measure of what is true and good. In its depth, it penetrates the heart of man, laying hold of his entire personality so that even his innermost thoughts and motives are subject to its rule. In its breadth, it embraces men in every station and condition of life and establishes mutual rights and duties.

“By nature, man is a creature, subject to his Creator and responsible to Him for all his actions. By selfish inclination, at times, he chooses to be something else, assuming the prerogatives of a Creator, establishing his own standards of conduct, and making himself the measure of all things. This prideful folly on his part brings discord into his own life, and profoundly affects the whole moral order. Frustration rather than fulfillment becomes his characteristic mark because he does not possess wholly within himself the way to fulfillment. That he can discover only in God’s plan.

“God’s will, therefore, is the measure of man. It is the standard by which all human actions must meet the test of their rightness or wrongness. What conforms to God’s will is right; and what goes counter to His will is wrong. This is the great and controlling rule of the moral order.”

A new effort from all Australians to advance moral standards was called for in a joint appeal issued by the primate of the Church of England in Australia and Tasmania, the Roman Catholic

Archbishop of Sydney, and three leading Australian Protestants. Religious News Service reported the action. Unless dangers from abroad and at home are withstood, the appeal said, “we shall lack the moral strength and moral unity sufficient to save our country and our liberties.

“These dangers demand the restoration of moral order from which alone a true social order can derive. From the community we have, our livelihood, culture, and protection in a reign of law. To the community we owe a just return of loyalty and service. We call for a new effort from all Australians to advance moral standards.”

Australia’s Prime Minister said the appeal deserved “the closest consideration and warm support of all responsible citizens.”

## PARISH SCHOOLS<sup>†</sup>

### A Powerful False Religion

“To have a parish school does not mean that the children will be given a Christian education. Through our textbooks, we are imparting a secular faith,” said the Rev. E. A. deBordenave, rector of Christ Church, Philadelphia, and former dean of Church schools in the diocese of Virginia.

At the second meeting of the Episcopal Parish School Association of the diocese of New York, Mr. deBordenave went on to say: “Every educational process imparts a religion as well as knowledge. The real belief of the teachers and the school is consciously or unconsciously imparted to the pupils. An illusion of American education is that it is neutral and does not teach a faith. ‘Man given enough knowledge and time will solve all his problems’—this is the god expressed through the educational system in America today. This is a powerful false religion. The Nazis knew, and the Communists today know, the importance of the educational system for teaching their faith.”

“In our Church schools, we are imparting to the children the same false god. We do not have textbooks written from a Christian point of view. And we try to combat the secular faith of our textbooks with a few courses in sacred studies. We are not successful.”

Mr. Wilson Parkhill, headmaster of the Collegiate School, New York City, second speaker at the conference, stated that “atheism is the only religion that can be legally taught in our schools today. He went on to say that “we have been afraid to say what we stand for” in our schools. Mr. Parkhill urged that

Church schools consider uniting nationally for the purpose of coöperative action.

Twenty-five educators representing the parish schools of the diocese of New York heard the two speakers and discussed a permanent organization.

A discussion of normative standards of religious education, proposed on behalf of the Rev. Dr. James A. Pike, dean-elect of the Cathedral of St. John the Divine, by Sister Ruth of St. Hilda’s School, New York City, was referred to the standards committee to be reported on at the Spring meeting. The proposal included the Apostles’ Creed as the statement of faith, the Holy Scriptures, the two major Sacraments, and the duty to God and neighbor as stated in the Offices of Instruction.

It was announced that permanent officers will be elected at the next meeting, and that a constitution for the association will be presented for approval.

## BSA

### New Office for Japan Committee

There are many Churchpeople who do many good works for the Church every week without publicity. One of them was Courtenay Barber. Another is Stuart E. Ullmann, Mr. Barber’s successor as treasurer of the American Committee for the Brotherhood of St. Andrew in Japan.

Before Mr. Barber’s death last May the Committee made its headquarters at his office in Chicago. When the Committee was left without space, Mr. Ull-



MR. ULLMANN. *No fanfare.*

**TUNING IN:** †Roman Catholic Church in the United States has no chief bishop nor strong central administration. The apostolic delegate, with headquarters in Washington, is the Pope’s representative to the American hierarchy. Roman Bishops meet

from time to time in the National Catholic Welfare Conference, which has a permanent staff headed by a priest. The statement quoted above is the result of such a meeting. †Parish day schools are rapidly increasing in the Episcopal Church.



mann invited it to use his own offices at 1832 North Orelans St., Chicago 14.

The move was made with no fanfare other than routine change of address announcements.

## UNITED NATIONS

### Prayer Room Assured

Rumors to the contrary, the new United Nations General Assembly building in New York City is going to have a prayer and meditation room. Not only that, but a similar room in the General Assembly building in Paris has been approved.

Last fall there were reports that Secretary-General Trygve Lie was considering abandoning plans for a prayer room. A LIVING CHURCH editorial [October 21st] suggested that Churchpeople write Mr. Lie and also Senator Warren Austin, U. S. Permanent Representative to the United Nations, expressing hope that plans for the prayer room at the New York headquarters would not be abandoned.

A number of readers wrote such letters, and some sent replies they received to THE LIVING CHURCH. All of the replies denied that there was any intention "to omit a meditation room from the new building."

UN approval of a prayer room in Paris was announced by the executive secretary of the Laymen's Movement for a Christian World.

### SERVICE AT PRO-CATHEDRAL

In Paris on Armistice Day a special service for the UN and World Peace was held in the American Pro-Cathedral<sup>¶</sup> Church of the Holy Trinity. Ambassador Austin read the Lesson and Mrs. Franklin D. Roosevelt presented a memorial UN flag to the cathedral. The dean, the Very Rev. Sturgis Lee Riddle, preached. The Episcopal Church has appointed Dean Riddle as official observer to the UN session in Paris.

## DRAMA

### Coast to Coast

Drama performed in church instead of a theater, got a start on the west coast recently, with a presentation by a professional cast of "If the Light Be Darkness."

Christopher Fry's "A Sleep of Prisoners" had been performed earlier on the east coast — at St. James' Church, New York City [L. C., October 28th] — and is now on tour.

The play in the West was performed

**TUNING IN:** ¶ A Pro-Cathedral is a parish church which the Bishop, by agreement with rector and vestry, uses as his cathedral. In theory, a cathedral has no regular communicant list and vestry, although in the United States most cathedrals do,

at St. Paul's Cathedral, Los Angeles. It was presented by the Altar Theater, which was organized by a group of clergymen to create spiritually and artistically acceptable Church dramatic works.

Phyllis Benbow Beardsley wrote "If Light Be Darkness" especially for presentation in the sanctuary as a form of worship service. Music was written by Albert Hay Malotte, composer of "Song of the Open Road" and a familiar setting of "The Lord's Prayer."

## PUBLIC AFFAIRS

### Worship in a Firehouse

Holding religious services in a firehouse does not violate the Constitution, according to New York Supreme Court Justice Frederick G. Schmidt.

Justice Schmidt is senior warden of St. Peter's Church, Port Chester, N. Y.

He ruled that a Roman Catholic and a Jewish congregation could continue to use the Mamaroneck, N. Y., firehouse under a permit obtained from the town board in 1949. His ruling was made in dismissing a suit brought by the Free-thinkers\* of America to ban the firehouse services as violations of constitutional provisions for separation of Church and State and prohibiting loans of public property for private use.

His decision said:

"This firehouse is open to all groups, some with religious backgrounds and some without, and while that condition exists the proper separation of State and Church is maintained, so far as this building and its use are concerned."

Justice Schmidt said that the permit was temporary and "in no sense was any public property either given or loaned to either of these religious groups by the action of these public officials."

### Continued Fight

The Rev. Dr. Daniel A. Poling, editor of the *Christian Herald* and head of the World Christian Endeavor movement, was defeated in his attempt to win election as mayor of Philadelphia on the Republican ticket.

The Democrats won control of all the city's offices, for the first time in 67 years, in a landslide that gave Joseph Sill Clark, Jr., 443,000 votes to Dr. Poling's 320,000.

In his formal statement, Dr. Poling said complete reorganization is "the one

\*A group of 25,000 who describe themselves as "rationalists" fighting for separation of Church and State.

and only hope" for the Republican party in Philadelphia and "I shall continue to fight for it." [RNS]

## URBAN WORK<sup>¶</sup>

### Strategy Needed

Twice in recent months groups of Churchpeople have voted for formation of an association of people interested in urban-industrial Church work. The groups conferred — one in Cleveland and one at Seabury House — under the auspices of National Council's Department of Christian Social Relations. Both groups want General Convention to consider the need for mapping out a strategy to include the city Church.

## ARMED FORCES

### Prediction

By next February nearly all qualified Air Force reserve chaplains will be on active duty. Maj. Gen. Charles I. Carpenter, chief of Air Force chaplains, made this prediction at a recent chaplains' conference at the Air University, Maxwell Air Force Base, Ala. Chaplain Carpenter said that all future chaplains would have to be called from newly commissioned men.

### Moral Standards

A news release from National Council says that the National Council's Armed Forces Division is anxious that parents of men and women in the service shall know that there is official concern about the maintenance of high moral standards. "Recent magazine articles have given a wrong impression," the release said, "and brought worry to many parents, as to the moral welfare of their sons and daughters in the armed forces."

A recent indication of governmental concern in this matter, said the release, is the new four-point program instituted by the Navy and Marine Corps. The Program which is being promulgated by the Chief of Naval Personnel and the Commandant of the Marine Corps, calls for the strengthening of the moral, spiritual, and religious lives of officers and men of both services. Emphasis is placed on the role of the chaplain.

### Second Award

Last spring Chaplain Eric I. Eastman was officially commended for services in the Army. Now he has been awarded another honor, this time the

and thus would technically be considered pro-Cathedrals. ¶ Main problem of urban work is to adapt run-down city churches where low income groups have replaced high income groups to meet the new situation.

first oak leaf cluster to the bronze star.

The citation to Major Eastman said he had distinguished himself by conducting religious services for assigned personnel and patients of the battalion clearing station.

"His devotion to duty and intense effort to provide religious literature and supplies while under extremely adverse conditions were exemplary. His many visits to sick and wounded were instrumental in their rapid recovery and high state of morale."

## INTERCHURCH

### More Christmas Eve Services

A record number of Christmas Eve services is expected in Churches of all faiths this year. The increase is anticipated by the Joint Department of Evangelism of the National Council of Churches. The Department has written 2000 ministers' associations and 900 councils of churches, asking, besides more Christmas Eve services, that the clergy get behind:

- (1) Greeting cards with a definite Christmas message.
- (2) Christmas pageants in churches.
- (3) Carollers to sing in old people's homes, orphanages, jails, department stores, and factories.

## WORLD COUNCIL

### 2d Lay Alternate to Lund

Mrs. Edwin Allen Stebbins of Rochester, N. Y., has been appointed a second lay alternate to the meeting of the World Council Commission on Faith and Order, to be held at Lund, Sweden, in 1952. The other lay alternate is Dr. George F. Thomas, of Princeton University. The Episcopal Church lay delegate is Clifford P. Morehouse.

## DEACONESSES

### Three Candles

There were only three candles on the cake, but they stood for three years more than 100. Deaconess Amelia Marie Townsend Propper celebrated her 103d birthday anniversary on November 10th.

At home at the House of the Holy Comforter, New York City, she received gifts, presents, letters, and cards from the many friends she made during years as deaconess, nurse, and prospector.

Deaconess Propper's profession was nursing, and she worked at it actively until her 85th birthday. With her hus-

band, Goodings Propper, she took time off to prospect for gold in the West. After Mr. Propper died, she worked among the Indians in the West and the underprivileged in Alabama.

### Washington Conference

The College of Preachers on the close of Washington Cathedral was the scene of the National Conference of Deaconesses. Nineteen women from parishes as far away as Texas and Kansas attended. It was the first conference for women ever held at the College of Preachers, and it was the deaconesses' first conference in Washington.

## POLISH CATHOLICS

### Bishop Elected

Bishop-elect of the eastern diocese of the Polish National Catholic Church is the Very Rev. Joseph L. Soltysiak. He will continue as pastor of Holy Trinity Church, Manchester, N. H., a position he has held for many years.

## COLLEGES

### St. John the Divine Panel

A panel of religious oil paintings portraying the vision of St. John the Divine, were dedicated at a prayer service in St. John's Chapel at Hobart and William Smith Colleges on November 11th.

The work of Eloise Wood, assistant professor of art at the colleges, the panel consists of five paintings. Miss Wood chose the theme from the Book of Revelation.

The scenes, describing the vision of St. John on the Island of Patmos, in-

clude the Four Apocalyptic Beasts, the Son of Man, the Seven Angels with Trumpets, and the Angel with Censer.

Symbols on top of the pointings are from left to right: A decorative cross; tables of stone, depicting Old Testament worship; a sacred monogram of the Greek letters Chi and Rho, first two letters for the Greek word Christos; the triangle of Trinity and the circle of eternity; and another decorative cross.

## WORLD RELIEF

### Empty Coffers

Over \$306,500 in 191 separate loans has been granted churches of various communions in nine European countries, according to a 5½-year summary report issued by the Ecumenical Loan Fund, which is operated under the auspices of the Department of Interchurch Aid, World Council of Churches. The Episcopal Church participated in these loans as a member Church of the World Council.

Placed strategically through special national Church committees of ECLOF in the various countries, loans have financed church reconstruction projects, religious institutions, student homes, and even a complete church printing office in Greece.

ECLOF has received no new capital since it was first set up. Unless additional money is soon forthcoming, it will be forced to turn down all new requests for aid.

ECLOF has advanced money to needy churches at low annual repayment rates, plus a small interest (1-3½%).

However, rates of repayment have not put enough money back into ECLOF's coffers to permit planned-for expansion.



VERSION of a vision. Oil painting at Hobart and William Smith.

**TUNING IN:** ¶Christmas services are a comparatively recent development in some Protestant Churches. One of the reasons for Thanksgiving Day was the effort of New England Puritans to deemphasize Christmas with its freight of old pagan customs

and un-Puritan merriment. Now, however, the National Council of Churches encourages Christmas observances. (In the Episcopal Church a Christmas Eve service would be considered different from a Christmas service.)



## HUNGARY

### Primate Knits Shawls

Deprived of his right to function as a minister, Bishop Lajos Ordass, deposed Primate<sup>¶</sup> of the Lutheran Church of Hungary, occupies much of his time by knitting shawls, according to word received at the National Lutheran Council.

It is reported that sale of the shawls supplements the pension he receives from the Hungarian Church.

Recently, the Bishop and his family were moved from the bishop's residence in Budapest to a small third-floor apartment in a house that was formerly a part of a deaconess institute.

## JAPAN

### The Prince Lays a Cornerstone

It was an important day for the diocese of Kobe in Japan when Prince Mikasa, the younger brother of the emperor, came to lay a cornerstone at Shoin Junior College.

Three-fourths of the college's buildings were destroyed during the 1945 air raids. The Prince officiated at the laying of the first new cornerstone at the invitation of the Presiding Bishop of the Church in Japan.

On his way to the college, Prince Mikasa stopped off to see the handsomely modern Olympia Kindergarten. There he was presented with gifts and greeted



FOR A PRINCE from a bishop's daughter, a bouquet of flowers.

by children and parents from each of the Church's kindergarten and day nurseries in Kobe.

At the cornerstone ceremonies one of Bishop Yashiro's daughters gave the Prince a bouquet of flowers. Afterwards the Prince was taken to Kobe's best hotel where he was guest of honor at a luncheon. There he was given a layette from the Woman's Auxiliary in America to take home to his wife and their baby daughter, born on October 8th.

## UKRAINE

### Relentless Persecution

A relentless persecution has been waged by Soviet authorities against the Greek Catholic Church<sup>¶</sup> in the western Ukraine, according to a Religious News Service report on a Vatican radio broadcast.

The station said that all seven Ukrainian dioceses have been abolished and the bishops removed from their sees. One of the bishops was assassinated, and the other six were sent to prison, where three died.

Also in prison are about half of the 2,950 Ukrainian Greek Catholic priests. It said that about a third of the priests were forced to join the Russian Orthodox Church, while the rest "have withdrawn into the catacombs."

All monastic institutions in the western Ukraine have been disbanded, the station reported. It said that some of the 4,400 Greek Rite churches in the area have been confiscated and many handed over to the Orthodox Church or used for non-religious purposes. [RNS]

## EGYPT

### Religious Not Social

The Council of State, Egypt's supreme judicial body, has issued a ruling denying the right of the Ministry of Social Affairs to control Christian churches. The Council held that churches are purely religious institutions and not social ones.

A brief submitted by the Social Affairs Ministry claimed that, under a recent law, all social institutions founded by public donations should be under its control. The brief said the Ministry considered churches built by public donations as social institutions.

The issue was brought before the Council after Greek Orthodox Patriarch Christopher of Alexandria had protested against the Ministry's brief. [RNS]

## ENGLAND

### The Essential Catholicity

The recent Anglo-Catholic Progress series, sponsored by the Church Union in England, won an enthusiastic response all over the country.

Services and meetings were arranged in over 80 places in England beginning with a blessing of the leaders at Christ Church Cathedral, Oxford,<sup>¶</sup> and ending with a great mass meeting, under the presidency of the Bishop of London, at Albert Hall, London.

Many of the meetings coincided with political rallies as England prepared for the General Election but reports indicated that in many places the Anglo-Catholic gatherings were larger than the political meetings.

The entire series was not only an evidence of the growing strength of the Catholic movement within the Church of England, but many felt that it marked a new stage in the history of that movement. The emphasis throughout the series was on the necessity of proclaiming before the world the essential catholicity of the Anglican Communion in the effort to arouse the entire communion to a greater understanding of the crucial importance of this witness in current re-union efforts.

The Rev. Albert J. duBois, representing the American Church Union<sup>¶</sup>, was the speaker at the Oxford Rally and the final speaker at Albert Hall gathering. His announcement of the growing strength of the American Church Union and of its intention of laboring at the side of its English brethren to recall the Church to an understanding and appreciation of its full catholic heritage brought prolonged cheers and applause.

### THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

#### For Korea

Previously acknowledged	\$1,925.54
Thank Offering	50.00
Mrs. H. McK. Harrison	10.00
Huntingdon Valley Chapel Church School, Meadowbrook, Pa.	10.00
	\$1,995.54

#### Okinawa Discretionary Fund

Previously acknowledged	\$ 284.41
Billy Nalle	13.00
Mary F. Ogden	10.00
	\$ 307.41

**TUNING IN:** ¶A primate is the head of a national Church (e.g., the Archbishop of Canterbury is "Primate of All England"). ¶Greek Catholics are Uniats—onetime Eastern Orthodox who have since submitted to the Pope, but have been allowed to

keep their own Rite, etc. ¶Christ Church Cathedral, Oxford, is both a college chapel and the cathedral of the diocese of Oxford. ¶American Church Union is an unofficial organization of the Episcopal Church.

## The Bible and the Books

**T**HE Christmas Book Number of THE LIVING CHURCH is usually the issue of the First Sunday in Advent—the date being chosen as late enough to report on the newest books of the season and early enough to help readers make their Christmas gift selections.

A more appropriate, but less practical day, for the Book Number would be the second Sunday in Advent; for, when Cranmer in 1549 took his cue from the opening words of that Sunday's Epistle ("Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope"), and composed for the Sunday a new Collect ("Blessed Lord, who has caused all Holy Scriptures to be written for our learning . . ."), he initiated a custom by which four centuries later that Sunday was to have become nicknamed "Bible Sunday," not only by Anglicans but throughout the English-speaking world.

In anticipation, therefore, of Bible Sunday, we are happy to present in this issue a number of reviews of important works on the Holy Scriptures. First and foremost must be mentioned *The Interpreter's Bible*, not only because of the size and scope of this great undertaking, but because these volumes, when the project is completed, will represent the sifted critical judgment of a fair cross section of English-speaking specialists.

When we began to look around for a competent reviewer for the first (Volume VII) of these projected 12 volumes to appear, it did not take us long to think of Fr. Hebert, characterized (this editor seems to recall) by the late Dr. B. S. Easton as "perhaps the wisest priest in the Church of England."

Fr. Hebert is well known not only in England but in America, which he visited for several months in 1948-1949. Even more widely known through his published works, especially *The Throne of David* and its less technical counterpart, *The Bible from Within*, as well as through the symposium which he edited, *The Parish Communion*, Fr. Hebert may be said to represent a genuinely Biblical Catholicism.

Other important works on the Bible reviewed in this number range all the way from *The Joy of Study*, with its concentrated article by A. D. Nock (in characteristic fashion, nearly all documentation) to *The Reader's Bible* (for obvious purposes, nearly all text—a fact which is a salutary reminder that all true Biblical study begins and ends with the sacred text itself, as many a GTS graduate has had dinned into his ears by the former Dean Fosbroke).

Indeed, when one reflects that some "800 publica-

tions concerning the Old Testament have appeared in the last ten years alone" [see page 18]—which must mean at least an equal number for the New Testament—the conclusion of next Sunday's liturgical Gospel ("Heaven and earth shall pass away: but my words shall not pass away") takes on a realistic meaning of staggering sweep.

**F**OR the rest, there are reviewed in this issue a goodly number of non-Biblical works in the various departments of religious knowledge—patristics, theology and apologetics, church history, and sermon construction.

Finally, there are a few books covered that fit no particular classification, like *God and Man at Yale* (of which some Bostonian wrote that he had always understood that God went to Harvard!). Thus we trust that in our selection the just claims of antiquity have in some measure been balanced by those of modernity, and a wide choice presented to readers of a religious publication.

Books make good gifts, as we reminded our readers in last week's issue. For one thing they are easily mailable, less fragile, and sometimes less expensive to mail, than other articles of comparable weight. Moreover, a book can be enjoyed alone or in the family circle, in fair weather or in foul. Rightly chosen for the particular individual, it has a personal appeal that often mellows through the years.

So, what we said last week, we say again: "When looking for a present, consider a book."

*Happy New Year!*

**T**HE First Sunday in Advent is the beginning of the Church's year; and by growing custom in the Episcopal Church, it is the day of Corporate Communion for men and boys at their own parish altars throughout the Church. In many places, a Communion breakfast follows the Eucharist, with a speaker to point up the significance of the occasion as an opportunity for renewal and personal rededication.

"Men, let's take stock of ourselves," says Bertram C. Parker in a booklet, *I am a Layman*, published by the National Council especially for use at this time. "What better way could we start this Advent Season than by an honest examination of our relation to the Church? Just what do we mean, for example, when we say, I am a layman? What does being a layman involve? What can we do to discharge better our responsibilities as laymen?"

It is a sign of spiritual vigor that thousands of the

Church's men and boys will kneel this Sunday at their parish altars to receive the Bread of Life at the beginning of the Church's year, and then will sit down together to consider such questions as these. The result should be a new surge of devotion and a healthy impetus to the programs of the parish, diocese, and general Church.

It is in that spirit of renewal and rededication that we wish all our readers, especially the men and boys who will participate in the Corporate Communion (and their mothers and wives and daughters), a Happy New (Christian) Year.

### *God's Law and Man's Conduct*

WE wish Christians and citizens generally would read and ponder the statement issued by the Roman Catholic bishops of the United States, excerpts from which are printed in our news columns. For there is nothing peculiarly papal in this message; it is a timely consideration of the implications of Christian morality in our contemporary life.

Quoting St. Augustine to show parallel between the decaying Roman Empire and our own time, the bishops ask: "Does our conduct reflect the sobriety of citizens who are conscious that a bell may be tolling for them and for civilization?"

The statement continues: "We have sent our young men on military expeditions to far-off lands so that justice and freedom may be kept alive in the world; and yet at home we have become careless about the foundations of justice and the roots of freedom. It cannot go well with us if we continue on this course."

The pages of the daily papers pile evidence upon evidence that Americans have become careless about the foundations of justice and the roots of freedom. The scandals in the Internal Revenue Department are but the latest of many evidences of corruption among government officials; and the greatest scandal of all is that no word of rebuke comes from the highest governmental level at such revelations. Rightly do the bishops say: "We have to recover that sense of personal obligation on the part of the voter and that sense of public trust on the part of the elected official which give meaning and dignity to political life."

In sentencing the convicted "fixers" of college basketball games last week, Judge Streit issued a blistering denunciation of colleges and universities for fostering conditions of greed and commercialism leading to the worst sports scandal ever to hit American schools. He did not hesitate to name names of institutions that reaped millions of dollars from commercialized athletics, including the names of state-supported universities and Church-connected ones as well, placing the primary responsibility on the presidents, coaches, administrative officers, and faculties. "It has come to pass," said the judge, "that college fame depends less and less on education at a center

of learning and more and more on the prominence of its football or basketball teams." This has led, he pointed out, to connivance in bribery, fraud, and even forgery, so that in many cases a college student's "scholastic pursuits are purely perfunctory and wholly incidental to his athletic activities."

The bishops conclude with these strong words from Washington's farewell address, which are as true today as they were when our nation was established:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

### *Race Prejudice in the Church*

THE Church owes a debt of gratitude to the Rev. Alger L. Adams for the series of articles in the *Witness*, in which he has pointed out the deficiencies of our parishes, both in the North and in the South, in giving leadership in questions of race relationships. So far from leading, says Fr. Adams, the Church has trailed behind the state and community in this important matter.

In some instances, we think Fr. Adams has underestimated the progress that has actually been made in our own Church. It is no small gain that all but one of our dioceses have abolished separate Negro convocations; that Colored deputies have been sent to represent Southern jurisdictions in General Convention; that the Southern seminaries are beginning to open their doors to Negro candidates; that one of our leading Cathedrals has a Negro canon and another a Colored trustee; that a large Eastern diocese has included a Negro priest on its standing committee; and so on. But it is true that on the parish level there is practical segregation, in the North as well as in the South. We wonder, though, whether this is not a fact for which Negro Churchmen, as well as white ones, are partly responsible.

What is most significant of all is that the Episcopal Church is making so little progress in winning Negro Church members from areas in which a large percentage of the community is colored. Fr. Adams points out that diocese after diocese blandly reports, "We have so few Negro communicants that there is no racial problem" as if that were something to be proud of, instead of a cause for shame.

We think Fr. Adams' findings and recommendations deserve careful study, both officially and by Church people generally. We hope the series will be reprinted in pamphlet form, and made available for general distribution. And we pray that the Church will awake to its genuine opportunity to extend its mission among people of all races, and to give leadership in wiping out the stigma of discrimination against racial minorities, which properly has no place in the Church of Jesus Christ.

# Scholars and Preachers

## *in One Task*



VOLUME VII of *The Interpreter's Bible* is the first installment of a 12-volume commentary<sup>¶</sup> on the Bible, which will without doubt have an immense influence for years to come. It is the first large-scale work on the Bible in English since the Hastings Dictionaries at the beginning of this century; and it will be popularly regarded as the standard work of reference for that view of the Bible which unites a full acceptance of modern critical methods with loyalty to the Christian Faith. The commentary combines exegesis<sup>¶</sup> with exposition:<sup>¶</sup> it is the work of preachers as well as of scholars. The contributors come from many Christian bodies on both sides of the Atlantic. One earnestly hopes that it will meet the need it was intended to fulfill, for that need is great.

Volume VII contains background material on the New Testament — 14 articles covering 227 pages — and the commentaries on St. Matthew and St. Mark. The remaining five volumes on the New Testament will consist of commentary only. Volume I will contain the background articles on the Bible as a whole and on the Old Testament, with the commentaries on Genesis and Exodus; volumes II-VI, the commentaries on the remaining books, not including the Apocrypha.<sup>¶</sup> This will be handled, together with the Pseudepigrapha,<sup>¶</sup> in the last two of the general articles in Vol. I.

What is the quality of this great work, so far as it can be judged from the first volume? The question is not an easy one, for the gospels of St. Matthew and St. Mark are among the most testing books of the whole Bible for a commentator; far more so than, for instance, the Epistles. Perhaps the next most difficult to

assess will be Volume I, which must deal with the Creation and the Fall. It is clear that throughout the work the commentaries will be of greater impor-

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tance than the background articles. We will begin, then, with the commentaries on the first two Gospels.

### SIDE BY SIDE

Let it be said, first, that the plan on which these are arranged is as good as could be. At the top of the page, in parallel columns, are the King James Version of 1611, and the Revised Standard Version of 1946; then, running across the width of the page, the exegesis, which deals with the text and variant readings, the correct translations, and the writer's meaning, which is elucidated and discussed. Below, in two columns, is an exposition, which endeavors to interpret the meaning of the text for the modern Christian. It is most commendable that exposition should thus

### *A Critical Appraisal of Volume VII of "The Interpreter's Bible"*

(Abingdon-Cokesbury. \$8.75).

TUNING IN: ¶ SSM stands for Society of the Sacred Mission, an English religious order to which Fr. Hebert belongs. ¶ A commentary is a book explaining the meaning (¶ exegesis) or bringing out the significance (¶ exposition) of biblical passages.

¶ The Apocrypha and the Pseudepigrapha are two groups of ancient Jewish writings whose Scriptural status has been contested. Anglicanism views Apocrypha as morally edifying but not authoritative in doctrine, and rejects the Pseudepigrapha.

find a place side by side with exegesis; we know too well how many are the commentaries which deal only with the critical and scientific aspects of biblical study.

The Gospel of St. Mark is perhaps the most difficult book in the Bible to comment on. I do not find the exegesis by Frederick C. Grant satisfactory. Needless to say, it is competent, but it does not fulfill the promise of his good introduction. Here he clearly shows that St. Mark's gospel is indeed Gospel,<sup>¶</sup> *euangelion*,<sup>¶</sup> and not mere biography (p. 629): "the passion-story dominates the narrative almost from the outset" and "throughout the book one question emerges repeatedly: 'Why did Jesus die?'" (p. 633); "the line between Mark's 'theology' and that of John is more direct than that of Matthew or Luke to John" (p. 635); and "perhaps only a martyr church could, or ever can, learn from it all it has to teach" (p. 645). All this is well said; but the question immediately arises, Is the evangelist's interpretation firmly grounded in the belief of Jesus Himself? This is the question above all others to which the modern exegete must provide an answer.

With regard to St. Mark's interpretation: while the most recent writers on St. Mark, R. H. Lightfoot in *The Gospel Message of Saint Mark* (Oxford, 1950) and Austin Farrer, in *A Study in St. Mark* (London, 1951), rate him high as a theologian, and set themselves seriously to listen for the view of our Lord's work which underlies his narrative, in Dr. Grant's exegesis he is systematically depreciated.

With regard to the word "parable," which in 3:23 ("how doth Satan cast out Satan?"), and similarly in 7:15, Mark uses in the Hebrew manner to denote epigrams or "dark sayings," Dr. Grant says (on 3:23) that "this shows the looseness and vagueness of the term as Mark understands it"; and, when he comes to the much-discussed passage 4:10-12 ("all these things are done in parables; that seeing they may see and not perceive"), he assumes that the parables of Jesus were what we call illustrations, "a device to aid the hearer's understanding," and "Mark's theory can only be described as perverse."

But do we not need to dig deeper to find out what Mark really meant? Similarly, Dr. Grant fails to see in the story of the fig-tree (St. Mark 11:12-14, 20-26), a symbol of the unfaithfulness of God's people, and regards the incident as "trivial and . . . quite unworthy of any religious teacher, much more Jesus."

Nor do we get any clear answer to

the further question, of the relation of Mark's interpretation to the belief of Jesus Himself. Perhaps the two crucial points here are the eucharistic institution at the Last Supper (14:22-25) and the confession which Jesus made before the high-priest (14:62). According to the evangelist, the eucharistic institution is the central point at which Jesus interpreted His coming death as the Sacrifice for sin; but here Dr. Grant is vague and uncertain.

At the corresponding passage in St. Matthew Sherman E. Johnson is much more positive, and so is George A. Buttrick in his exposition. On Mark 14:62 Dr. Grant says that "it is extremely difficult to accept vs. 61b-62 as an authentic record of a trial"; his difficulty is that "both the question and the answer presuppose the Christian view, according to which Christ *was* the Son of the Blessed One (i.e. of God), and was *also* the Son of Man who should come with the clouds of heaven. This synthesis is the climax of Mark's Christology,<sup>¶</sup> but it was also the faith of the church." Thus the question is posed and not answered.

The exegesis of St. Matthew, by Dean Johnson, seems to me much better. As in the Exegesis of St. Mark, the necessary information is well given; here, however, there is a notable fulness of illustration from the Rabbinic writings. It is true that difficult texts are not always well elucidated: no satisfying explanation is given, for instance, of 5:21-2 ("whosoever shall say to his brother, Raca"), nor of 24:28 ("whosoever the carcase is, there will the eagles be gathered together"); and it is disappointing to find him saying, on 8:17 (where Isaiah 53:4 — "himself took our infirmities and bare our sicknesses" — is quoted), that "Matthew thinks only of Jesus' healing power"; for does not St. Matthew's use of Isaiah 53 to throw light on the meaning of our Lord's healings imply that those healings are seen by him as types of the salvation of souls?

#### A DANGER TO BE AVOIDED

But as a rule Dean Johnson's exegesis is good, as for instance on 23:2 ("the Scribes and the Pharisees sit in Moses' seat"), though he does not answer all the questions raised by the passage; and on the "Matthaeian exception" with regard to divorce, he gives his judgment that Jesus Himself made no exception, and that Matthew's exception belongs to the Church's legislation for hard cases, which in 18:18 is indicated to be right and necessary.

I have said that it is very good that there should be exposition of the text;

but the exposition in this book, of Dr. Buttrick on St. Matthew and of Halford E. Luccock on St. Mark, I do not like at all. An expositor must avoid above all the danger of becoming like a traveling salesman hawking his wares. He has a delicate task, of so presenting to men the sacred text that through his words the Holy Spirit may interpret to them the word which God speaks; a certain reticence and reserve is incumbent upon him, lest, instead of opening a door, he should put himself in front of the door.

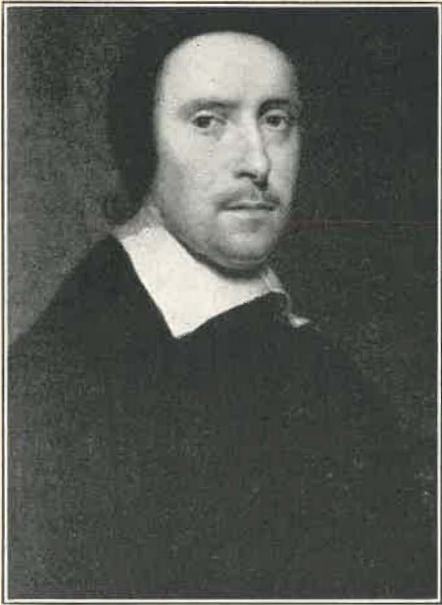
We had in the last century some splendid models of exposition, such as the series of Sadler's commentaries, Fr. R. M. Benson's splendid exegetical commentary on Romans and Armitage Robinson on Ephesians. But in the volume before us our expositors are restlessly busy to point the moral and adorn the tale, and they continually seek out "telling" modern illustrations — such as might arrest the attention of the hearer who is only half listening.

A word must be said about the general background articles. Robert H. Strachan gives a good start, on the Gospel in the New Testament. There is an excellent series of four articles giving information on the *koine*,<sup>¶</sup> on the Synoptic Problem<sup>¶</sup> and Form-criticism<sup>¶</sup> (but it might be well to be somewhat more critical of the form-critics), and on the world in which the Gospels were written. Vincent Taylor attempts a brief "Life of Jesus"; and then there are three articles on our Lord's teaching (it seems strange that Bowie on the Parables does not use Charles W. F. Smith's *The Jesus of the Parables*, 1948). Then we have a really poor article by E. F. Scott on the Church, which barely mentions that the *ecclesia* existed already in Old Testament times, and which contains a strange and most un-apostolic vagueness about our Lord's resurrection (p. 177). P. S. Minear on "Paul the Apostle" is outstandingly good; this seems to me the best single piece of work in this volume. Massey Shepherd, writing on the Post-Apostolic Age, might surely have taken the bull by the horns and stated the problem of the development of the ministry.

*The Interpreter's Bible* goes out to confront a Fundamentalism, Protestant and Roman Catholic, whose weakness is its failure to face facts, and whose strength is the firmness with which it appeals to an authority by which the individual's life is to be controlled. Many today are doing their best to face the facts honestly; and, when this has been done, the power of the word of God to command men's obedience will shine out more clearly than before.

TUNING IN: ¶*Euangelion* and *Gospel* are Greek and Anglo-Saxon for "good news." ¶*Christology* is the study of the person of Christ, particularly on the relation between His divine and human natures. ¶*The koine* is the "business Greek" in which

the New Testament was written. ¶*The Synoptic problem* deals with the literary interrelationships of the first three gospels. ¶*Form-criticism* views the Gospel materials as isolated oral tales later written down and strung together.



RNS

TAYLOR: *Poet in prose . . .*

# The Golden Age 0

By **Kenneth B. Murdock**

Professor of English, Harvard University



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HERBERT: *Love songs to God . . .*

**M**ANY years ago a clergyman said to me on Ash Wednesday, "Do you know what day this is?" I did, and, unreasonably annoyed by what seemed a patronizing tone, I asked, "Have you read Jeremy Taylor recently?" He had not. Taylor was only a name to him; so were John Donne, George Herbert, Thomas Fuller, and most of the other great religious writers of the English 17th century—the "golden age" of Anglican literature. My petty triumph was not worth having, and I should have been ashamed of it, had it not led to a happy sharing of a group of books which have preserved their power for three centuries.

They are books well known to students of literature but I am afraid too often forgotten by theologians and preachers and other devout men who think of them only as curious relics of an outworn age. Thorny as some of their theology may seem now, and archaic as some of their logic and rhetoric may appear, they still move lovers of great prose and poetry, and even those who have no religious feeling. To those who have, they offer both inspiration and joy. They came from a time in which most thinking men found life's meaning in

God, a time in which the Renaissance passion for art still flourished, a time in which poets and prose writers were proud to lay their best upon the altar.

Anglicans especially were eager and able to do so. They shared with Roman Catholics a belief in the value of art for religion, and were repelled by the Puritans' contempt for ritual and for the esthetic appeal in worship. In their architecture, their literature, and their writing, they avoided what seemed to them the Roman Catholics' excessive sensationalism in worship and the Puritans' asceticism. Their poetry and their prose were moving in rhythms, sensuous in imagery, and often rhetorically elaborate, but excluded anything that seemed too "carnal" to aid genuine devotion. The result was a dignity and harmony and a sense of beauty of religion.

## CONTROVERSY CAN BE GOLDEN

The Anglicans saw how necessary that sense was in their troubled times. Earnest Puritans were attacking the whole episcopal order, threatening the established church, and shaking popular confidence in it. It has been said that the real Reformation in England, the real

establishment of national Protestantism, did not come until the 17th century. Certainly that century was one of theological and ecclesiastical controversy and therefore one in which religious writing was not a luxury but a necessity. Churchmen had to defend their way of worship, if it was to be maintained, and to debate points of doctrine and polity with Puritans and Catholics. Some of what they wrote was mere debate on narrow technical themes, but much reflected 17th century recognition that religion involves more than theology and ecclesiastical system. Devout hearts were needed just as much as well-tutored minds. Piety, an emotional absorption in the divine, a striving for a full life of faith, were as indispensable then as now, and the Anglican books which taught this were the religious masterpieces of the period.

Even controversy could be golden, when managed by a man of charity and taste like Richard Hooker. His *Of the Laws of Ecclesiastical Polity*,<sup>1</sup> printed incompletely in the 1590's and issued in

**TUNING IN:** †Ash Wednesday gets its name from the ancient ceremony of marking a cross in ashes on the communicant's forehead as a token of Lenten penitence. Prayer Book has retained the name without providing a form for the service,

though many churches have revived the custom in recent years. †Ecclesiastical polity is the study of the various forms of Church government that exist today and have existed in the past—e.g., congregational, presbyterial, episcopal.



# ANGLICAN LITERATURE

final form in 1662, was a systematic refutation of Puritan attacks against the Anglican way. But Hooker's refusal to limit his discussion to the ephemeral and his concentration on the major problems of the nature of the law, the relation of revelation to reason, and the justification, emotional and intellectual, of his church, kept his book above the dust of synodical debates and the ashes of sterile polemics.<sup>¶</sup>

Hooker was moreover a skillful stylist. His prose shows his love of music; he was a good classicist, and skillfully adapted classic modes—especially Cicero's—to the vernacular; he saw beauty in his church and was sure that its beauty was part of a divine harmony. The cogency of his thought was probably no more important than the rich sonorities of his style in giving his book its power over readers in its time and centuries later.

Here is Hooker writing of the Holy Communion:

"What these elements are in themselves, it skilleth not; it is enough, that to me which take them they are the body and blood of Christ; his promise in witness hereof sufficeth; his word he knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this, O my God, thou art true; O my soul, thou art happy!"

It is striking that, like Hooker, most of the greatest Anglican writers of the 17th century were moderate and tolerant men. Sir Thomas Browne, a physician and layman but a devout churchman, was such a one. He was a magnificent stylist whose statement of faith, the *Religio Medici*, has become an unquestioned classic of English prose. He saw no reason why love for one church should preclude respect for others. He disapproved of the Church of Rome, but urged respect for its forms of worship:

I should violate my own arm rather than a Church; nor willingly deface the name of Saint or Martyr. At the sight of a Cross or Crucifix I can dispense with my hat, but scarce with the thought or memory of my Saviour.

**TUNING IN:** ¶Polemics (from Greek "polemos," war) refers to a militant tone in controversy. As a technical term it refers to an attack on the beliefs of others rather than a defense of one's own. ¶Religio Medici means "religion of a medical man." ¶Eng-

His work is too well known, I hope, to need my comment, but I like to remember that Sir William Osler, the great physician, made the *Religio Medici*<sup>¶</sup> his lifelong companion, and that at his funeral a copy of it lay on his coffin. After three centuries, it is still proof against time.

Less known than Browne, but as tolerant and as brilliant a stylist, is Jeremy Taylor, who lived from 1613 to 1667. He was primarily a sermon writer, and even his most famous books, the *Holy Living* and the *Holy Dying*, were in structure two series of sermons. In 1647



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BROWNE: *Magnificent stylist . . .*

he wrote *The Liberty of Prophesying*, a lucid, cogent, and—for its day—advanced plea for religious tolerance, but his full stylistic splendor appears best in the work he did during the English Civil War<sup>¶</sup> in retirement near Golden Grove, the estate of his friend and patron, the Earl of Carbery. There he wrote and preached, leaving a treasure house of prose which led Coleridge to rank him

with Shakespeare. His style in expository passages is simple, relatively unadorned, and concentrated on clarity, but he enforces his teaching with long and amazingly evocative similies which communicate to his readers the warmth of his belief.

Taylor was a poet in prose, whose magic came from his ability to make the simplest things in the natural order serve as spiritual symbols of the divine, and from his talent for playing on our instinctive feeling for the beautiful in nature in order to rouse love for the beauty of holiness.

Logan Pearsall Smith published in 1930 a little book containing many of Taylor's best paragraphs, but his full effect is felt only when one reads an entire sermon, since part of his power comes from the way in which his elaborate and moving similies are woven into the texture of his rational argument for fundamental piety. I have a friend who for a long time has read through Taylor's series of Golden Grove sermons, one for each Sunday in the year. Such a weekly exercise has brought him, and will, I am sure, bring to anyone who tries it, or who takes time to read but one or two of Taylor's writings, both esthetic pleasure and a new emotional comprehension of religious truth.

## SHREWD AND WISE

Of this "golden age" of Anglican literature there were poets, too—artists no less worthy than the prose-writers I have named and probably somewhat better known to most of us today. One, perhaps the greatest, is John Donne, who was Dean of St. Paul's from 1621 to 1631 (see page 23). He revealed his passionate quest for religious truth both in a series of great poems and scores of magnificent sermons. His prose style is highly rhetorical, and often sounds archaic in our ears because we no longer understand all the stylistic devices he learned from his study of the classical and medieval writers. But no change in literary conventions has been able to weaken

lish Civil War, also known as the Great Rebellion, began in Charles I's reign in 1642 and ended with the defeat of Charles II by Cromwell in 1652. The restoration of the monarchy and the Church of England came in 1660.

the dazzling effect of his metaphors, or tame the stunning energy with which he makes his imagery link matter and spirit, worldly and divine.

Donne was a man of vast sensitivity, all too aware of the goadings and temptations of the flesh, but also a man who hotly desired some principle of final harmony, some all-embracing conception of beauty, which he came to believe could be found only in faith. The work of a man torn by conflicting elements in his nature, painfully conscious of the arduousness of the spiritual life, both his prose and his poems are tensely dramatic. His sonnets beginning "Batter my heart, three person'd God" and

"At the round earth's imagin'd corners, blow Your trumpets, Angels"

are justly famous and should be part of the experience of every man of faith.

There are many other 17th-century Anglican poets whose lines light up the pages of dozens of anthologies. One of them, George Herbert, is perhaps for modern minds the most attractive of all. For him the church was his "mother." To its service he dedicated himself whole-heartedly, and his best lyrics are love-songs to Christ and to God—love-songs still rich with music and still profoundly moving. Even the Puritans, suspicious of most Anglicans, appreciated him, and Richard Baxter explained this rightly by saying,

"Heart-work and Heaven-work make up his books."

No one should deny himself the exciting experience of reading Herbert's *The Collar*, an amazing picture of the defiant man, rebellious against God, determined to lose himself among the fleshpots. The poem builds skillfully up to its climax:

But as I rav'd and grew more fierce  
and wilde  
At every word  
Me thoughts I heard one calling,  
*Childe:*  
And I reply'd, *My Lord.*

To read and reread the writers of England's "golden age" of religious literature is not an exercise in antiquarianism or a search for merely literary excitements. It is a means of recapturing the spirit of a time in which religion and life were one, as they too often seem not to be now; an age in which artists found divine truth a source of inspiration and by their achievements captured the hearts and minds of men who otherwise might have been lukewarm.

Preachers today can still learn much from the splendor of the 17th-century

### Important Reprint

An important and well arranged anthology of the writers mentioned by Dr. Murdock, and of many others of the same period, mostly prose, is *Anglicanism*, edited by Paul Elmer More and Frank Leslie Cross (Morehouse, 1935. Pp. lxxvi, 811).

A reprint of this volume has recently been put on the market (Macmillan. \$6).

sermons; we all of us can find in them and in the poems of the period a sorely needed reminder that only a full sense of spiritual values can make art or life complete.

## BIBLE

### 20-Century Style

THE READER'S BIBLE. Oxford Press. Pp. xlvii, 1267, 304, 367. \$6.50.

Here is a Bible that presents the complete text of the Authorized Version, including Apocrypha, but with verse divisions removed and printed like a modern book—straight across the page.

There is a general introduction on the text of the Bible, by F. G. Kenyon, and brief introductions before The Pentateuch,<sup>1</sup> The Historical Books, The Poetical Books, The Prophets, The Apocrypha, The Four Gospels, The Acts of the Apostles, The Epistles of St. Paul, The non-Pauline Epistles, and Revelation.

The claim of the publishers that "these introductions aim at giving, of the historical origin of the books and of their nature and purpose . . . , the account most generally accepted by scholars of more than one denomination or school of thought" would seem to be substantiated.

FRANCIS C. LIGHTBOURN.

### Survey of 30 Years

THE OLD TESTAMENT AND MODERN STUDY. Edited by H. H. Rowley. Oxford Press. Pp. xxxi, 405. \$6.50.

Twenty-five years ago some scholars felt that there was nothing more to do in Old Testament study, and there was a broad agreement among authorities on a large number of questions related to the Old Testament.

Today the whole scene has changed. About eight hundred publications concerning the Old Testament have appeared in the last ten years alone! The

Society for Old Testament Study has provided a survey of the past thirty years of discovery and research in this volume of essays edited by H. H. Rowley.

The great value of the book is that it presents in one volume a comprehensive, careful—and in some places detailed—survey of all the many areas of Old Testament study. Every phase, from archeology to theology, is discussed.

W. F. Albright contributes two essays on archeology in which he discusses the effects on Old Testament study of the many finds in the Near East (highlighted by the discovery of the Lachish ostraca, the Dead Sea scrolls, and Ugaritic—a new Semitic language).

The critical work done on the Pentateuch and the Historical Books is surveyed by C. R. North and N. H. Snaith. The new trends of study show the influence of the Scandinavian school with its emphasis on oral transmission of the scriptures within the tradition and the consequent reexamination of the familiar Graf-Wellhausen (JEDP)<sup>1</sup> documentary hypothesis.

The fact that it was the work of this earlier school which made possible many of the results of modern study seems largely to have been forgotten by the authors, and they do not clearly warn us that complete endorsement of this "traditional school" can lead to chaos. The important task is still to reconstruct the history of Israel upon the sound basis of careful textual analysis.

The effect of Hermann Gunkel's "type-criticism" and the more recent emphasis on myth and ritual on Old Testament study is clearly shown by O. Eissfeldt in his excellent essay on the prophetic literature, and by A. R. Johnson in his careful survey on the Psalms. New importance has been attached to the relationship of the prophet to the cult,<sup>2</sup> and there has been a new appreciation of the relationship between oral and written tradition in the transmission of the text.

W. Baumgartner's essay on the Wisdom Literature and the last two essays, one by G. W. Anderson on Hebrew Religion and the other by N. W. Porteous on Old Testament Theology, are extremely important because they survey the period in which the great work was done in these fields.

To understand this book one must have some background in Old Testament study. Yet all parish priests will find these essays a great help in "getting up to date" on the Old Testament. For those at work in the field it is indispensable, since it is so comprehensive and because it furnishes such excellent bibliographies.

R. RHYS WILLIAMS.

TUNING IN: <sup>1</sup>Pentateuch (Greek, "pente," five, "teuchos," tool, book) is a name given to the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). Traditionally these have been ascribed to Moses, but most

scholars today hold that they were put into their present form several centuries later from early sources, chief of which are designated by the letters J, E, D, and P. <sup>2</sup>Cult means public worship, particularly in its external aspect.

**Orientation**

**A FOREWORD TO THE OLD TESTAMENT: AN ESSAY OF ELEMENTARY INTRODUCTION.** By H. St. J. Hart. Oxford Press. Pp. xvi, 284. \$2.75.

For a serious beginner, or for a student who wants a critical view of The Old Testament as a whole, popular books in the subject usually have little to offer, while the critical introductions and commentaries are much too detailed. The dean of Queen's College, Cambridge, has succeeded in the difficult task of providing a good book for such students.

He has adopted the general position accepted by the past generations of modern critical students and thus has avoided the reactionary views of some prominent contemporary scholars. However, recent studies have made it seem improbable that the Deuteronomic law-book was actually discovered in Josiah's reign.

This readable book is recommended to intelligent teachers, seminarians, and others for the purpose of orientation in the complicated field of modern Old Testament studies.

FRANK NORTH.

**With Realistic Conservatism**

**JOHN THE BAPTIST.** By Carl H. Kraeling. Scribners. Pp. xii, 218. \$2.50.

Dr. Kraeling, formerly New Testament professor at Yale and now director of the Oriental Institute at Chicago, is one of the ablest religious historians of our day, and his valuable study of John the Baptist reflects a sane and illuminating use of the historical method. He does not dissolve John's enigmatic figure into mythology or split it up into isolated facts of questionable meaning. He tries to explain the whole tradition about John and to set forth John's greatness.

His book contains six Haskell lectures on John's relation to the "wilderness," his proclamation of coming judgment, his exhortation, his baptism, his relation to Jesus, and the later history of his movement. Dr. Kraeling treats the gospel records with a realistic conservatism, while regarding the Johannine<sup>1</sup> account as largely apologetic. The much discussed Mandaeans are left in the later centuries to which they belong, and no stress whatever is laid on the speculative reconstruction of "syncretistic" baptismal rites. John remains a unique prophetic genius.

Dr. Kraeling handles gospel passages which relate John to Jesus with great care, and makes clear the meaning of John not only as "Elijah" but possibly as "Jonah." At the same time, he points



out the differences between the gospel of Christ and the preaching of John; Jesus is not simply a continuer of John's work, but the "greater one" who came in a different way from John's expectation.

One question must be raised, however, when Dr. Kraeling rejects the sacramental nature of John's baptism. He apparently defines a sacrament as "a rite which was efficacious of and by itself," and regards it as practically equivalent to magic (pp. 120-21). This is obviously inadequate.

ROBERT M. GRANT.

**A Book to Bear in Mind**

**AN INTRODUCTION TO THE NEW TESTAMENT.** By Richard Heard. Harpers. Pp. 268. \$3.

There are many books like this one, but it is distinctly better than most of them. For one thing, the author briefly reviews the history of criticism and its effect upon the authority of the New Testament as a whole, not just in relation to individual books. After summarizing the history of the Canon and the text, he proceeds to discuss the particular books as to authorship, date, purpose, etc.

These studies are arranged, for increased understanding, in groups, namely the Gospels and the life of Jesus, Acts and the early Church, the Epistles and the teaching of the Church, and Revelation and apocalyptic. This procedure is especially happy when the Revelation and apocalyptic passages from elsewhere (e.g. St. Mark 13) are gathered together for unified study.

The book reveals extensive knowledge of recent scholarly work, and when the author differs from the majority (for example, James and Jude probably written by the leader of the Jerusalem church and his brother, respectively), he indicates clearly that he is differing.

His treatment of the Messianic secret

is balanced as well as reasonable, and makes sense of what is often hopelessly confusing. However, the review of criticism in Chapter I is so compact that a beginner would need an interpreter to understand. The author adopts the results of Form Criticism in much too wholesale a fashion, and a Hoskyns disciple would question his depreciation of the sacramentalism<sup>1</sup> of the Fourth Gospel. When you need a New Testament introduction, remember this one.

DONALD J. PARSONS.

**60 Years Young**

**THE JOY OF STUDY.** Papers on New Testament and Related Subjects Presented to Honor Frederick Clifton Grant. Edited by Sherman E. Johnson. Pp. x, 163. \$2.75.

The 13 more or less technical monographs of this symposium will be of interest mainly to specialists and students.\*

Thus, for example, John Knox suggests that the episode of the "young man" who, after our Lord's betrayal, "left the linen cloth [thrown about him], and fled naked" (St. Mark 14:51-52) is intended by the evangelist (who, according to Dr. Knox, ended his Gospel at 16:8) as an advance hint (the sort of which St. Mark is elsewhere fond) of our Lord's leaving the grave-clothes behind him at the Resurrection.

Archbishop Carrington of Quebec argues for the authenticity of I Peter in the sense that Silvanus (5:12) was more than an amanuensis and actually wrote it for the Apostle.

"The Descent of Jesus in Mohamadan Eschatology" is traced in considerable detail by Arthur Jeffery as but one example among many of the impact of Judaeo-Christian ideas upon Mohammedianism.

Some of the miracles attributed by Adamnan to St. Columba are shown by A. Haire Forster to be credible in the light of suggestion and psychotherapy.

Probably the chapter of greatest general interest is Burton H. Throckmorton's "The Teaching of Jesus and Pacifism." Mr. Throckmorton provides no neat solution to the problem, but does suggest questions the Christian must ask if he is to apply the principle of love for God and man in determining whether fighting in a particular war is justified.

The scholarly quality of the essays, the delightful introduction by Dean Johnson, and the very complete list of publi-

\*Contributors: F. W. Beare, John Knox, B. H. Throckmorton, Jr., H. H. Graham, R. M. Grant, H. J. Cadbury, Philip Carrington, C. T. Craig, Sydney Temple, M. S. Enslin, A. H. Forster, Arthur Jeffery, A. D. Nock.

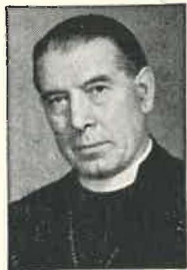
**TUNING IN:** †Johannine means "of John" but not John the Baptist. It is applied to the Fourth Gospel, and three epistles which are traditionally ascribed to the Apostle John, the Son of Zebedee. In recent years many scholars have questioned or

denied the traditional view, although some scholars continue to uphold it. †Sacramentalism is the belief that sacraments (outward and visible signs) convey inward and spiritual benefits.

## Books by J. W. C. Wand

Bishop of London

### The High Church Schism



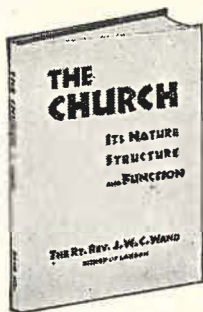
Bishop Wand says: "I chose the story of the Non-jurors, both as being of immense interest in itself, and also as offering suggestions of special value in our frustrated and divided age." The Origin of the Schism, Thomas Ken and His Friends, The Later History and William Law are the chapter subjects. (A new Faith Press book) \$1.35

### The Four Councils

Nicea. 325, Constantinople. 381, Ephesus. 431, Chalcedon. 451 — a popular presentation in which the author shows that a good deal more than theological controversy took place at these meetings. \$1.05

### The Church

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## HISTORY & BIOGRAPHY

### God's Business

SAINT AUGUSTINE — LETTERS: VOL. I (1-82). Translated and edited by Sister Wilfred Parsons, S.N.D. Fathers of the Church, Inc. Pp. xxii, 420. \$4.50.

This is the 12th volume in the projected 72-volume series of modern American translations of the early Church Fathers. Of the twelve volumes issued thus far, six are devoted to the works of St. Augustine — with the end not yet!

The great African doctor's letters are more valuable to the student of theology than to the average reader who likes to read other people's mail. If you read epistolary literature for fun, you will prefer the Shaw-Terry correspondence to the letters of St. Augustine. The latter was always all business — God's business — even with his intimates. Hence this volume is to be studied rather than enjoyed.

But in these letters you will find much light upon their great author's formal theological views. He manages to make his convictions — especially the gloomier ones — somehow more human, and humane, as he deals with them by letter.

The volume is a valuable addition to a valuable and wonderfully worth-while project. The translator's English style is not exactly racy, but it is clear and relaxed: perhaps, after all, as "racy" as the real Augustine honestly turned into English can be.

CARROLL E. SIMCOX.

### Subconscious Infiltration

LAW, LIBERTY AND LOVE. By Columba Cary-Elwes, OSB. Devin-Adair Co. Pp. 256. \$4.

This book furnishes an interesting example of the *incidental technique* popularly employed in Roman Catholic apologetics. Cast in a Toynbee mold, this book appears to be a historical essay concerning schism of soul in Western man, but nearly every thesis of Roman Apologetics is injected into the treatise.

Scholars of the Latin Church widely use this method by which readers are brought consciously to concentrate upon a main theme, while apologetical matters are casually introduced in such a way that they tend, against lowered resistance, to infiltrate subconscious faculties. If properly handled, this technique becomes very effective.

Throughout his book, the author follows current Roman thinking that, as

Communism is the most dangerous secular foe, so Anglicanism is the really important threat to Rome within the fabric of Western Christianity. Therefore, in large part, Fr. Cary-Elwes aims his sight against historic Anglican teaching.

In the development of his central argument, the writer proposes much of value. His chapters on Benedictinism and on Cluny make interesting reading, but always the book should be plainly marked, *caveat emptor* ("let the buyer beware").

JOSEPH WITKOWSKI.

**Strong Irish Feelings**

A HANDBOOK ON THE PAPACY. By William Shaw Kerr. Philosophical Library. Pp. 322. \$4.75.

A more accurate title of this book would have been "A Handbook *against* the Papacy," for it consists of arguments, logical and theological, biblical and historical, against the papal claims to supremacy and infallibility.

There is nothing new here in the way of anti-papal polemic, but it is helpful, perhaps, to have so much material in a single volume, even though some items (e.g. the sections on the personal morals of popes of the 10th, 14th, and 15th centuries) could well have been omitted.

While the tone is far superior to that of much controversial writing, no one is left in doubt as to the strong feelings of the Irish bishop who is the author. The arguments would have been weightier had there been greater objectivity in dealing with historical matters. Instead, every disputed document is read in the anti-papal sense, every event mentioned is interpreted in the same way. And the historical facts are carefully chosen with the author's purpose in view.

But in spite of these faults this volume furnishes a convenient summary, if used with caution, and a good basis for further reading and study.

W. F. WHITMAN.

**Unity and Harmony**

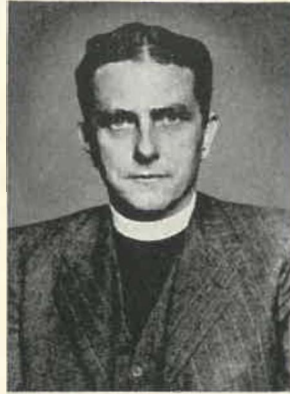
ST. THOMAS AQUINAS. By Angelus Walz. Newman Press. Pp. xi, 254. \$3.50.

To those superficially acquainted with St. Thomas it will seem superfluous to provide another biography of a man whose life was so uneventful as compared with the lives of his contemporaries. It is true that there is a lack of excitement in the external events of Thomas' life, and de Wohl in his recent novel, *The Quiet Light* tries (none too successfully) to spice it up a bit.

But there are in the saint's work and prayer an inner unity and harmony which are his life and which give it a depth and significance beyond that which can be shown by a mere recounting of ex-

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Furthermore, the volume provides many helps, both to the novice in Thomistic study and to the scholar: one endpaper is a map of the relevant section of Italy, the other a chronological table of the life and writings; there is an excellent bibliography and good indices; a systematic list of the works of St. Thomas; a note on the organization of the Order of Preachers; and the copious footnotes essential to a critical work have their own section in the back where they will not interrupt the general reader, but will still be handy for the researcher.

EVERETT BOSSHARD.

### Sect or Approach?

SOCINIANISM IN SEVENTEENTH CENTURY ENGLAND. By H. John McLachlan. Oxford Press. Pp. viii, 352. \$5.

The inroads of Arianism and Unitarianism upon traditional religion in the 18th century are a familiar subject to historians, but the origins and early activities of the movement have received less attention. In a detailed and scholarly work, the Librarian of Manchester College, Oxford, has traced the spread of Socinian ideas in the preceding age, and dispelled much of the obscurity surrounding a banned and persecuted sect.

Originating in the group of Polish writers associated with Faustus Socinus, Socinianism was the first attempt of Reformation theologians to make rationalism the test of the interpretation of Scripture. Though it shocked contemporary piety by denying the deity of Christ, and hence the existence of persons in the Godhead, it remained more conservative than later Unitarianism in teaching the literal inspiration of the Bible, and in justifying adoration and prayer addressed to Christ, as the divinely appointed ruler of the Church.

When the new ideas reached England in the early 17th century, they met with savage repression, and in 1612 the last heretics to be burned at Smithfield were two Socinians. The word "Socinian" passed into popular currency as an abusive term to brand theologians of liberal tendency, but the movement itself made slow progress until the dawn of the "Age of Reason" late in the century.

Dr. McLachlan's researches have un-



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covered extensive material on the centers of Socinian influence in Stuart England, and on the wide distribution of Socinian books in theological libraries. His book will appeal mainly to the specialist, but it is undoubtedly a useful contribution to the intellectual history of the age.

One serious criticism, however, may be leveled against the author's conclusions. Dr. McLachlan emphasizes that Socinianism had the dual character of being both a sect with a distinctive doctrine, and of signifying also, and more generally, a rationalistic approach to Christianity. But his use of the word in the latter sense is almost as loose as that of the embattled theologians of the century.

**Paradox and Tension**

**THE POETRY OF JOHN DONNE: A STUDY IN EXPLICATION.** By Doniphon Louthan. Bookman Associates. Pp. 193. \$3.50.

**THE PRAYERS OF JOHN DONNE.** Selected and Edited from the Earliest Sources, with an Essay on Donne's idea of Prayer. By Herbert H. Umbach. Bookman Associates. Pp. 109. \$2.50.

John Donne's literary reputation conforms to the Christian pattern of death and resurrection. As the 17th century with its tortured consciousness gave way to the 18th and a love of clarity and metrical regularity, the poetry and prose of the dean faded more and more into the background of English literature. Occasional poets and critics rediscovered it with delight, but the real resurrection was in our times, when T. S. Eliot and others began to find in Donne something that made him more nearly their contemporary than Wordsworth or Tennyson.

It is a paradox, but not an exaggeration, to say that Donne is today one of the most influential of modern poets. Scarcely any young poet can escape his direct or indirect impact.

Why is this? In the first place, because the early 17th century was curiously akin to our own times. New philosophies were pounding at the fortress of Aristotelian Christianity. Religious civil wars, almost as bloody as the ideological struggles of today, were throwing society into chaos. The individual was driven to question and to think, and to think (and feel) profoundly if he was to maintain his balance in a world that heaved beneath his feet.

Add to this that Donne was an innovator in metrics, like most of the greater modern poets, and that his religious sensibility was a strangely modern blend of faith and doubt. In all these ways he is our contemporary.

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arship now available. *The Poetry of John Donne* has the value of concentrating on a limited number of poems, and doing a thorough, almost line-by-line job with them. Donne is not a poet that one can skate through. Dr. Louthan's book will prove a valuable addition to the library of any Donne enthusiast.

In some ways, *The Prayers of John Donne* is still more interesting. The same qualities of language, the same sense of paradox and tension, are found in the prayers as in the poems.

Dr. Umbach's essay on Donne's idea of prayer is especially illuminating. We often read about men to whom prayer came easily. We hear less of those who have to work at it. Donne has put himself on record. The slightest distraction was enough to turn his mind from God when he was on his knees. Even in his prayer life he lived in the realm of "Lord I believe; help thou my unbelief" — and to this we owe in part the extreme power of his prayers to speak to us more than three centuries after they were written.

CHAD WALSH.

### A Special Relevance

GORHAM AND THE BISHOP OF EXETER.

By J. C. S. Nias. S.P.C.K. Pp. 195. 17/6.

Looking back a century ago, we might well consider the celebrated Gorham case "little more than a curious episode in English church history." Yet the author believes that this controversy, "the only instance of a large-scale doctrinal clash on the subject of baptism in the annals of the Church of England," has a special relevance to the discussions now going on in Anglicanism over the meaning and practice of baptism.

By a patient examination of all the literature of the controversy, the author has produced a clear and fair assessment of the contributions of all parties. Bishop Phillpotts believed that both justification and sanctification were conferred by baptism. Gorham maintained that justification must precede baptism, but did not deny that the sacrament conferred a measure of sanctification. Both positions are shown to be partly true, partly inadequate. The crux of the problem lay in confusion as to the meaning of regeneration.

The author treats only slightly of the legal and political implications of the case. But he recognizes that one of the problems involved in applying the lessons of the controversy to our own times lies in discovering "the extent to which the nation is still Christian, and how far the Church of England in truth remains the National Church."

There is a complete bibliography of books and pamphlets connected with the

controversy. The only American contributions noticed are the episcopal charges of Bishops Hopkins (1849) and McIlvaine (1852).

MASSEY H. SHEPHERD, JR.

## THEOLOGY

### Biblical Theology at its Best

HOLY COMMUNION AND HOLY SPIRIT.

By J. E. L. Oulton. SPCK. Pp. 203. 15/-.

The author of this stimulating book on the Eucharist and its relationship to the life in the Holy Spirit is the Regius Professor of Divinity in the University of Dublin. His study is deeply grounded in Holy Scripture and shows a wide reading of relevant literature — contemporary as well as ancient — on the subject.

The thesis of the book is that the Holy Communion can be rightly understood only in the context of the life through the gift of the Holy Spirit received in baptism, and that the purpose of the Eucharist is to bring the Christian into a share in the Spirit's work.

The major portion of the study is devoted to a careful examination of the New Testament material regarding the Lord's Supper. This reviewer cannot accept Dr. Oulton's criticism of Dr. Felix L. Cirlot (and Dom Gregory Dix) in regard to the order of events at the Last Supper; but it must be admitted that he has made a good case for the relation of "institution" and "administration" in that first "Lord's" supper.

There is much with which a careful student of the historical development of the Eucharist may disagree, but this book is a notable example of "biblical theology" in its finest Anglican form: dependence upon Holy Scripture, yet due recognition of the tradition of the Church

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### Understanding the Eucharist

THE CHRISTIAN SACRIFICE. By W. Norman Pittenger. Oxford Press. Pp. 205. \$3.50.

To some extent this book is a summary and compression of what others have recently written, notably Yngve Brilioth, Darwell Stone, and Dom Gregory Dix. If it were nothing more than a convenient summing up of Dix's *The Shape of the Liturgy*, it would have justified its existence. But it is much more.

At the beginning of his discussion, Dr. Pittenger enunciates — more clearly than I have ever seen it put — the principle that to suppose (as many students have done) that an institution such as the Eucharist must be understood entirely on the basis of its origins (to the exclusion of its development) is a glaring example of the genetic fallacy.

The author tells us that he is convinced that all Christians believe in *some sense or other* in the real presence of Christ in the Eucharist. He goes on to qualify his statement in such a careful way as to make the reader wonder if it was really a meaningful statement in the first place.

His examination of the various forms of belief in the real presence (Transubstantiation, Consubstantiation, Virtualism, and Receptionism) leaves the reader with the impression that, while Christians of different persuasions believe in some sense in the *presence* of Christ in the Eucharist, they do not all believe in the *real presence*—unless it is proposed to empty that term of its accustomed significance.

Dr. Pittenger, be it noted, finds none of the traditional philosophical expressions of the real presence totally satisfactory. He strikes out in an effort to express the fact of Christ's presence in a more adequate way. It is for the mind of the whole Church, and not that of one reviewer, to decide, whether or not he has been successful in this effort.

ROGER GEFFEN.

### Humanity's Importance

THE DOCTRINE OF THE ATONEMENT. By Leonard Hodgson. Scribners. Pp. 159. \$2.50.

The doctrine is here viewed from the standpoint of human history in the broad sense, as seen by Christian faith. There is creation, good but relatively free to choose, a premundane origin of evil, an increasing "infection" of the world, a developing personal choice of sin, "the hard core of the problem of evil," until



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God entered human history by incarnation, and in humanity "claimed the ultimate responsibility for the evil in his creation," on the Cross disowned the sin but forgave it and accepted a share of the punishment due, decisively began the redemptive work of turning the evil into good, and founded a community which should — perhaps especially now — devote itself to this redeeming work. Christ "hath redeemed" all mankind; *we must* redeem it; this is an antinomy.

Thus humanity is important even to God, and God limits his activity in relation to it; he has acted, not only revealed and appealed. "As God-in-Himself . . . ultimate, . . . God cannot be acted upon by anything other than Himself, . . . He is impassible. But God in relation to His created universe" can be acted upon, suffer, change, punish, forgive." This Appended Note is central in this valuable book.

M. B. STEWART.

**"Sin-Absorption"**

CHRISTIAN FAITH AND PRACTICE. By Leonard Hodgson. Scribners. Pp. xii, 116. \$2.25.

This book comprises a series of seven lectures originally given at Oxford University. They were addressed to a group of students interested in religion, but not theological students.

The attempt is made to give an overall picture of the basic fundamentals of the Christian faith, without taking into account the various groups into which Christendom is divided.

Almost every reader will find something here which will stimulate his religious thinking. Of special interest, perhaps, will be the author's "sin-absorption" theory of the atonement (if it can be given such a name). Others will find it rather startling to read:

"It is maintained in the [sixth] lecture that to regard membership in the Church as giving a man a better prospect of eternal happiness is both untrue to the Christian revelation and an obstacle to the Church's fulfilment of its task" (p. 116).

E. J. TEMPLETON.

**UNITY**

**Toward Melting the Walls**

ONE AND HOLY. By Karl Adam. Sheed & Ward. Pp. viii, 130. \$2.

Karl Adam is a Roman Catholic theologian of great mind and greater spirit.

The thesis of this book may be thus summarized: the original Reformation — in the stage of reform prior to the schism and apostasy — was necessary. Luther was God's man in his struggle with the corrupt curia. What was not of God was the departure of the reformers

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from the Roman obedience and the erection of altar against altar.

Dr. Adam rightly reminds us that the evils that Luther attacked have been disposed of by Rome herself. But what about certain other changes in "changeless" Rome? There are walls between us now that did not stand in the 16th century, or even the 19th: such as papal infallibility as saving dogma, and a Mariology which virtually makes Mary the mediatrix of our salvation.

These are grave obstacles to reunion. But this book from the Roman side is of that spirit which, once it prevails, will melt all walls between Christians.

CARROLL E. SIMCOX.

PRAYER BOOK

Swing of the Pendulum?

PRAYER BOOK STUDIES: III—THE ORDER FOR THE MINISTRATION TO THE SICK. The Standing Liturgical Commission of the Protestant Episcopal Church in the United States of America. Church Pension Fund. Pp. vii, 39. Paper, 50 cents postpaid.

This is the second separate volume of *Prayer Book Studies* put out by the Liturgical Commission, the first having included Studies I and II (Baptism and Confirmation) under one cover (Church Pension Fund, 1950. \$1).

The present volume contains an introduction signed by Morton C. Stone "for the Commission." This traces briefly the history of Christian healing from the time of our Lord to the 1928 revision, and sets forth the general principles on which the suggested order is constructed.

The order is designed either for use in the Church—in connection with the healing services that have become common in recent years—or in the sick room.

The whole emphasis of the proposed office is on confidence in God's power to heal, rather than on sin and the approach of death.

Unction is by one anointing "on the forehead with the sign of the cross," the accompanying form being:

By the authority committed unto me, I lay my hands upon thee, and anoint thee with oil; that all evil may depart from thee; and that thou mayest be healed; In the Name of Jesus Christ of Nazareth, to whom with the Father and the Holy Ghost, be all honour and glory, world without end. *Amen.*

The proposed office has many fine features that ought carefully to be considered. Rightly it tries to strike a positive note away from resignation to sickness and the thought of death, but one wonders if the pendulum has not been allowed to swing too far in the other direction.

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ever is made for the dying — though one hopes that the Commission intends to include this in a separate office — a procedure which may have its advantages. On the other hand, certainly in any major illness, death is always a *possibility*; and to take no account of it whatsoever in clinical ministrations does seem one sided, to say the least.

Again, while we all naturally desire to recover from our illnesses, is it not at least questionable that God wills perfect health for *all men* while they are on earth—as the proposed order in effect so loudly asserts?

FRANCIS C. LIGHTBOURN.

### “. . . and you, Chaplain”

THE ARMED FORCES PRAYER BOOK. Published for the Armed Forces Division of the Protestant Episcopal Church by the Church Pension Fund. Pp. 140. 60 cents (including postage, if ordered from Church Pension Fund).

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The phraseology of the non-Prayer Book material is perhaps unconventional in spots (e.g. “. . . and you, *Chaplain*, to give me penance, advice, and absolution”), but the forms would appear at least to be adequate, and it is good to have them under the “imprimatur” of the Presiding Bishop himself.

FRANCIS C. LIGHTBOURN.

### UNCLASSIFIED

#### Honest Diagnosis

THE LIFE WE PRIZE. By Elton Trueblood. Pp. 218. \$2.50.

“This life we prize” is a fruit of faith, and the faith of our fathers was Christianity. We can keep this life only so long as we keep the faith which is its foundation. There is room for grave and anxious questioning today as to how well Americans, as a people, are keeping it.

Dr. Trueblood outlines in this book the structure of the life of a Christian people as it must and will be if they are Christian. Strong and secure in the life of such a people will be such social treasures as respect for persons, a valid concept of freedom, individual and corporate stewardship, and a vital awareness of the true end and purpose of human life.

Here is honest diagnosis, constructive criticism, and a moving call to national repentance and renewal of life in Him who makes all things new.

CARROLL E. SIMCOX.

**Ego-Neurotics**

**GUILT.** By Caryll Houselander. Sheed & Ward. Pp. xiii, 279. \$3.75.

Here is a book of some value for those interested in the relation of religion and psychology: especially how much of the present day difficulties are fundamentally spiritual.

The author sets out to describe what she calls the "ego-neurotics," that is, those who have "a spiritual rather than a psychological ailment." She believes, quite rightly, that this spiritual disease is grounded in self-love, and that the chief manifestation of this disease is guilt.

This theme of the ego-neurotic is developed quite well; the religious and psychological viewpoints are integrated in a forceful way. The author shows good spiritual insight balanced by clinical material.

The body of the book is divided into three parts: The Sense of Guilt and Reality, Guilt, Suffering and Christ, and Integrity. In these parts one may find some good discussions: for example, the differences between psychiatry and confession, and the differences between the ego-neurotic and the saint.

The fourth part of the book has eleven illustrative cases taken from a variety of types—artists, criminals, etc. These cases

are not handled as well as the main body of the book, and it may be difficult for those not grounded in clinical psychology to appreciate fully their significance to the problem of guilt.

There is so much useful material that an index would have been most welcome.

JOHN C. G. LORING.

**Refutation Required**

**GOD AND MAN AT YALE.** By William F. Buckley, Jr. Regency. Pp. 240. \$3.50.

It might seem from the title that this book has only a local interest.

The author asserts that Yale is neither pro-Christian nor even neutral toward religion (page 4). He also contends that its economic teaching leans far toward the "left" and disparages the individualism which up to the present has been associated with the "American way of life."

His thesis becomes important to everyone, as he claims that the situation at Yale exists to a greater or lesser extent at all or most of the colleges and universities of our country.

The economic teaching can be put aside as not of primary interest to a religious magazine and for the additional reason that most graduates, when they finish their education and take their place in the business world, are likely to

receive adequate refutation of any unorthodox ideas they may have acquired. However, if the college graduate has lost his respect for religion, he is hardly likely to regain it in our secular society.

It is of paramount importance to all who are interested in higher education to know what sort of religious atmosphere surrounds their sons and daughters. The facts as stated are sufficiently startling to require refutation or explanation and not mere denunciation of the author and the plea of "academic freedom."

HOWARD T. FOULKES.

**To Each, Its Place**

**THE CRAFT OF SERMON CONSTRUCTION.** By W. E. Sangster. Westminster Press. Pp. 208. \$3.

For those of us who have been called to the ministry of the Word and Sacraments, this book will be an inspiration. The first chapter, "A plea for preaching," places preaching in its right relationship to the rest of the work of the parish priest.

In classifying sermons the author takes a balanced view, giving each type of sermon its rightful place in the preaching office. For instance, he says: "Ethical preaching is utterly necessary"; "Doctrinal preaching is not necessarily dry"; "The Congregation which never hears

# Theological Education Sunday, 1952—

January 27

At the request of the Joint Commission on Theological Education, I have designated the third Sunday after Epiphany, January 27, 1952, as Theological Education Sunday.

On that day I hope that there will be addresses in every church upon the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be an opportunity for the people of the Church to give financial support to the Seminaries.

As everyone who stops to think must know, the quality of the clergy of the Church is of the utmost importance. When there is the best leadership in a parish, then there is forward progress in every direction. If there is further thought, our lay people will realize the significance of our seminaries. They must have adequate faculties, equipment and facilities to train the clergy of tomorrow. Here is a strategic need and opportunity.

I trust therefore that there will be a generous response.

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of the social nature of the Gospel will be narrow in its outlook."

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### Preposterous Happenings

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A conventional English parson, a rich American widow interested in "things of the spirit," and an Indian mystic under vow of perpetual silence meet at a French resort.

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MARION V. LIGHTBOURN.

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M.V.L.

### Of Interest

ST. SAVA is said to have been the St. Patrick of Serbia. A new biography of him has appeared recently, *The Life of St. Sava*, by Bishop Nicholai D. Velimirovich, who, since his liberation in 1946 from the Dachau Nazi camp, has lived in the U. S. (Serbian Eastern Orthodox Monastery, Libertyville, Ill. Pp. ix, 232. \$2).

*The Catholic Encyclopedia*, originally published in 1913, is a valuable reference work not only to Roman Catholics, but to others as well.

A supplement was issued in 1922, and a second supplement has recently appeared, available in sturdy loose leaf binders to match the volumes of the encyclopedia (Gilmany Society, 30 W. 16th St., New York 11. \$8.50).

## DIOCESAN

VA. — It had to happen sometime, Religious News Service explained. It had to happen sometime that someone would fall in the Falls Church, Falls Church, Va. Falls (Episcopal) Church, (from which the town of Falls Church takes its name) is 145 years old. But when Church worker William Mock, slipped from a ladder in the church and broke his leg, it was the first time that anyone had ever suffered a bad fall in the church. At least the rector, the Rev. F. W. Hayes, Jr., knew of no earlier bad fall. To add another first to the history of Falls Church, RNS reported that "it fell to the new Falls Church ambulance," on its maiden run to take Mr. Mock to the hospital.

CHICAGO—Figures carved in Oberammergau, Germany, decorate the altar and reteros in new St. Mary's Chapel of St. Matthew's Church, Evanston, Ill.

Built as a memorial to the late Mr. and Mrs. George W. Paullin, the \$60,000 chapel is a gift of their daughters, Mrs. S. G. Ingraham, Miss Laura Paullin, and Mrs. F. P. Schneible.

The chapel was dedicated on November 11th.

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Ninety-nine year old Grier School for girls\*, located in the diocese of Harrisburg, near Tyrone, Pa., has just taken steps toward closer relation with the Episcopal Church.

For many years the Presbyterian church which adjoins the campus was active at the school. Then, in 1946, the Rev. Ralph T. Wolfgang, rector of the Church of the Holy Trinity in Hollidaysburg, Pa., was invited to be the school chaplain.

A report from the school says, "As time passed, it became evident that the spiritual life of the school would be quickened if the school became affiliated with some Church. For various reasons, the Episcopal Church was selected."

Bishop Heistand, of Harrisburg, is a member of the board of directors and will serve as the school's chief pastor. The religious life of the school will be directed by the chaplain. While the Church will assume no financial obligations, the services at the school will be those of the Prayer Book.

\*Not to be confused with Greer School, Dutchess County, N. Y.

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THE LIVING CHURCH

## DEATHS

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

#### Robert H. Tabb, Priest

The Rev. Dr. Robert H. Tabb, rector of the Church of the Crucifixion, Philadelphia, for 36 years, died at his home in Philadelphia on November 8th. He was 77 years old.

Dr. Tabb retired from the active ministry in 1947. Before going to Philadelphia he served churches in Virginia and New Jersey.

Surviving Dr. Tabb are his wife, Rebecca, two sisters, and two brothers.

#### Sister Mary Maude

Sister Mary Maude, former Mother General of the Community of St. Mary, died at St. Mary's Convent, Peekskill, N. Y., on September 16th.

Sister Mary Maude was born in Brixton, London, England, 1867, the daughter of Daniel William Howard Haywood and Emma Sims Haywood. In 1887 the family moved to the United States. On November 26th that year she was professed as the first sister of the Sisterhood of the Visitation, a parochial community founded by the Rev. Thomas McKee Brown at the Church of St. Mary the Virgin, New York. At Fr. Brown's death, three years later, the community was disbanded. Sister Mary Maude was received into the Community of St. Mary. She was successively superior of St. Mary's School, Memphis, Tenn., and superior of St. Gabriel's School, Peekskill, which was consolidated with St. Mary's School, New York, as St. Mary's, Mount St. Gabriel in 1909. Sister Mary Maude carried this school through the difficult period of consolidation and building activity.

In 1918, she was elected mother superior of the Western Province of the Community, which she resigned in 1920, on account of a serious illness. On her recovery, a year later, she was made mistress of novices at Peekskill, which position she held for 18 years. In 1928 she was elected mother general of the Community. She was reelected at the expiration of the customary term of ten years. In 1947 she resigned both offices, which she had filled concurrently.

Sister Mary Maude was a scholar whose work in creative research aroused the admiration of other scholars, among them the late Rev. Dr. Frank Gavin, who helped her in her study of Syriac. In that field, Sister Mary Maude discovered, in a Syriac work, the existence of an early religious community, not hitherto known to other scholars. Sister Mary Maude's work on the books of Kierkegaard, published in THE LIVING CHURCH over several years, won high praise.

## CLASSIFIED

### LIBRARIES

LIBRARY OF ST. BEDE, 157 East 72d Street, New York 21, New York. Open Monday through Friday, 2 P.M. until 5:30 P.M. and also Tuesday evening, 7:30 to 9:30.

MARGARET PEABODY Lending Library, of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

### LINENS AND VESTMENTS

ALTAR GUILDS! Full range of finest qualities Pure Irish Linen for all church uses. Immediate delivery; prices unchanged—Samples free. Mary Fawcett Co., Box 325, Marblehead, Mass., Formerly Plainfield, N. J.

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd. Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS BY THE YARD: From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values and qualities imported from Ireland. Also ecclesiastical transfer patterns, beautiful household table damask and Plexiglass Pall Foundations in 5½", 6", 6½", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

### POSITIONS OFFERED

WANTED: Registered or Practical Nurse. Reply: St. Mary's Convent, Kenosha, Wis.

ASSISTANT MINISTER wanted—25-35 years for a Church of about 1400 communicants, located in a deep South city of about 125,000 inhabitants. Very liberal allowance. Low Churchmanship. Work in part to be among young people. Reply Box J-663, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

PRIEST, college and seminary graduate, desires medium sized parish. Salary \$3600 plus house. Reply Box H-662, The Living Church, Milwaukee 2, Wis.

PRIEST, young, married, Prayer Book Catholic. An able pastor and teacher desires change to growing parish (preferably, not necessarily metropolitan or suburban) interested in truly religious program of worship, pastoral care, Christian education and expansion. Reply Box C-661, The Living Church, Milwaukee 2, Wis.

### SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for one insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. (E) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

## Appointments Accepted

The Rev. Arthur G. Edmonds, formerly assistant professor of physics at the A. and M. College of Texas, recently ordained deacon in the diocese of Texas, is now in charge of St. James' Mission, La Grange, Tex. Address: 457 N. Monroe.

The Rev. Edwin E. Kirton, formerly in charge of St. Michael and All Angels', Gordon Heights, N. Y., is now rector of St. Mark's Church, Wilmington, N. C. Address: 601 Grace St.

The Rev. Walter J. Moreau, formerly in charge of St. Barnabas' Church, Tarentum, Pa., will become rector of the Church of the Advent, Jeanette, Pa., on December 17th. Address: 101 Clay Ave.

The Rev. Marc A. Nocerino, formerly assistant of Grace Church, Manchester, N. H., is now rector

of St. Matthew's Church, Goffstown, N. H. Address: 5 N. Mast St.

The Rev. James B. Vaught, formerly curate of St. Mary's Church, Ardmore, Pa., is now associate rector of Trinity Church, 1130 First Ave., Columbus, Ga.

## Armed Forces

Chaplain (Captain) Charles P. James, formerly at Camp Atterbury, Ind., may now be addressed at HQ Co., 103d Med. Bn., 28th Inf. Div., APO 111, c/o P. M., New York, N. Y.

## Changes of Address

The Rt. Rev. Benjamin F. P. Ivins, Bishop of Milwaukee, is correctly addressed at the diocesan

office, 804 E. Juneau, Milwaukee 2. Although he has changed his residence to the Astor Hotel, his mail should continue to be sent to his office.

The Rev. Richard A. Kirchhoffer, Jr., who recently became rector of Christ Church, Whitehaven, Tenn., may be addressed at 1012 Raines Rd., Memphis 16.

## Ordinations

### Priests

Kansas: The Rev. Samuel R. Boman was ordained priest on September 21st by Bishop Fenner of Kansas at St. Luke's Church, Wamego, Kans., where the new priest is rector. Presenter, the Rev. C. R. Davies; preacher, the Rev. E. D. Butt.



## 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** Rev. Gordon L. Graser, v  
2015 Glenarm Place  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

### WASHINGTON, D. C.

**ST. PAUL'S** 2430 K. St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;  
Mass daily ex Sat 7; Sat 12; Prayer Book days 7 & 12 Noon; C Sat 5-6

### CHICAGO, ILL.

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

### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Ch S 9; 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

### WAUKEGAN, ILL.

**CHRIST CHURCH** 410 Grand Avenue  
Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c  
Sun 8, 9, 11; Daily HC, Hours Posted

### 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 7:30, 10:30; Daily: as anno

### ATLANTIC CITY, N. J.

**ST. JAMES'** Rev. Robert F. Beattie  
North Carolina & Pacific Aves.  
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

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

**ST. JOHN'S** ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

### 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  
Sun 8, 9:30, 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 People's Fellowship.

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;  
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed); HC; 8:30 MP, 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr., r  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning Service & Ser, 4 Ev, Special Music; Weekdays: HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals, Fri 12:10.  
The Church is open daily for prayer.

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

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

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

**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.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2:5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 HC, 11 MP, 11 1S HC; Daily: 8:30 HC; Thurs 11 HC; HD 12:10 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; V 4

**TRINITY** Rev. Bernard C. Newman, v  
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 Eu 7 ex Mon & Thurs 10; HD 7 & 10;  
Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

### TROY, N. Y.

**CHRIST CHURCH** Rev. Wm. O. Homer, r  
2165 Fifth Avenue  
Sun 9, 11, Ch S 11; Thurs 10 (Healing); Fri 7

### CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS**, 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun HC 8 & 10:45; Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

### COLUMBUS, OHIO

**TRINITY** Broad & Third Streets  
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering, B.D., ass't.  
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening, Weekday, Special services as announced

### PHILADELPHIA, PA.

**St. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.  
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & HD 9:30, EP 5:30; C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** Rev. R. H. Thomas, v  
362 McKee Place, Oakland  
Masses: Sun with Ser 9:30; Wed 9:30; HD 7; Int & B Fri 8; C Sat 8 & by appt

### NEWPORT, R. I.

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

### SAN ANTONIO, TEXAS

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

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8

### PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail