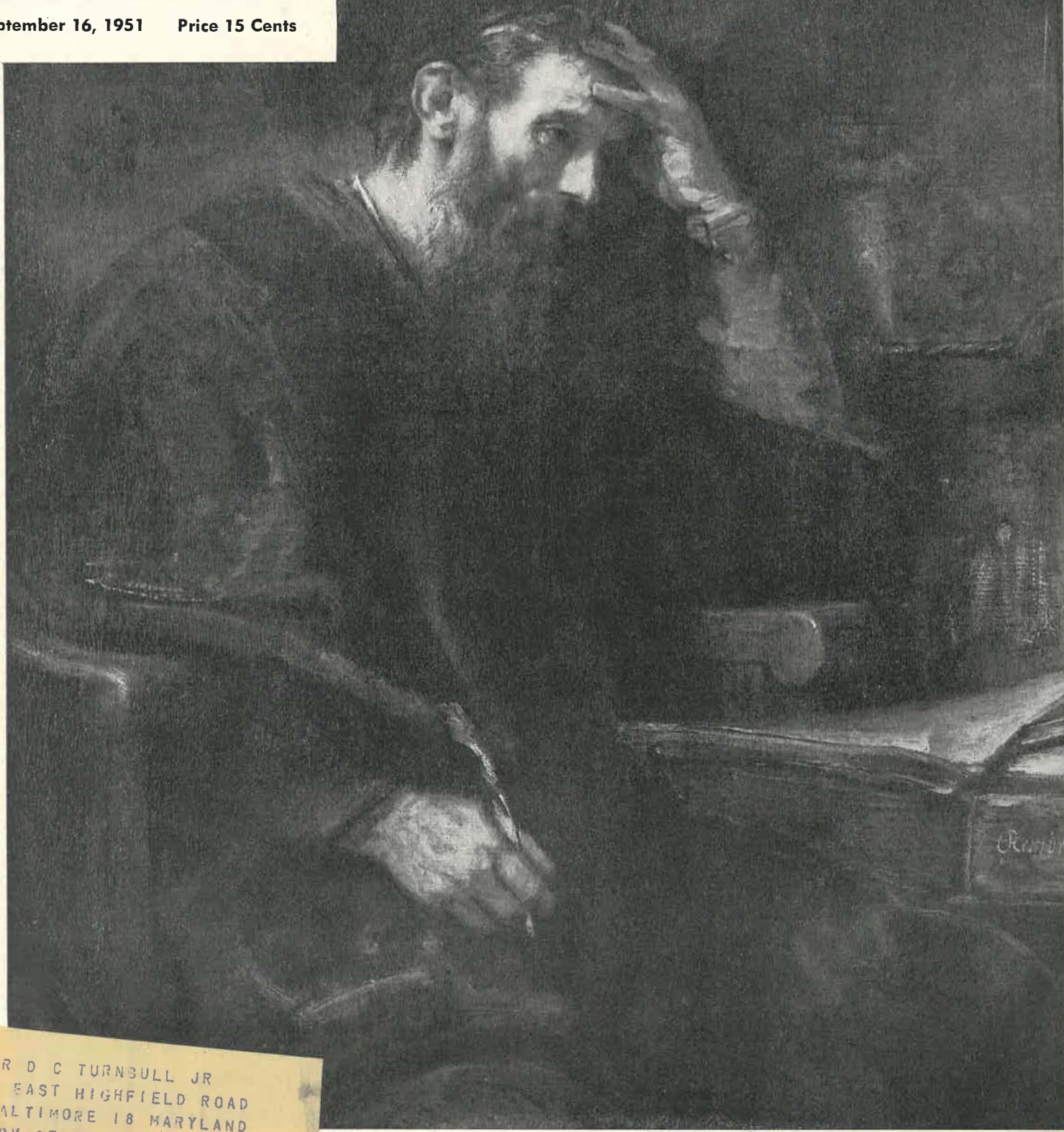


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**ST. PAUL IN PRISON (REMBRANDT):** A searching revelation of a man's soul [see page 4].

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## Parish Administration

By *Don Frank Fenn*. There has been a constant demand for this book to be republished and for this new edition the author (Don Frank Fenn is Rector of the Church of St. Michael and All Angels, Baltimore, Md.) has made some revisions especially relating to the Marriage Canon and Christian Education. *Seminaries, Seminarians and Parish Clergy will be delighted to know this book is available.*

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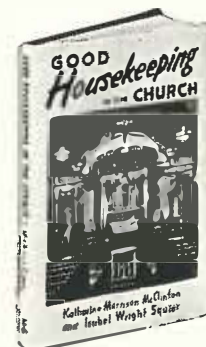
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## LETTERS

### First, Conversions Within

THE letter of Fr. Bayard H. Goodwin [L. C., June 24th] sums up the whole question of Christian unity. It "will be achieved only when all Christians are at Mass every Lord's Day. "But we must convert some of our bishops, many of our priests, and more of our laity before we can even start converting the various Protestant bodies around us.

ANDREW R. PERRY,  
The Stamp Shop.

Providence, R. I.

### X is for Orthodox

SINCE last January, I have been communicating by mail with President Truman, Dean Acheson, Maurice J. Tobin, General George Marshall, and the Armed Forces Chaplains Board concerning a dog-tag designation for Orthodox. I was for the most part disappointed by the replies received, even though the Armed Forces Chaplains Board was "happy to advise" me "that the Army and Air Force had effected a regulation covering all denominations by the symbols C, P, H, and Y" (see —).

As I pointed out to the government officials, the authorized designation did not solve the identification tag issue for the Greek or Eastern Orthodox Christians. The Orthodox Church is not Roman Catholic, (C) it is not Protestant (P), and course, it is not Jewish (H).

I asked these officials whether they meant to tell me that the letter X would stand for Orthodox, Hindu, Moslem, etc. Did the Armed Forces Chaplains Board ever stop to consider how a fallen Eastern Orthodox serviceman will feel when he looks up at a chaplain kneeling to inspect his dog tag, and who wants to tell that chaplain what his faith is, but cannot because his voice has been silenced by a bullet? How will that chaplain know by the letter X if a mortally wounded serviceman is Greek Orthodox or Hindu or Moslem?

Having to confess my inability to bring about a democratic and justified solution for the Orthodox dog tag issue, I mailed my entire correspondence with these government officials to Archbishop Michael for consideration, since he has shown a keen interest in this particular problem.

If by 1952, when the National Council

of Churches will hold its General Assembly, no concrete action has been taken by the Armed Forces Chaplains Board to rectify this humiliating condition, I suggest that the dog tag issue be placed on its agenda.

MILTON KALLOS.

Somerville, Mass.

### X is for Churchman

REGARDING armed forces identification tags, you state [L. C., July 15th] that "the only authorized designation now are: C for Catholic; P, Protestant; H, Hebrew; X, unknown; Y, other, not indicated." Your original statement [L. C., April 8th] was correct. The July report is incorrect.

Paragraph 2 of Army Special Regulation 600-210-5 and Air Force Regulation 35-25 reads: "The religion of the wearer, when stated, will be stamped in space 18 of the fifth line and will be indicated by a capital letter as follows: C for Roman Catholic, H for Hebrew, P for Protestant, X for any other group that would not be included by one of the first three authorized symbols, and Y for a preference which the individual prefers not to designate or when the individual makes no statement." The order also authorizes the wearing with the dog tags of a sacred medal identifying religious preference, size not to exceed the identification tag.

Thus it would appear that Churchmen have recourse to the designation X, not Y.

I cannot resist the parting shot that the Army and Air Corps correctly state "Roman Catholic," whereas you fell into the trap, for the moment, of saying "Catholic." (Rev.) ROBERTS E. EHRCOTT, Secretary

Armed Forces Commission,  
Diocese of Chicago.

Antioch, Ill.

### Each Parish a Law?

YOUR editorial questions, "Does the Prayer Book apply in the diocese of New Hampshire? Or is that diocese a law unto itself?" [L. C., July 1st], are too local in scope. Your questions might well be directed to the entire Episcopal Church, for many of our parishes seem to be laws unto themselves.

To cite one example, the Rev. David C. Trimble, [L. C., July 15th], is probably unique in giving an address at an early celebration of the Holy Communion, yet the Prayer Book states on page 71, "Then followeth the Sermon." Our Roman brethren adhere to this rubric. Again, the Question Box of the same date points out the correct procedure for the consumption, immediately after the blessing, of any of the consecrated Elements remaining after the Communion. Not only is this rule of the Prayer Book violated elsewhere than in the diocese of New Hampshire, but services not found in the Prayer Book nor approved by the Ordinary are built around this act of disobedience.

Does the Prayer Book apply in the Episcopal Church? Or is each parish a law unto itself?

JOHN F. ELSBREE.

Brighton, Mass.



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## RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

### Rembrandt (Dutch, 1606 — 1669) ST. PAUL IN PRISON\*

REMBRANDT might have said of his works, as Goethe did, that they were all part of one great confession. As he grew older and knew more of the heights and depths of life, his insight into personality increased, and by putting more and more of his own experience into his paintings and etchings he made them reflect the more convincingly the personality and experience of others.

To realize the truth of this apparently paradoxical statement, one has only to compare the late canvas of St. Paul in prison, now in Washington, D. C., with earlier versions of the same subject. They are excellent portraits of characterful old men, painted with all the technical skill of the young master of "chiaroscuro" (strong light-dark contrast), but they are objective studies after a model, while the Washington "St. Paul" is a searching revelation of a man's soul.

Traditionally the last of St. Paul's epistles is the second to his beloved pupil, Timothy; and so in this picture Rembrandt represents Paul, alone in his cell and with his days drawing near, as summing up the aims and achievements of his entire life: "For I am now ready to be offered, and the time of my departure is at hand."

He has long since atoned for the burning zeal with which he once in his self-righteousness persecuted the followers of Christ, but the memory of those years before Damascus still haunts him, and he warns Timothy to be "gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves."

He remembers his own afflictions, his imprisonments, flights, and shipwreck — how lonely he was when he first preached the Gospel, and how often he later had to turn against false doctrines.

Paul's thoughts go out to his friends, and he longs to see Timothy once again. But he is far away in Ephesus, and may not be able to reach him in time. Thus Paul draws up for him the rules of Christian living which he wants him to follow, and lest the younger man thinks of him as despairing in the face of death, he assures him of his unbroken courage: "For God hath not given us the spirit of fear; but of power, and of love, and of sound mind." And not pride, but steadfast, sincere conviction stands behind the immortal words: "I have fought a good fight, I have finished my course, I have kept the faith."

\*Photo courtesy Washington National Gallery of Art, Widener Collection.

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# The Living Church

Established 1878

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

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## Things to Come

SEPTEMBER							OCTOBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
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2	3	4	5	6	7	8	7	8	9	10	11	12	13
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### September

16. 17th Sunday after Trinity.
18. Province of Midwest synod, at Ann Arbor, Mich. (to 20th).  
Christian Life and Work Division, NCC, executive board meeting, at New York City.
19. NCC General Board, at New York City.
20. Special committee on NCC headquarters location, at New York City.  
USA Member Churches, World Council, executive committee meeting at New York City.
21. St. Matthew's Day.  
Consecration of Rev. M. J. Bram as suffragan of South Florida.
23. 18th Sunday after Trinity.
29. St. Michael and All Angels.
30. 19th Sunday after Trinity.  
Christian Education Week, NCC (to October 7th).

### October

1. Special Minnesota convention to consider need for coadjutor.
6. Woman's Auxiliary executive board, at Seabury House.  
United Church Men, Board of Managers, NCC, organization meeting, at Cincinnati.
7. 20th Sunday after Trinity.  
World Wide Communion Sunday.
8. Milwaukee coadjutor election, diocesan council.
9. National Council meeting, Seabury House.
10. Church in Brazil, General Convention, Porto Alegre (to 17th).
14. 21st Sunday after Trinity.
16. Province III synod, Wilmington, Del.
18. St. Luke's Day.
21. 22d Sunday after Trinity.  
United Nations Week.
23. Province IV synod, Birmingham, Ala.

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

THE CANADIAN Church has a new head. The Rt. Rev. W. F. Barfoot, Bishop of Edmonton, was elected Archbishop and Primate of All Canada by the Executive Council of the General Synod on September 7th in Victoria, B.C. His see continues to be Edmonton, capital of the western prairie province of Alberta. The city has grown from a population of 2,000 in 1900 to 94,000 in 1941.

PLANS for the reorganization of the Southern Churchman (discussed editorially, L. C., June 10th) have reached the point of a public announcement. With the name, **Episcopal Churchnews**, the first issue is scheduled for December 2d. Owned by a non-profit corporation to which the Southern Churchman Company is turning over its assets, the magazine is expected to have 36 pages weekly and an annual budget of \$250,000. The name of the editor has not yet been announced. Maurice E. Bennett, Jr., is the publisher.

POLICY is expressed in these vigorous terms: "The Southern Churchman, once reorganized, will be strongly evangelical in its editorial position. The word evangelical is used as an adjective and not as a noun. As a noun, the word is sometimes used to denote a party within the Episcopal Church and the Anglican communion. The new magazine will not be the editorial voice of any 'party' within the Church. It will vigorously oppose 'religious liberalism' or any other 'ism' or any movement or thinking that can find no justification in Holy Scripture or in the Book of Common Prayer."

MORE DETAILS on **Episcopal Churchnews** and its plans will be reported later. We welcome this new—or rejuvenated—entrant into the field of independent Episcopal Church journalism, and look forward with interest to the maturing of its plans.

FIFTEEN HUNDRED years ago, A.D. 451, the mind of the Church on the nature of God the Father, Son, and Holy Ghost, and on the two natures of Christ as both perfect God and perfect man, was fully stated in a Council of the Universal Church which met at Chalcedon in Asia Minor. This **Ecumenical Council**, the fourth (regarded by some as the last, although others count three more and the Roman Catholics keep on counting all the way up to the 19th century), reaffirmed our present-day "Nicene" Creed, actually a more detailed statement than the one adopted at Nicea. The Creed it ratified was that of the smaller Council of Constantinople, which was not representative geographically, although it was later adjudged as fully representative of the Holy Spirit.

EASTERN ORTHODOX and Roman Catholics are holding official celebrations of this great anniversary this year with services and festivities in Constantinople and Rome. October is the month in which the Council was held, so that Anglicans had better hurry up if they want to have a celebration of their own.

DADDY HALL is dead. The 86-year-old "Bishop of Wall Street" was a silver-haired and nattily bearded priest of the Episcopal Church who conducted a unique personal mission on Manhattan Island. He preached every day at noon near the stock exchange for ten years. More recently he had been conducting a telephone ministry which was credited with saving many from suicide. People learned that if they called his number—Circle 6-6483-4—they would receive a one-minute sermon. Curiosity, confusion, or desperation made the number ring frequently. The telephone ministry will be continued by his helpers. The Rev. James Jefferson Hall, to use his full name, warred steadily on smoking, drinking, and gambling, but it was the magic of his happy and wholehearted faith in Jesus Christ that made him an effective minister of God.

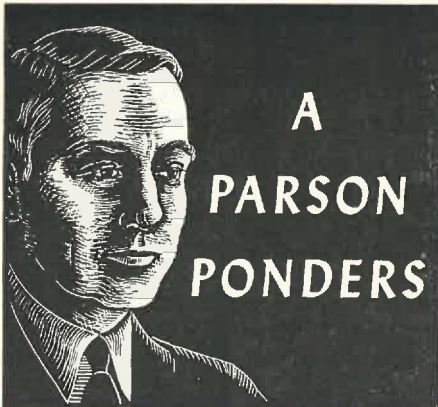
LAKE SUCCESS, meeting place of the United Nations Assembly, has a new Episcopal church dedicated to St. Philip and St. James. The new mission's new building was opened on September 9th with a Communion service at 8 o'clock and a parish Eucharist at 10. Fr. James M. Dennison is vicar.

IN POLAND, the Orthodox Church seems to be following in the footsteps of the Army in having a Soviet citizen born in Poland as its head. This ecclesiastical counterpart of Marshall Rokossovsky is Archbishop Makarii, formerly of the Russian Church. His predecessor, Archbishop Dionysii, a Pole, seems to have been mislaid. The latter had been in trouble with Communist authorities before.

DID YOU ever hear of a Roman Catholic priest conducting the marriage service according to the use of the Episcopal Church? If the New York Times is right, that is what happened in Moscow recently when Miss Janet Breckenridge was married to Lt. Comdr. Irwin G. Edwards. They are both personnel of the American embassy, and Fr. John Brassard, the Roman Catholic priest, is reported to have received a "special dispensation to conduct the Protestant Episcopal ceremony."

CHURCH LIFE is on the upturn again, and it is high time for your parish to order its fall **Living Church** bundle. If you are not seeing **The Living Church**, will you please complain about it to your rector? (Reminds us of the late Archdeacon Dawson's annual announcement to the Milwaukee diocesan convention: "Will the clergy who are not in the room please register with me when they come in?") Seriously, the best way for people to become informed about Church life is through **The Living Church**; and the best way to get them to take **The Living Church** is to have it available for them on the bundle plan. Send your parish's order in today, since every week from now on the magazine will be crammed with interesting, important, and significant material.

Peter Day.



A  
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The ways of preachers are past finding out. Any man, who, on a salary any truck driver would spurn, pays his bills, educates his children, gives to every worthy cause, and still manages to provide a small income for his old age, is somewhat of a genius or so it would seem! How does he do it? He considers these three facts:

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The Rev. VICTOR HOAG, D.D., Editor



**Two Blind Spots**

EVERELYN Underhill wrote to a friend, "Don't be distressed about your girls' class. Of course they have not an elementary sense of religion: not one per cent of the population has at their age: and only a smallish proportion has, at any age! The main thing is that you should make them like *you*, and that you should make it perfectly clear to them that *you* believe absolutely in your religion, and care intensely for it."

Then Miss Underhill goes even further, adding, "Let all your religious appeals, if you make them, be as emotional as possible. You will not make them grasp religion now, because they do not feel the need of it: but some time in their lives a crisis will come in which they will either accept or reject religion. *Then* the remembrance of your teaching, or rather, the personality of the teacher who represented Christianity to them, will become of paramount importance. At the very lowest you are acting as a civilizing agent. To have got on friendly terms with the girls is a great thing. It means that you have an influence over them, though they would probably rather die than let you know it."

"Do not attempt 'intellectual teaching.' Go for their feelings quite simply, and do not be afraid of letting them see yours! Religion cannot be communicated without enthusiasm. They must see it in you. . . ."

This strong commendation of the emotional in teaching would be resented by many, at first thought. But knowing Miss Underhill's many writings we can be sure she does not mean the emotional as represented in certain evangelical preaching. She means the personal affection of the teacher which alone can get beneath the surface of a child. This is true of all human relations, but particularly of that elusive thing, religion. It may be true that, here and there, a teacher may be too "gushy," too obviously straining to make an impression by personal appeal. Some people are by nature outpouring, vital; others reserved, even cold.

Yet it must be admitted that most teachers seem to put little warmth into their teaching, and their results show it.

\*From *The Letters of Evelyn Underhill*.



They just do not make any *impression* through their personal appeal. There is a grave danger, of course, in *trying* to be consciously and deliberately emotional, even in a simple way. Yet more could succeed in some measure—if they wished to.

Can it be that the underlying conception of teaching, held by hundreds of Church teachers, is responsible for this lack? As my mind picks out case after case of teachers whom I have observed, it seems to me that there are two preconceptions, or blind spots which hinder them. The first is that teaching is the *imparting of knowledge*, the sharing of exact information.

The second common misconception of teaching Christianity is that it is accomplished by *training* in the outward acts and traditional ceremonies of the Church. Teach a person how to behave in church under all circumstances, and he will become a practicing Christian for life, is a common belief.

Both of these areas, while necessary, are still external to real religion. The teacher, by all the subtle arts of human influence, must strive to communicate himself, and his own faith. This does not mean that he does not prepare his lessons carefully. It does mean that he shall have a sense of the personal, the living touch, and will realize his duty to share with his pupils. This may take more preparation, in thought and prayer, than text-book study.

Three kinds of experience we are, then, to give our pupils:

1. *Facts*, information. This includes Bible stories, names, dates, origins, definitions. This is the lowest level of knowledge, the skeleton for the living form.

2. *Habits*, skills. These are accomplished by drill, by much patient repetition. What can your children do and say after your class is over?

3. *Attitudes*, feelings, impressions, convictions. This is what Miss Underhill was speaking about as "emotional."

SEVENTEENTH SUNDAY AFTER TRINITY

## GENERAL

## CONVENTION

## For Smooth Running

The man who will have the job of keeping the 1952 General Convention running smoothly is the Rev. Dr. Gabriel Farrell.

The Rev. Gardiner M. Day, chairman of the Diocesan Committee on Arrangements for General Convention, announced Dr. Farrell's appointment as convention manager, on September 9th. Mr. Day commented: "He has a practical skill in social administration and public relations, and an extensive knowledge of the National Church and Massachusetts, the host diocese."

Episcopal Theological School, whose staff Dr. Farrell has just joined, agreed to release him during part of 1952 for his convention duties. His job at ETS, from which he was graduated in 1915, will be to assist in administration, public relations, and promotion.

Dr. Farrell retired last June as director of the Perkins Institution and Massa-



Fabian Baehrach

DR. FARRELL: A practical skill.

achusetts School for the Blind, after 20 years in that position.

He is a recognized authority on education of the blind. Besides lecturing at Harvard, he has served as consultant on the blind for the United Nations' Commission of Social Affairs. He planned a program of education for the blind in Iran, conducted an international conference on work for the adult blind at Oxford, and is chairman of a committee to convene an international conference for educators of the blind in Amsterdam.

Dr. Farrell has also distinguished himself, during his ministry in the dioceses of Pittsburgh, Newark, Massachusetts, and New York, in young people's work and promotion of better methods in Church schools.

## RETREATS

Schedule for  
House of the Redeemer

The Retreat House of the Redeemer in New York City has announced its fall and winter schedule of retreats. The House, under the direction of the Community of St. Mary, arranges private retreats for individuals, or groups of two or more, on days when there are no scheduled retreats. The fall and winter schedule is:

Seminarians, September 17th to 20th, and 20th to 24th.

Women, September 28th to October 1st (conductor, Fr. Julien Gunn, OHC), October 19th to 22d (Bishop Campbell, Superior, OHC), November 30th to December 3d (Fr. Joseph, Superior, OSF), December 7th to 10th (Fr. Stephen, OSF), December 14th to 17th (Fr. Stephen).

Men, November 2d to 5th (Fr. Joseph).

Priests, February 4th to 8th.

Nuns, December 4th to 6th (Fr. Joseph).

St. Ursula's Guild, November 17th.

Group, St. Bartholomew's Church, New York City, October 6th.

Group, Church of the Holy Communion, Patterson, N. J., October 12th to 13th.

Retreats open with vespers at 5:30 on the first day and close with breakfast on the last. Each group is limited to 20. Offerings are made according to ability

of the individual. The address of the House is 7 East 95th Street, New York 28.

## PILGRIMAGES

## "Than longen folk to gon on pilgrimages"

Nearly 200 Churchpeople from Wisconsin and Illinois made the first American pilgrimage in honor of Our Lady of Walsingham on August 25th.

The services were held at Grace Church, Sheboygan, Wis., which has its own shrine of Our Lady of Walsingham.

The Catholic Club of Chicago sponsored the pilgrimage, and 70 Chicagoans drove the 150 mile round trip, beginning their day by making their Communion at St. Luke's Church, Evanston, Ill. People from 15 Wisconsin parishes attended.

## ARMED FORCES

## Ministry at the Crossroads

Two pages of copy and pictures in a recent Pacific edition of *Stars and Stripes* pay tribute to the ministry of Lt. Col. Julian S. Ellenberg, U. S. Army chaplain of Tokyo Army Hospital as part of the observance of the 176th anniversary of the U.S. Army Chaplain Corps.

The patients at the hospital, most of them wounded in Korea, are facing the long grueling hours that come before recovery. They are of all faiths.

Chaplain Ellenberg, who is a Churchman, ministers to all of them. Sometimes that means being called to administer last rites in the middle of the night. Sometimes it means bringing ice cream to a group of paraplegics, because that is what they want more than anything else. Every day it means trying to visit every patient in the 2000-bed main hospital and annex, and usually succeeding.

The chaplain and his patients understand each other even though they cannot always speak the same language. Chaplain Ellenberg went ashore at Normandy on D-Day with the first wave of the 4th infantry division. He wears the Silver Star.

Tokyo Army Hospital is part of St.

**TUNING IN:** ¶ Ecclesiastical powers of General Convention are limited only by the fact that changes in the Church's Constitution or the Prayer Book must be passed by two successive Conventions. Bishops, priests, and laymen can vote separately,

so that no action is passed without the consent of a majority in each order. ¶ The shrine of Our Lady at Walsingham England, from the 11th century, has been a place where the response of Christian Faith to God's love has worked miracles.

Luke's International Medical Center, called by many the crossroads of the war. It was taken over from the Church by the U.S. Army during World War II.

There are two associate chaplains working with Chaplain Ellenberg at the hospital. One is a Roman Catholic, the other a Lutheran. And although Chaplain Ellenberg administers bedside Communion, and holds services for patients, the Rev. Peter S. Takeda, who has been chaplain of the Japanese St. Luke's for more than 20 years, continues to celebrate the Holy Communion daily. Assisting Chaplain Ellenberg, in filling patients' requests and in carrying out other duties, are a young corporal from Brooklyn and a Japanese woman who is his interpreter and secretary and has been with the Medical Center since 1934.

Chaplain Ellenberg was promoted to Lieutenant Colonel on July 7th. He is a native of Greenwood, S. C. After he was ordained in 1941, and during the years he was not in the army, he was rector of St. Mark's Church, Chester, S. C., and in charge of St. Peter's Church, Great Falls, S. C.

He was on cordial terms with General and Mrs. Douglas MacArthur. Before the MacArthurs returned to the United States, Chaplain Ellenberg prepared their son, Arthur, for confirmation.

## HEALTH

### AMA Asks Advice

Advice in matters of medical care will be asked of a committee of clergy and representative laymen to be appointed by the board of trustees of the American Medical Association. The committee will also "present the viewpoint of the general public." Its members, according to the board, will be "men who are not engaged in politics and are so outstanding that their opinions will automatically receive respect." On the committee, besides the clergy, will be representatives of industry, labor, agriculture, education, and the bar.

## WITNESSES

### The Wrong Kind of Missions

"Christ abstained from meddling in the politics of imperial Rome," said the president of Jehovah's Witnesses, Nathan H. Knorr. Mr. Knorr's address was one of the high points of an international convention in London attended by more than 35,000 Jehovah's Witnesses from 40 countries. The address carried sharp attacks, Religious News Service reports, on

leaders of Christian groups who "look for political rulers and economic planners, backed by military might, material wealth, and industrial organization, to point out the way." "They depend," said Mr. Knorr, "on bullets more than on Bibles, on bombing missions more than on Gospel-preaching missions."

## INTERCHURCH

### Christian Education Week

A Christian Education Week can only be a symbol of the greater task to be pressed every week, year in and out, said Presiding Bishop Sherrill in his announcement, as president of the National Council of Churches, of Christian Education Week, 1951. The week, which will this year observe the theme, "Teach Religion—Make Men Free," opens Sunday, September 30th, and closes the next Sunday.

Bishop Sherrill said that home, school, and Church are all responsible for teaching facts of Christianity. "Religion," he said, "must be more than a vague generality. It cannot exist in a vacuum."

President Truman in his endorsement of the observance of Christian Education week said, "It is of utmost urgency that we demonstrate to bewildered peoples everywhere not only that we believe in brotherhood, as taught by Christ and the great prophets of the Old Testament, but . . . we must put our religious teachings into practice."

### Dr. Boyd Returns to Parish Work

The Rev. Dr. Beverley M. Boyd has resigned as executive secretary of the National Council of Churches' Department of Social Welfare to become rector of St. Phillip's Church, in the diocese of West Texas. Dr. Boyd, who has become notable for his work in social service, joined the staff of the Federal Council of Churches in 1945.

## COLLEGES

### Canterbury Commission Meets

The National Canterbury Association will hold its first national convention in Boston, Mass., in the fall of 1952, the same time as General Convention.

The Association's executive commission made this decision at its first meeting held recently in Topeka, Kans.

The commission elected Daniel Merrill of Princeton University and South Bend, Ind., new national chairman. Other new officers: Wendall Peabody of

Colby College and Dover-Foxcroft, Me., corresponding secretary; Lucille Minarik of Western Reserve University and Lakewood, Ohio, recording secretary; Jack Pierson of Washington University School of Law and Clayton, Mo., treasurer.

Elected as advisors to the Association were the Rev. Roger Blanchard, executive secretary of National Council's Division of College Work; the Rev. James A. Pike, chaplain of Columbia University; and Capt. Leslie Richardson, U.S.N., retired, executive secretary of the Church Society for College Work.

## DAY SCHOOLS

### Metairie Pioneers

St. Martin's Church in the New Orleans suburb of Metairie, is rescuing the pioneer work that went into establishing its 12-grade parish day school. The project is heavily in debt, and was shaken last spring by a disagreement between the vestry and the former rector.

In an effort to stabilize the project, the vestry has arranged a new plan of administration and has taken steps to assure state accreditation.

In the new administration the board of trustees will include eight members of St. Martin's plus seven from the community who are not members of the church, in order to bring into the picture many who have invested much time, money, and energy. The Bishop of Louisiana and headmaster of the school will be ex-officio members of the board.

New headmaster Ellsworth Van Slate has been working all summer to bring facilities and staff up to requirements of the state education board. Mr. Van Slate was head of social studies at another private school in Metairie when he was hired by St. Martin's, of which he is a member. His career in education, interrupted by three years in the Navy, includes five years as director of a school in Shreveport.

The full-scale curriculum of the school will continue to center on the Prayer Book. Both the primary department and upper school will continue to require daily chapel attendance.

The parish will call a curate who will be chaplain at the school. And the Rev. Hugh C. McKee, who became rector of St. Martin's on August 1st, will work with the chaplain, headmaster, and board in developing the school's program.

The former rector, the Rev. David C. Colony, whose work with the parish in establishing the school was of national interest, resigned last April.

**TUNING IN:** ¶ Coöperation between Church and medical profession goes back many centuries. Impetus for the AMA's new committee, however, is probably the question of socialized medicine. ¶ The National Canterbury Association is an organi-

zation of Episcopal Church college students. Local Canterbury Clubs have existed on the campuses of Church, private, and public colleges and universities for a long time. The national association was launched last December.



## FOREIGN

### HUNGARY

#### Cardinal Mindszenty III

Cardinal Mindszenty is seriously ill, according to a report picked up in a Vienna daily by Religious News Service. The daily said that the Cardinal had been transferred from Hungary, where he had been imprisoned, to the Tatra mountains in Czechoslovakia for a cure. It is reported that he is being treated by Soviet physicians at a solitary resort surrounded by security police guards.

### NEW ZEALAND

#### SPG Envoy Speaks

Preacher at a great missionary festival Evensong in St. Paul's Pro-Cathedral, Wellington, New Zealand, was the Rt. Rev. Cyril Eastaugh, Bishop Suffragan of Kensington, London, England. The Bishop is a touring envoy for the Society of the Propagation of the Gospel.

At the service of Evensong, which took place during the annual meeting of the New Zealand Board of Missions, the Bishop recalled that the SPG had "joyfully supported the work of the Church in New Zealand from the earliest days."

### ENGLAND

#### Stolen Gaiters

Dr. F. R. Barry, Bishop of Southwell, lost his robes and gaiters in London recently when a thief stole the bishop's car containing traveling bags packed with his and his wife's and daughters clothes. Dr. Barry had gone to London to preach at St. Paul's Cathedral. He left the car to have tea with friends. When he came back the car and everything in it were gone. Police later recovered the car, but its contents, including the bishop's con- vocation robes and walking-out dress with episcopal gaiters, had been removed.

### CHINA

#### Theology Books for Hong Kong

Hong Kong — population, over two million — has only one library offering theological books, and that is the one at St. John's Cathedral. There are many missionaries resting in or passing through Hong Kong, most of them eager to catch up on their reading. There are a large number of students in Hong Kong. One of them, working on a new Man-

**TUNING IN:** ¶ The short apron and black gaiters (leggings) worn over tight-fitting trousers by English bishops are relics of the days when bishops rode horseback around their dioceses. Though more modern forms of transportation are used today,

## Wanted:

### Used Copies of The Living Church

Over 400 people in 52 foreign countries all over the world subscribe to THE LIVING CHURCH. Many of their copies are passed around and read by one person after another until they are worn out. So, though the 400 subscriptions take care of a lot more than 400 readers, there are still others who are left out.

The biggest obstacle for most of the people who want to see what THE LIVING CHURCH has to say every week is that in the sterling block countries where they live it is difficult and in some cases impossible to subscribe to foreign magazines (renewals are somewhat easier to manage) or, for that matter, to buy anything from a foreign country.

Because of this predicament the mail from overseas includes a steady series of requests for used copies of THE LIVING CHURCH. Most of the letters offer other Church periodicals in exchange. Some of the requests can be handled by domestic and foreign periodical exchange agencies. But not all of them. Perhaps a few of them will be satisfied by American readers who are willing to share their copies of THE LIVING CHURCH.

An English country parson, from an 850-year-old church, writes to say that a U.S. Air Force lieutenant who used to send him used copies of THE LIVING CHURCH had evidently gone overseas, "I have found your newspaper most inspiring," says the parson. "If you know anyone who would like to send me his copy, I should be more than grateful." The priest's name is the Rev. J. Cathcart Davies, and his address is Crophorne Vicarage, Pershore, Crophorne 79, England.

Another English clergyman anxious to receive copies of THE LIVING CHURCH, is the Rev. J. D. Allen, Beaumont Rectory, Clacton on Sea, Essex. He offers to send his copies of the *Church Times* in exchange.

A letter from a theological college

in New South Wales says that copies of THE LIVING CHURCH that turn up there are popular among the 30 students as "giving a picture of what appears to us to be indeed a 'living Church.'" Readers who want to send copies may address the Secretary, Student's Union, St. John's College, Morpeth 3N, N.S.W., Australia.

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The Rev. B. H. Bissell offers exchange copies of the Trinidad and Tobago diocesan magazine of which he is editor. Fr. Bissell's address is 16B Gray Street, Port-of-Spain, Trinidad, B.W.I.

Another request from Australia, comes from a young school teacher in Queensland, Colin F. Cussen. He offers to send copies of the Australian Church paper. Mr. Cussen says he has seen several copies of THE LIVING CHURCH and read several of its articles reprinted in the Australian *Church Standard* and would like to know more of the American Church. His address is State Rural School, Mareeba, North Queensland, Australia.

The Rev. Canon I. J. B. Macdonald of Tasmania says he came across a copy of THE LIVING CHURCH recently, was much taken with the format and copy, and wants to see more. His address is St. Mary's Rectory, 195 Main Road, Moonah, Tasmania, Australia. He offers to send any paper in exchange.

The secretary of the Antigua Association, A. H. Hicks, would like to exchange the English *Church Times* for THE LIVING CHURCH. His address is 21 Hallowell Avenue, Beddington, Croydon, Surrey.

A request from Ceylon comes through Dom Augustine Morris, OSB, abbot of Nashdom Abbey, England. The writer, D. C. P. Wijemanna, says he is much interested in the Church and missionary work and wants to receive Church news from America. His address is Kotte, Ceylon.

Church Periodical Club, as a special project during the next few months, is going to try to supply the Cathedral with a more adequate selection. The CPC national office is at 120 E. 22d St., New York 10, N. Y.

the old style of dress remains. All Church vestments began as ordinary clothes. When styles changed, the old styles remained in church until under the beautifying influence of devoted lay-people they began to evolve in their own way.

## Some Observations on Yugoslavia

*Editorial Correspondence*

**I**N concluding my editorial correspondence growing out of participation in the "ecumenical fellowship mission" to Yugoslavia, I want to make some observations on the situation in that country, as I saw it. I must preface these observations with some important qualifications.

First, I cannot pose as an authority on Yugoslavia after one week's visit. Second, I cannot cite my authority for any statements not favorable to the government, because of the obvious danger of reprisals against my confidants. For the same reason, I have not mentioned their names in previous correspondence. Third, some of my impressions may not be entirely accurate, because of unfamiliarity with the language or for other reasons. They are therefore issued tentatively, and subject to correction; but it should be noted in advance that any correction from official sources or from interested parties may itself lack complete objectivity.

With these qualifications, I venture to make the following observations:

(1) There is freedom of worship in Yugoslavia, so far as freedom of church attendance and of the teaching of religion in the churches is concerned. I am not sure whether this freedom applies to members of the Communist party\* or of the armed forces in uniform; I saw none of the latter in church, but that may be a coincidence.

(2) But anti-religious pressures are applied in other ways, particularly in an effort to win young people away from the Church. For example, Communist youth meetings may be called at hours that interfere with church attendance. The Roman Catholic Church can and does counter this by having Masses in the evening and at various hours during the day; the Orthodox Church, with its single long Liturgy on Sundays and holy days, is less flexible and so finds more difficulty in meeting this competition.

(3) Religious education is freely permitted, and is even given in state school buildings outside of regular school hours. In some places there even seems to be something like our "released time" program. In other places, religion may even be taught in regular school hours by state-paid teachers. We were told that in the Belgrade area 70% to 75% of the chil-

dren received such instruction in 1950, but that there were "fewer requests" this year.

(4) But religious education is given only on the signed request of both parents (when both are living); and subtle pressures may be brought to bear upon the parents or upon the child himself to make such requests inexpedient.

(5) Churches are generally open, and are supported by "candle money" and by the offerings of the faithful. But many were destroyed in the war, and there has been no rebuilding and only the most vital emergency repairs. Moreover, churches that were confiscated during the early post-war period when the Church was briefly proscribed, have in many instances not been returned. One large diocese has only six churches actually in use.

(6) Priests are free to move about at will, and to preach freely, as long as they don't engage in political activities against the government. Many of them serve in responsible positions in the government itself, both nationally and locally. But if their loyalty to the Tito regime is suspected, they are likely to be without ration cards or otherwise penalized.

(7) There are still "many" priests and some bishops, both Orthodox and Roman Catholic, in prison or confined to monasteries. A case in point is Metropolitan Joseph of Skoplje, acting Patriarch after the death of Patriarch Gavriilo and a leading candidate for election as his successor. The government is said to have engineered the election of Vicentije instead; and Joseph is now confined to a monastery, where no one is allowed to visit him.† The Orthodox Bishop Varnava Nastic, American-born Bishop of Sarajevo, was recently released after serving three years of an 11-year sentence, on condition that he take no part in Church affairs. At least two Roman Catholic bishops and 70 priests are in prison (in addition to Archbishop Stepinac) and there are also an indefinite number of Orthodox priests jailed or restricted.

(8) The Church is generally not allowed to conduct orphanages and other social institutions; these are regarded as the prerogative of the State. Consequently there is no religious instruction in most of these. But it should be said that the Church in Yugo-

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\*A report made by a Quaker mission to Yugoslavia in September and October, 1950, noted that at that time members of the Communist party were not permitted to attend Church, but I was told that this prohibition has since been relaxed. The Quaker report, by the way, is the most objective study of conditions in Yugoslavia that I have seen. It may be obtained from headquarters of the American Friends Service Committee in Philadelphia.

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†The following story is told about the Metropolitan Joseph. At one time his palace was surrounded by a mob, said to have been incited by the Communists, who cried "Death to Joseph, death to Joseph!" The Metropolitan appeared on his balcony, motioned for silence, and then said: "I don't know whether you are demanding death for Joseph Stalin or for Joseph Tito, but in either case you are acting in a most unpatriotic manner." This was, of course, during the period of orientation toward Moscow.

slavia has been less progressive in these matters than it has, for example, in Greece.

(9) The Orthodox Church in Yugoslavia itself is undergoing a significant awakening, and is coming to recognize religion more as a way of life, and not simply as a state of being. Thus the Orthodox, as well as the Protestant minorities in Yugoslavia, are anxious for increasing contacts with Christians of the West. These contacts should be multiplied as much as possible, both by visits of Christian groups to Yugoslavia and by encouraging visits of Yugoslavian Christians to the West, wherever possible. With the new alignment of the Yugoslav government with America and Free Europe, such opportunities ought to increase.

(10) The break of Yugoslav Communism with Moscow leads to hope that its Marxist ideology may be modified away from the Soviet brand of Communism and toward a kind of state socialism. This in turn may lead to greater democracy. There are some signs of this kind of development. But as long as Tito keeps his iron grip on the country, Yugoslavia is as much an authoritarian state as is Soviet Russia.

(11) The anti-Moscow feeling is strong, both in the government and among the people. With it goes a desire for coöperation in the United Nations which is one of the most hopeful signs. This should be encouraged by the Western nations.

(12) Yugoslav Communists apparently hope that the Church will wither away, especially if they can control the younger generation. But there is evidence of much interest in the Church on the part of the younger generation, whom we saw in great numbers at services that we attended. Thus there is hope that the Christian influence may be stronger in the next generation than it is at present.

**T**O summarize: Yugoslav Communism, though "deviationist" in the eyes of Moscow, is still Communism, and is thus basically opposed to religion. Yugoslavia is a totalitarian state, perhaps even more so now that it stands as a buffer between the Soviet East and the anti-Soviet West. But there is more open-mindedness at high levels, and more spiritual vigor among the people, than we are commonly led to believe. And the Orthodox Church, where it is strong, is a unifying and moderating influence.

It seems to me that the people of Yugoslavia need our sympathetic understanding and help, rather than merely condemnation of their political and economic system. Of the latter we cannot approve; but we can have Christian charity for our Christian brethren who live under that system. And we can honestly try to avoid either falling for the party line of their government, on the one hand, or rejecting everything relating to Yugoslavia because of it, on the other hand.

Yugoslavia, and especially the Serbian Orthodox Church, needs our prayers, our sympathy, and our

material assistance. I hope that all of these may be forthcoming in generous measure, and that with their help this may in time become a great Christian and democratic nation. CLIFFORD P. MOREHOUSE.

### *The Japanese Treaty*

**T**HE signing of the treaty of peace with Japan marks a genuine step toward peace in the Far East. The obstructionist tactics of the Soviet bloc proved less of an obstacle than anticipated; apparently the Gromyko speech on the first day was intended primarily for home consumption. The important thing is that the war with Japan is now officially brought to a close; and that the treaty is not one of vengeance but of reconciliation. We may at least hope that, as President Truman indicated, this treaty, unlike that of Versailles, does not contain within itself the germs of a new war.

Doubtless the treaty with Japan will displease many, either because it is too "soft" or because it does not contain as many guarantees for the future as some might hope. But attempts at a "hard" peace have historically resulted in hard reactions, often leading to new wars; and paper guarantees have little force if they are not backed by a mutual desire to bring them to realization. One has only to consider that the Soviet Union has pacts of friendship and pledges of mutual non-aggression with many of the nations with which she is at odds today—including the government of Chiang Kai Shek — to realize how little such things mean in the present immoral state of international law, unless there is good will behind them.

It is also most unfortunate that India did not feel that it could participate in the signing of the treaty, and that China was perforce omitted from a place at the conference table, because of the dispute as to which Chinese government should be recognized. But the support of the Asiatic nations represented at San Francisco is encouraging.

In spite of these circumstances, however, the signing of the Japanese treaty is a genuine accomplishment. It is not a vindictive peace; indeed it is one that is largely in accord with the Christian ideal of reconciliation, as well as with the very realistic perception that reparations and punitive clauses would do more harm than good to the cause of world peace and goodwill among nations.

The treaty is largely a monument to the Christian spirit and the indefatigable efforts of John Foster Dulles, who has done so much to apply the ethics of Christianity to the muddled problems of international relations in an anarchistic world. Beginning with the "Seven Pillars of Peace" that Mr. Dulles and others drew up for the Federal Council of Churches during the war, and continuing through his part in the shaping of the United Nations and the bi-partisan European policy, Mr. Dulles has consistently striven

to bring christianity to bear upon foreign relations at the highest levels; and, despite many setbacks and in the face of doubt and cynicism among leaders both within and without our government, and the governments of our allies, he has succeeded in surprising measure. The Japanese treaty is largely a monument to his zeal and industry, animated by the sincere conviction that Christ has a plan and a message for nations as well as for individuals.

So much has happened in the past decade that it scarcely seems that it was less than ten years ago that the cry "Remember Pearl Harbor" first rang through our land. We cannot forget Pearl Harbor, nor should we. But the signing of the treaty of San Francisco brings to a close that chapter in the history of Japanese-American relations; and we hope and pray that it may also open a new and enduring chapter of friendship and coöperation between the government and people of Japan on the one hand, and the governments and peoples of the United States and Western Europe on the other.

### *Fall Book Number*

**I**F the literary editor looked forward, after the May book number, to a lazy summer resulting from an expected seasonal slump in publication, he was pleasantly disappointed.

Despite a barely perceptible let-up in July, the books kept rolling in apace—enough of them to make it difficult to fit the reviews into our 16-page issues. And, when the literary editor returned from his vacation, there the books were, piled high on his desk.

Current literary event for Churchpeople is the appearance, September 15th, of the third volume of the National Council's "The Church's Teaching Series," *The Faith of the Church*, in this number reviewed, by permission of the publishers, from a mimeographed copy (see page 13).

That critics of every shade of churchmanship have been able to agree on a presentation of Church doctrine so definite as that given in this volume, is indeed evidence of the working of God's Holy Spirit within our part of the Catholic Church.

While not a literary event of recent months, Canon Stokes' three-volume *Church and State in the United States* deals with questions of perennial interest not only to Churchmen but to Americans in general. It is a pleasure, therefore, to present in this number Dean Katz's review of this monumental work (see page 14). His careful and dispassionate weighing of the evidence in regard to the constitutionality of various types of state support of religion in education is an important clarification of an issue that continues to be a live one, and is especially appropriate at this time when people's thoughts are centered on the reopening of the schools.

Another literary event in the offing is the publication, delayed for various reasons but expected any

time now, of the *American Missal Revised*. We have a review copy, but are saying nothing about it at this time. The Missal will, however, be competently reviewed after publication.

A literary event in a century will be the appearance, in 12 volumes, of *The Interpreter's Bible*. According to the publishers, Abingdon-Cokesbury, current best-selling multi-volume Bible commentary is 120 years old. First installment of the new project (Volume VII) will be published on October 8th.

In all 33 books are "reviewed" in this number, and the appearance of 11 others is "noted." We believe that this represents a fair sampling of the literary output of the summer, and we are grateful to our reviewers, many of whom accepted their assignments on short notice.

### *Forward, Year by Year*

**I**T seems incredible, but it is nonetheless true, that *Forward day by day* is in its 17th year of continuous publication. This pocket-sized manual of daily Bible readings and meditations is one of the best and most enduring results of the Forward Movement Commission, established by the General Convention of 1934. Long edited by Canon Gilbert P. Symons, it has been faithfully carried on under the editorship of the Rev. Dr. Francis J. Moore.

It is inevitable that in such a series of publications, each written by a different author, the viewpoints would differ and the material would be of uneven value; but the skillful editorship and the care with which writers are selected have reduced these differences to a minimum. It is also inevitable that occasionally the Homeric editor would nod, and permit dubious theological statements to appear (such as the unqualified equating of the Church and the Holy Spirit in the reading for June 24th last), but those lapses are also remarkably rare.

The current *Forward*, beginning with September 16th and continuing to the eve of the First Sunday in Advent, is devoted primarily to meditations on two epistles—I Peter and I Corinthians. Keyed to the themes of endurance in time of trial, and of spiritual progress through suffering and adversity to victory in Christ, these guides to daily meditation are especially appropriate to our present mood and to the needs of the average American Christian.

If any of our readers do not know *Forward day by day*, or have slipped out of the habit of using it in their daily devotions, this is a good time to begin or to renew familiarity with it. It is also a good time for the clergy to see that copies are regularly made available in their parish tract racks, and to call attention to them. They may be obtained from Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio. Single subscriptions are 50 cents a year. In quantities of ten or more, copies are 6 cents each, beginning with the Advent number.

# THEOLOGY

## for the General Reader

By the Rev. Francis C. Lightbourn

Managing and Literary Editor of *The Living Church*



“IF ever a book produced for the Church was a labor of patience and love it is this volume.” So write John Heuss and Vesper O. Ward in the foreword to *The Faith of the Church*, by James A. Pike and W. Norman Pittenger\* (National Council. Pp. 224. \$1.50).

The book, which is the third volume in “The Church’s Teaching Series,” has been three and a half years in the writing. All of the chapters have been revised not once, but “time and time again.” And the manuscript has been submitted to critics of every shade of churchmanship. The result is a miracle of compression, clarity, and coherence.

The 12 chapters take the form of an exposition of the Apostles’ and Nicene creeds. Although the material is slanted primarily to the general reader, in non-technical language, there is about it a

\*With the editorial collaboration of A. C. Lichtenberger, and with the assistance of T. O. Wedel, R. C. Dentan, Stanley Brown-Serman, P. M. Dawley, A. T. Mollegen, F. W. Dillistone, F. Q. Shafer, C. W. F. Smith, C. K. Myers, M. H. Shepherd, John Heuss, V. O. Ward.

theological precision not usually achieved in this type of writing. For example, it is pointed out that “by whom all things were made” (in the Nicene Creed) is, in the original Greek, “through whom . . .” At the same time, while the importance of sound doctrine is stressed, its connection with life is never ignored.

Chapter I deals with the primitive *kerygma* — the earliest Christian preaching as found, for example, in St. Peter’s speeches in Acts — and with the eventual crystallization of this in the two creeds as we now have them.

Chapter II attempts to answer the question, how do we come to believe? This it does by analyzing the leap of faith made by the atheist or agnostic, since the process of conversion is thus thrown into bolder relief than by the example of the person born into the household of faith.

After these two introductory sections follow 10 chapters on the articles of the Creeds. Chapter III is a fine treatment of the doctrine of God, in which such terms as aseity (“from-himself-ness”), infinite, inscrutable, personal, eternal, omnipotent, blessed, merciful are explained, as applied to Deity, while at the same time the chapter is more than a mere catalog of definitions.

Chapter IV (largely the work of the Rev. Frederick Q. Shafer, Chairman of the Department of Religion, University of the South) initiates a series of chap-

ters on the various aspects of the Incarnation. Contained in this chapter, which deals with the predicament of man as a result of the misuse of his freedom, is the following illuminating passage:

“The whole tragic situation which follows from sin and then in turn promotes sin, involving us all in its web, is called in Christian theology man’s fallen state. The tendency of man (which goes back as far as we can trace his history) to make self-assertion primary is called original sin. Each of us is born with it. ‘From the beginning,’ says [William] Temple . . . ‘I put myself in God’s place. This is *my* original sin. I was doing it before I could speak, and everyone has been doing it from earliest infancy.’ ”

### DYNAMIC CHRISTOLOGY

The section on the Incarnation itself (chapters V through VII), in its dynamic Christology and unequivocal ringing of the changes on the union, in our Lord, of the truly human and the truly divine — “unchangeably, unconfusedly, indivisibly, and inseparably” — is a not unworthy tribute from our Church to the 1500th anniversary this October of the Council of Chalcedon.†

Chapter IX is unusually clear-cut in

†Regarding the Virgin Birth, it is asserted, on the one hand, that “the Church’s tradition has been that Christ was born of a virgin,” and, on the other, that the theological meaning of this is that “He is God’s new initiative in human life.” But the passages should be read in their context.

**TUNING IN:** ¶ The Church’s Teaching Series is the Episcopal Church’s first official effort to present a complete exposition of its teachings in laymen’s language. Volume I is *Chapters in Church History*; Volume II is *The Holy Scriptures*. One

purpose of the series is to make parents religiously literate so they can help their children learn religion. ¶ *Council of Chalcedon* was the one which finally settled the form of the Nicene Creed.

its assertion that the Holy Spirit is a Person (the Holy Ghost is properly "he," not "it"), part and parcel of very Godhead.

As the reader approaches the chapter on "The Holy Catholic Church," with its separate section on the "four notes of the Church," he begins to wonder. . . Just how definitely will the note "Catholic" be presented? How far will the word be emptied of its historic and doctrinal content? Most gratifying, therefore, is this passage:

"But if 'go ye into all the world and make disciples of all nations' is part of the meaning of the Church's catholicity, the primary meaning suggested by the word 'catholic' is not to be forgotten. The Church is marked by the quality of wholeness. It is for the whole world. But it also holds the fullness of truth concerning God's saving action in Christ. This is why its faith is called 'orthodox,' or right thinking."

To be sure, catholicity in this sense is not here connected with any one Christian body, or group of Christian bodies, past or present; but, since the problem is today too complex to be solved by a simple statement of the old "branch theory," it is probably wisely left alone in a book of this scope.

The treatment of the Communion of Saints is good, with its recognition of an intermediate state and of the fact that "those in the nearer presence of God hold before God our needs and concerns in intercessory prayer." The same chapter outlines the theology of the sacraments — the two "major" and the five "minor." Of "sacramental confession in the presence of a priest," it is stated that, when people avail themselves of this privilege, "they can receive from him both absolution from sin and also assurance that they are restored by God to living membership in Christ's body."

In the chapter on "The Resurrection

of the Body and the Life Everlasting," there seems to be some confusion, in expression if not in thought, on the relation between natural immortality and the resurrection of the body, conceived of as a gift from God; but the chapter as a whole makes it crystal clear that the latter is the Christian belief.

A splendid treatment of how the doctrine of the Trinity came to be is given in the last chapter, which brings the entire work to a neat conclusion by the section from the Offices of Instruction, "First I learn to believe in God the Father who hath made me and all the world. . ."

"And this Holy Trinity, One God, I praise and magnify, saying, Glory be to the Father and to the Son and to the Holy Ghost. . ."

This is a book that, so far as the Episcopal Church in America is concerned, may be considered the literary event of the year.

# CANON STOKES

By Wilbur G. Katz

Dean of University of Chicago Law School

OVER a hundred full-page illustrations — cartoons and facsimiles, photographs and portraits — heighten the exciting quality of the material presented in *Church and State in the United States*, by Dr. Anson Phelps Stokes, former canon of Washington Cathedral and secretary of Yale University.\*

This work amply merits the enthusiastic welcome with which it has been received. Little attention has been given, however, to Canon Stokes' own interpretation of the current American doctrine of church-state relations. He calls it a doctrine of "friendly separation of church and state," and he is optimistic about its continued benevolence.

Difficulties arise, however, when one considers Dr. Stokes' analysis of the friendly character of government policy toward religion — difficulties which will be discussed particularly in relation to education and tax exemption.

He calls the separation of church and state "friendly" because he believes that it permits the state to give impartial aid to religions in various ways. I question

whether this is sound constitutional law and I suggest that the state may disclaim any purpose to give aid and nevertheless be friendly to religion. But this can be true only if the state scrupulously avoids discrimination against religion in action directed to proper state ends.

Canon Stokes is not always sensitive to discriminations which result from an insistence on mechanical separation of church and state. The source of his mistakes, I think, is his interpretation of "separation of church and state" as a primary doctrine rather than as a means to the maintenance of religious liberty.

Recent opinions of the United States Supreme Court have declared that religion must be free not only from restraints and discriminatory aid, but from all aid, however non-discriminatory: that

the state must be neutral not only between groups of religious believers but also between believers and non-believers.

## A SLIM BASIS

This position Dr. Stokes rejects as "inconsistent with the American tradition." He relies upon the survival of practices such as Thanksgiving Day proclamations, the support of Congressional chaplains, and the mottoes on our coins. But these minor vestiges of early state support of religion make a slim basis for a position that the encouragement of religion is today a proper purpose of government.

It is true that freedom of religion from all state aid goes beyond the view of religious liberty prevailing in 1787. But the recent formulations of the principle are

\*With introduction by Ralph Gabriel. Harpers, 1950. Three volumes. Pp. lxi, 936, 799, 1042. \$25.

TUNING IN: ¶ The Four Notes of the Church are "one, holy, Catholic, Apostolic." The problem of the relation between the Church and the various Churches is a hotly debated theological issue. ¶ Dean Wilbur G. Katz is an active lay communi-

cant of the Episcopal Church. ¶ Separation of Church and State, based on the constitutional provision, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," has been developed in court decisions.

the culmination of the long development which Dr. Stokes has ably traced. Nor is this culmination hostile to religion; religion is genuine only if it involves a free response, a response neither springing from fear nor promoted in any way by force-backed political organization.

Dr. Stokes points also to the army and navy chaplains as evidence of the propriety of affirmative government aid to religion. I think this is to misunderstand the basis of the government action. These chaplaincies are defensible because they are necessary to prevent the state's military action from invading religious liberty.

Here, as in prisons, the strict separation of church and state would necessarily restrain the free exercise of religion, to use the words of the First Amendment. As already suggested, separation of church and state is a device for the protection of religious liberty, and its efficacy for this purpose determines the

emption to religious institutions to avoid such discrimination; and separation of church and state does not forbid legislation for this purpose.

Furthermore, if such exemptions were denied, taxation to support the state's own vast programs of relief, education, and recreation would hamper the freedom of the individual to support religious and other private programs. With increasing tax rates, these exemptions are important if further trend toward state monopoly of welfare and cultural activities is to be avoided.

In his discussion of parochial schools, Canon Stokes is apparently more concerned to avoid rocking the boat than to face the problem in relation to freedom of religion. In 1925 the Supreme Court decided unanimously that prohibition of parochial schools violates the religious liberty of parents.

Dr. Stokes purports to accept this view wholeheartedly and seems to think that

such tax adjustments, merely saying that he does not support it and apparently not recognizing that religious liberty is involved.

Greater attention is given to the subject of direct government grants to parochial schools, grants which are forbidden by specific provisions of a majority of state constitutions. Such affirmative aid is different from the avoidance of discriminatory burdens. Direct grants are objectionable under the principle that religion must be free from state aid as well as from state restraints.

Parochial schools are fully free only if their financial support comes from the free decisions of persons who contribute or pay tuition. But if the state fails to remove discriminatory restrictions by tax adjustments for tuition, the question is whether, on balance, religious freedom is reduced or increased by direct grants. Regarding federal payments for education of veterans, there has been almost

# CHURCH AND STATE



## *Is Separation of Church and State a Primary Doctrine or a Means to the Maintenance of Religious Liberty? And if the Latter, What Then?*

extent of the separation required by the constitution.

Canon Stokes cites church tax exemptions as another example of proper state aid to religion. This is a weak ground on which to defend such exemptions in view of recent decisions of the Supreme Court. With the great increase in tax burdens, all exemptions are being challenged and exemption for religious purposes is vigorously opposed in several quarters — including the editorial columns of the *Christian Century*.

Tax exemptions for religious bodies are defensible, I suggest, only so far as necessary to avoid discrimination against religion. A government extending tax exemption to private non-religious agencies for educational, charitable, and cultural purposes should extend similar ex-

Protestants generally agree that freedom of religion includes freedom to have one's children receive religious instruction as an integral part of elementary education.

### RELIGIOUS LIBERTY

Like most Protestant authors, however, Dr. Stokes is unwilling to see the force of the Roman Catholic protest against taxation for the support of public schools. It seems undeniable that the freedom of parents to choose religious schools for their children is hampered if their tax burdens are not adjusted in relation to their payments for tuition.

Effective freedom for parochial schools would require the parents be left free to support such schools unprejudiced by discriminatory tax burdens. Dr. Stokes devotes a sentence to the proposal of

no criticism of the decision to include tuition payments for education in religious colleges and seminaries.

Most recently this controversy has been touched off by proposals of federal aid to the states for elementary education. It came to a head in Cardinal Spellman's attack on Mrs. Roosevelt. Canon Stokes regards the prelate's final statement as "enormously clearing the situation." In this he is surely over-optimistic, since the Cardinal stated only that the Church was not asking for general public support for religious schools. He did not disclaim continued opposition to programs of federal aid for public schools alone.

Programs of free bus service or free text books raise acutely the same problem of discrimination. Inclusion of paro-

**TUNING IN:** ¶ Anglican teaching takes no definite stand on the question of relations between Church and State. The Church of England is a State Church. The Episcopal Church of Scotland is a minority Church in a land that has a different

(Presbyterian) State Church. Other Anglican Churches face other situations. Some English Churchmen are increasingly opposed to the established status, which in 1928 resulted in government blocking Church-approved Prayer Book revision.

chial school students has been sustained by the Supreme Court, but the controversy continues. Dr. Stokes defends inclusion of parochial schools as a minor and indirect aid to religion. As already indicated, this defense is not persuasive; but inclusion of parochial schools is a necessary feature if the program is to avoid restricting "free exercise" of religion.

Candid analysis of the bitter controversy on these issues shows that non-Roman opinion, although it does not urge suppression of parochial schools, does not support full religious freedom in elementary education. There is widespread fear of "spiritual aggression" (to use the phrase of the New York Constitution of 1777), and Dr. Stokes quotes statements of Roman Catholics which show a basis for the fear. Thus Msgr. John A. Ryan has written with reference to constitutional religious liberty: ". . . constitutions can be changed and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient."

Relying on pronouncements such as this and on the experience in countries such as Spain, Paul Blanshard in *American Freedom and Catholic Power* frankly calls for limitations on religious liberty in the interests of its preservation. The difficulty with Canon Stokes' position is that he judges Blanshard's case insufficient and yet acquiesces in restrictions of religious freedom which such a case alone might justify.

#### JUDAEO-CHRISTIAN HUMANISM

I have questioned two general aspects of Dr. Stokes' view of church-state relations: his insistence that religion need not be kept free from all state aid and his insensitiveness to some of the limitations on religious freedom resulting from absolute separation of church and state. His discussion of public school problems also illustrates both of these difficulties.

Opening exercises with Bible reading, reciting of the Lord's Prayer, periods of silent prayer and meditation — all these Canon Stokes defends as legitimate parts of public education. He also considers it proper to teach "those fundamentals of religion on which most citizens are agreed." He does not limit public education to objective teaching *about* religion; he defends instruction *in* religion itself, inculcation of religious attitudes and values, so long as "sectarianism" is avoided and so long as no student is forced to take part in exercises against his conscience.

These practices are open to objection

since the promotion of religion, however non-sectarian, is no function of the state. This objection is sound not only from the viewpoint of non-believers but also from that of believers concerned with the secularization of religion. The teaching of religion from which theology is carefully expurgated is the teaching of Judeo-Christian humanism. At best it is promotion of the "humanist Christianity" which we are beginning to understand as a major bar to a revival of vital "classical" Christianity. (See *The Christianity of Main Street*, by T. O. Wedel.)

#### MCCOLLUM CASE

Just as Dr. Stokes was completing his work, the Supreme Court decided the McCollum case outlawing the Champaign, Ill. program for "released time" instruction in religion for public school students.

The released time movement results from a belief that "Sunday School" instruction necessarily leaves an impression that religion is a week-end extra. Exclusion of religion from regular week-day school hours inevitably makes it appear that religion is relatively unimportant and unrelated to daily life.

In the Champaign case, the religious instruction was given in public school buildings by Protestant teachers, Catholic priests, and Jewish rabbis.

Dr. Stokes apparently approves this decision, optimistic that the use of the school buildings was the critical fact and that the decision therefore does not affect programs of released time instruction off the school premises.

I think this optimism is unjustified. The decision cannot represent a view that use of public property for religious purposes is necessarily a violation of church-state separation, for this has never been the law.

Indeed, the year after the Champaign decision, the Court held it a violation of freedom of speech to refuse to Jehovah's Witnesses the use of sound amplifiers for addresses on religion in a public park in Lockport, New York. The majority ignored the jibe of Mr. Justice Jackson that they were holding the constitution to require what, in the Champaign case, they had held it to forbid.

Comparison of the two cases shows how difficult is the problem of steering a course between violating religious freedom by restrictive regulations and compromising religious freedom by affirmative aid.

#### A HIGH WALL

Released time programs are invalid, of course, if the school authorities in any

way coerce or persuade students to join the classes. And in connection with other circumstances the use of school buildings may be a factor justifying a finding that the arrangements amount to coercion or persuasion.

The Supreme Court found it unnecessary to consider the claim that the program was only nominally voluntary because of subtle pressures forcing students to participate. The principle applied by the Court was that forbidding "aid to all religions," and the rhetoric was that of a "wall of separation between Church and State which must be kept high and impregnable."

Dissenting Justice Reed rightly interprets the decision as outlawing any plan involving "use of a pupil's school time whether that use is on or off the school grounds. . . ." There is even some danger that "dismissed time" programs also are subject to attack. These are programs in which the school day is shortened one day a week for all students in order to permit voluntary attendance at classes in religion.

Under the opinion of the Court, the action in limiting the school hours admittedly for this purpose might be called "aid to religion." But surely it is a kind of aid which (like the provision of army chaplains and the excusing of public school children on religious holidays) is proper for a government concerned for the freedom of religion.

"Released time," as contrasted with "dismissed time," involves slightly more in the way of cooperation by school authorities. But such cooperation is legiti-



mate as an effort to keep the state's neutrality to religion from operating as a hostile neutrality. It must be remembered that parochial schools are constitutional and that it has never been urged as an unauthorized "aid to religion" for the state to excuse pupils from compulsory attendance at public schools on condition that they attend an approved private school, religious or non-religious.

From the viewpoint of religious free-

**TUNING IN:** ¶ Proscription (the outlawing or restricting) of other religious bodies is practiced by the Roman Catholic Church in several countries where it is the dominant religion. In England, all legal restrictions against dissenters were re-

moved in 1880 except that the King and the Lord Chancellor must be members of the Church of England and laws against blasphemy and libel remain. ¶ Judeo-Christian humanism is an effort to teach Christian ethics apart from Christian Faith.





dom, of course, any released time arrangement would have to be available to religious groups without discrimination and also to non-religious groups such as those of the ethical society movement.

There are some indications that Dr. Stokes, as a layman in the law, hesitated to criticize a decision of the Supreme Court. He might have taken a different position if he had known that the Champaign decision would meet sharp criticism. Among the most able and vigorous attacks have been those by Prof. Edward S. Corwin, from the viewpoint of constitutional history, and by Dr. Alexander Meiklejohn.

Dr. Meiklejohn, though writing as one whose personal beliefs are "definitely on the side of nonreligion," and who is skeptical about the desirability of released time programs, stoutly defends state cooperation in such efforts. He attacks the "sterile negativism of the doctrine of separation of church and state" and not only because a mechanical separation restrains the exercise of religious freedom. He also reminds us that the state itself has a stake in the maintenance of civil and religious liberties.

A democracy, he insists, is concerned that its citizens find living roots for democratic attitudes and for faith in the possibility of responsible self-government. A democracy therefore maintains itself by assuring, impartially, the freedom of private efforts (religious and non-religious)

gious) to teach respect for the human spirit and to promote its freedom.

To be sure, religious liberty may be used for the undermining, as well as for the development and exercise, of responsible freedom. But we do not yet pin our hopes for its preservation upon forced indoctrination of a secular orthodoxy.

## HOLY SCRIPTURE

### A Need Filled

THE BOOKS AND THE PARCHMENTS. By F. F. Bruce. London: Pickering and Inglis. New York: Revell. Pp. 259. 12/6.

Recent years have seen many books on the religion of the Bible, and many on "higher criticism" or the authorship, date, purpose, and literary history of the sacred books. For the average student and clergyman much less has been available on "lower criticism," i.e., the history of the text and of how the books were gathered into an authoritative canon.

F. F. Bruce, head of the department of Biblical Literature at Sheffield University, fills this need in *The Books and the Parchments*.

Indeed, he does much more than that. In language any intelligent layman can follow, he discusses the history of the alphabet, tells something about the Hebrew, Aramaic, and Greek tongues, relates the history of both Old and New Testament canons, introduces the reader to ancient manuscripts and textual criticism, and surveys the history of Bible translation from the Septuagint to the most recent English versions.

In fields outside his main subject, however, the author almost completely ignores critical questions. Repeatedly, the Pastoral Epistles are ascribed to St. Paul and the Fourth Gospel to the son of Zebedee, without the slightest hint that there are any problems here. There is "no doubt" that Ephesians is the Laodicean epistle mentioned in Colossians 4:16. Jeremiah 7:22f does not contradict the Pentateuch; it just uses "extreme language for the sake of emphasis." Divine guidance ensures the dependability of Old Testament quotations in the New. John the Baptist understood Isaiah 53 exactly, because John was a prophet.

Yet the author does bring together a mass of fascinating material, for which one would normally have to search through a dozen volumes. The book is interestingly written. The essay on the relevance of the Old Testament is superb.

PIERSON PARKER.

### Synoptic Reactions

THE FALL OF JERUSALEM AND THE CHRISTIAN CHURCH. By S. G. F. Brandon. London: S. P. C. K. Pp. xx, 284. 30/-.

Recent studies of New Testament history are laying more emphasis on facts, and on inferences drawn from them, instead of treating dicta of previous scholars as axioms.

One of the cardinal facts in first-century history is the fall of Jerusalem. Yet, oddly enough, there is no direct reference to this fact in the New Testament, although there seem to be allusions to it in several reworked apocalyptic passages. One reason for this silence lies in the decline and fall of Jewish Christianity. After his death Paul had won his fight.

The great merit of Dr. Brandon's book is his elaborate analysis of the conflict within the Church before A.D. 70. He deals with the Church in Palestine, the ways in which the apostle Paul had to contend with Jerusalem, the close bond between church and state in Jerusalem, and the succession of crises among the Gentiles after Paul's departure for Rome. His pictures of the fall of Jerusalem and the collapse of Palestinian Christianity are clear and convincing.

On the basis of these historical analyses Dr. Brandon goes on to erect hypotheses to cast light on the obscure life of the Church after A.D. 70. These hypotheses naturally carry less conviction than his treatment of earlier evidence. In brief, his theory is that the three synoptic gospels represent the reactions of various churches to the fall of Jerusalem.

Thus Mark is "the first reaction of a Gentile Church, probably that of Rome." This hypothesis, ingeniously worked out, is fairly convincing, although one feels that there were a good many other reasons for the composition of the gospel.

The two volumes of Luke-Acts are intended to rehabilitate the memory of Paul, at the same time idealizing his relations with the Jerusalem Church and smoothing over the conflict. This explanation is almost certainly correct, but it is again only one of the purposes of the two volumes (cf. the late B. S. Easton's *The Purpose of Acts*). And while the destruction of Jerusalem is undoubtedly a cause of these writings, it is probably not the cause, or even a primary cause.

Finally, Dr. Brandon's explanation of the gospel of Matthew as originating in a Jewish-Christian community at Alexandria is very difficult to accept. The claims of Antioch have not been undermined either by Brandon or by Prof.

TUNING IN: ¶No original manuscript of any book of the Bible is known to survive today. In early days, when manuscripts were copied by hand, numerous errors, marginal notes, and corrections were made, so that no two surviving copies of

ancient manuscripts agree in all points. None of the disputed passages vitally affects Church teaching. Lower criticism seeks to establish exactly what it is that the Church has declared to be the Inspired Word of God.

Kilpatrick of Oxford, whom he cites, and the framework of Matthew is certainly gentile and universalist, whatever its sources may be.

Although it has been necessary to criticize Dr. Brandon's conclusions, he assembles a great deal of useful information, and his treatment of the historical evidence is exceedingly valuable. His observations along the way are almost always penetrating, and his book should prove stimulating and refreshing to those clergy and laymen who are interested in relating their theology to facts.

ROBERT M. GRANT.

**Mountain Manifesto**

ST. AUGUSTINE, COMMENTARY ON THE LORD'S SERMON ON THE MOUNT, with *Seventeen Related Sermons*. Translated by Denis J. Kavanagh, S.J. New York: Fathers of the Church, Inc. Pp. 382. \$4.50.

This is volume 11 in the projected 72-volume edition of the Church Fathers. All preceding volumes have been reviewed in these columns. It is a pleasure to report that the high standard of translation and editorial work is being maintained as the series progresses.

The modern Christian who attaches so much importance to the Sermon on the Mount will be interested in, and at many crucial points soundly instructed by, Augustine's commentary.

The signal curse of so much modern exposition of the Mountain Manifesto is its divorce of Christian ethics from Christian theology. The great Bishop of Hippo points the way back to the right foundations, in both the formal commentary and the related sermons contained in this volume.

CARROLL E. SIMCOX.

**The Sweep of God's Action**

REDISCOVERING THE BIBLE. By Bernhard W. Anderson. Association Press. Pp. xiii, 272. \$3.50.

This book is designed, according to the author, to help young people face constructively the issue that presents itself when they realize that there might be more than mere jesting in the humorous song from *Porgy and Bess*—

The things that you're liable  
To read in the Bible  
Ain't necessarily so. . . .

Dr. Anderson, who is professor of Old Testament interpretation at Colgate-Rochester Divinity School, and an experienced youth conference leader, surveys in 10 chapters the whole sweep

of God's action in history as recorded in the Old and New Testaments.

Features in the book that stand out in my mind are these: the author's showing how the "scandal of particularity" is inherent in the very idea of a religion anchored in history (if God decided to reveal Himself in history at all, it had to be in a particular place, at a particular time); the splendid presentation in chapter 7 of the organic relation of the New Testament with the Old; the skeleton outlines of Old Testament history and the career of our Lord (pages 155f and 185f, respectively); and the skillful use throughout the book of contemporary metaphors and other illustrations (e.g. "the Old Testament and the New are as closely related as Siamese twins").

But the overarching merit of Dr. Anderson's work is the combination of his own profound grasp of critical questions with a genuine religious outlook. This comes to a climax in the high Christology of chapter 8: "Thus Christian faith dares to embrace the paradox that Jesus is the God-Man."

FRANCIS C. LIGHTBOURN.

**CHURCH HISTORY**

**Methods Ancient and Modern**

A HISTORY OF THE CURE OF SOULS. By John T. McNeill. Harpers. Pp. xii, 371. \$5.

This timely and solid book by the Auburn Professor of Church History at Union Theological Seminary exhibits prodigious learning and patient research.

The author traces the history of the cure of souls from the early times of Israel, through the New Testament, into the middle ages, and down to our own time. Here are some chapter headings which show the range of the work:

Spiritual Directors in Hinduism, Buddhism, Confucianism, and Islam; The Celtic Penitential Discipline and the Rise of the Confessional; The Cure of Souls in the Anglican Communion; The Cure of Souls in the Eastern Orthodox and Armenian Churches.

Dr. McNeill writes with remarkable objectivity and presents with scholarly carefulness the material as it relates to various religious groups. Where he makes personal evaluations, as he does from time to time, he habitually is appreciative of the point of view upon which he is commenting, and seeks to present its positive contribution. It would be difficult to determine the author's ecclesiastical affiliation from a reading of his book.

In a time when there is so much proper

concern with pastoral counselling, and when the use of the sacrament of penance is increasing, this book comes with unusual significance. In it we learn that religion has always been concerned, one way or another, with the cure of souls, and that many faithful pastors, through the centuries, have been diligent in this phase of their ministry. Our present day interest is not a new thing, but is in the succession of a continued pastoral and priestly concern.

The importance of psychiatry is recognized, but it does not displace religion. Dr. McNeill writes: "Whoever may be chiefly instrumental in the effective correlation of religious and scientific psychotherapy, it is a safe prediction that the solution of the tension between these will come by mutual recognition and not by the extinction of either" (p. 322).

Naturally I was especially interested, as readers of THE LIVING CHURCH will be, in the author's treatment of Anglican practice and teaching about the cure of souls, and I was pleased at his judgment thus expressed: "it is probably safe to say that no other great communion has given more attention to the cure of souls, either in theory or in practice" (p. 246).

WILLIAM PAUL BARND'S.

**Readable as a Novel**

ALCUIN, FRIEND OF CHARLEMAGNE. By Eleanor Shipley Duckett. Macmillan. Pp. 337. \$5.

This is the third of Miss Duckett's studies in early and relatively little known periods of western church history, from the sixth century on. (Previously published: *The Gateway to the Middle Ages; Anglo-Saxon Saints and Scholars.*)

The author belongs to that very rare class who are able to translate painstaking and exhaustive research into a book as delightfully readable as a novel.

Alcuin of York affords curious contrasts to the modern eye. An Englishman born, he was the preceptor of the nation of the Franks. He was neither priest nor layman.

Though only a Deacon, and not in the vows of any monastic order, he finished his life as Lord Abbot of St. Martin's in Tours. Though regarded as the leading theological authority of his day, he contributed nothing original in his writings. Though of course he was never able to conduct the services of the Church himself, perhaps his most enduring contribution was the systematizing of liturgical material from French and Italian sources in a form which is the groundwork of the Roman Missal.

In all this, we see the figure of a born

TUNING IN: ¶ The Church Fathers are the ancient authorities on Church teaching and practice. Beginning in the New Testament period (one of them, St. Clement, is probably named in Philippians 4:3), they are reckoned variously as the great

Church writers up to St. Augustine (died A.D. 430) or to St. Bernard of Clairvaux, who died in 1153, the year before the schism between the Eastern Church and Rome. Anglicanism regards them (Prayer Book, p. 529) as trustworthy teachers.

teacher, handing on the learning of those who had lived before him, in days when the only employment of such talents was in the ministry of the Church.

And his work was in a world which needed what he had to give. The Eastern Church and Empire were entering the penumbra of their eventual eclipse, while the West stood at the beginning of its recovery from the barbarian invasions. Alcuin saw the conversion of the Saxons, the last great Teutonic tribe to be reclaimed from paganism, and the concluding struggles of the reconciliation of the Visigoths from Arian to Catholic Christianity; and, as a counselor of Kings, participated in ways wise and otherwise in both events.

He saw the coronation of Charlemagne to initiate the "Holy Roman Empire" — the first attempt toward an integration of the peoples of Europe, and, we may hope, a still unfulfilled prophecy of better things to come. And his labors to preserve and transmit the treasures of the former culture, classical and Chris-



tian, were the seed of the later harvest of the great scholastic period, and, in many ways, of modern civilization itself.

All this Miss Duckett tells at length, with grace, skill, and humor, in an effortless style that makes it a pleasure to acquire a living acquaintance with those distant days which laid the foundations of the social, political, cultural, and religious world in which we live.

BAYARD H. JONES.

### 15 Forgotten Men

THE EPISCOPAL COLLEAGUES OF ARCHBISHOP THOMAS BECKET. By David Knowles. Cambridge University Press. Pp. viii, 190. \$2.75.

Prof. Knowles' study of 15 forgotten men of Church history, Thomas Becket's colleagues in the English episcopate, throws new light on a familiar topic.

The studies of the individual Bishops, who were an able group and by no means merely "a chorus, if not . . . a conspiracy" (p. 5), and their relations with archbishop, king, and pope, may chiefly concern specialists. But the last chapter, which summarizes the issues, should in-

TUNING IN: ¶ Arianism was a heretical effort to simplify the doctrine of the Trinity by saying that Christ, though a heavenly being, was not really God. It was condemned by the Council of Nicea, but survived for hundreds of years. ¶The Restoration

terest all students of English Church History.

Becket's chief opponent, Gilbert Foliot of London, was mainly a personal rival, but still propounded interesting ideas on the proper relations of Church and state, each independent in its own sphere; while Thomas and his supporters increasingly defended the grand medieval principle of the primacy of the spiritual, which in 12th-century terms meant the ultimate supremacy of the pope.

On the whole scholarship remarkably supports the historical interpretation which T. S. Eliot (*Murder in the Cathedral*) has made familiar to a much wider audience than that of scholars alone.

E. R. HARDY.

### A Tragic Tale Retold

HELOISE AND ABELARD. By Etienne Gilson. Henry Regnery. Pp. xv, 194. \$3.

This tragic story has been told so many, many times that one feels that nothing new could possibly be written

about it. But Gilson has accomplished this apparently impossible task, by bringing to the retelling his profound knowledge of the middle ages, its philosophy, its thought. He gives us not only what happened — Abelard did this and that — but the ideas, the motives that lay beneath the happenings.

The concluding chapter should be read as a warning to all historical writers who delight in generalizations on the middle ages and the renaissance. In the appendix are given convincing arguments for the genuineness of the Héloïse-Abelard correspondence.

W. FREEMAN WHITMAN.

### A Resounding Vindication

CLARENDON: POLITICS, HISTORY AND RELIGION, 1640-1660. By B. H. G. Wormald. Cambridge University Press. Pp. 331. \$5.

This brilliant and acute analysis of the political activity and historical writing of Edward Hyde, Earl of Clarendon, covers the period from the second session of the Long Parliament to the eve of the Restoration.

was the return of the monarchy and of episcopalianism to England after Cromwell's protectorate. ¶Latitudinarianism (the idea that it doesn't matter what you believe) is denounced by Article XVIII of the XXXIX Articles.

The defense of Hyde's statesmanship, both in the consistency and in the prophetic character of his political activity and writing, is so remarkably sustained, that a sequel volume covering the climax of his career in the Restoration Settlement will be awaited eagerly.

Mr. Wormald shows that Hyde was not a royalist in the partisan sense, but first and always a parliamentarist. His principles were nearer those of Pym than of the courtiers around Charles I; but he rejected Pym's methods as not conducive to reconciliation and peace.

When he left parliament to join the forces of the King, he continued to work for the constructive changes of the Long Parliament. Caught between extremists on both sides, Hyde's program was doomed to temporary failure; but Hyde's sure analysis of the trends of politics, and his hold upon the character and temper of the majority of Englishmen, brought to his policy a resounding vindication in the Restoration Settlement.

Mr. Wormald also analyzes with amazing insight the bias of Hyde's *History and Life*, showing how this royalist bias (which has so misled modern critics) came to be, and how it is to be interpreted in the light of all the contemporary documents.

Even so astute an historian as S. L. Gardiner has misunderstood Hyde's policy and motives. They were not primarily ecclesiastical, but political. Though a convinced episcopalian, Hyde was devoted to the Church's cause for constitutional rather than theological reasons. His own churchmanship was nurtured in the pre-latitudinarianism of the Tew Circle, and he always stood for some kind of comprehensiveness (*pace* Dom Gregory Dix) in what he deemed the unessentials, without abandoning the episcopal structure of the Church.

For Hyde could distinguish between religion, i.e., what was essential and necessary, and Religion of State.

MASSEY H. SHEPHERD, JR.

### A Slice from Dostoevski

FATHER PAUL OF GRAYMOOR. By David Gannon, S. A. Macmillan. Pp. x, 352 with index and portrait. \$4.

This is an honest biography, well documented, of Lewis Thomas Wattson, one time priest in the Episcopal Church, who, together with Lurana White, founded the Franciscan Society of the Atonement at Graymoor, New York.

In religion the two founders were known as Fr. Paul James Francis and Mother Lurana Mary Francis.

More than half a century ago, Fr.

## ONE AND HOLY

by Karl Adam

Dr. Adam does not spare the Catholic Church in the account of the causes of the Reformation with which he begins this book. He continues with a study of the differences that have developed between the religion of the first Reformers and that of modern Protestants, and ends with a discussion of the possibility of a reunion of all the Christian Churches. He is by no means optimistic about this, but not hopeless either. It is significant that he feels that one of the first steps toward it must be a better understanding by Catholics of those positive values which Protestantism has retained. This is the first book since the war by the author of **The Spirit of Catholicism**. Ready \$2.00

## STIMULI

by Msgr. Ronald Knox

Sermons so small that the author compares them to gnat stings (noting that "a gnat sting is better than no sting at all"). Each takes about a minute and a half to read, but a disproportionately long time to forget. They originally appeared in the London **Sunday Times**. Ready September 5th. \$2.25

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## BOOKS

Paul was a popular preacher much in demand in the Episcopal Church. Even then he wore a brown habit. It was not long, however, before his convictions were in accord with the Roman claims, *except that he retained his belief in Anglican orders*. He was gradually shunned, and fewer and fewer calls came to him.

A decade passed before he and 16 others of the Graymoor community were taken corporately into the Roman Catholic Church (1909).

After his defection his community suffered blow after blow, for he was by this time regarded with suspicion by both Anglicans and Romans. His first priest Friar in 1915 attempted to break up the community taking away in taxicabs all who would go. But in later years Fr. Paul met with impressive success. This was after he established *The Graymoor Press* in Peekskill, from which emanated *The Lamp*. This magazine, begun years before but now reaching the Roman Catholic masses, became a gold mine. Through it Fr. Paul is said to have raised millions of dollars for missions, and his name and fame carried to the farthest reaches of the mission field.

Nevertheless Fr. Paul retained his simplicity and endearing qualities. He never deviated from his first Franciscan impulse and remained a poor man giving away all that he collected. His most picturesque accomplishment was the establishment at Graymoor of the Brother Christophers' lodge where hundreds of tramps have received rehabilitation.

The book contains a likeness of Mother Lurana in the pose of our Lady of Sorrows. She was scarcely out of her middy-blouse when Fr. Paul first met her. She became the gentle power behind all Graymoor undertakings, and in the early days of *The Lamp* she sent her Sisters literally, with tin cups into the streets of New York.

There is a portrait of Fr. Paul taken in his old age. At first glance to former friends it seems like a slice from Dostoevski. It seems to show up that sly side of the man who could, to the end of his days, send his scouts out to approach the curates of Anglo-catholic parishes as marks for his Chair of Unity movement.

In one chapter the author, Fr. Gannon, in an attempt to be critical rather belittles Fr. Paul by claiming that he was a poor loser in games. The other Friars felt it more tactful to let him win. He would even pout if he lost a game of croquet. This removes dignity from an otherwise admirable biography, for how could one with such superlatives of the grace of God above other Anglicans, as Cardinal Spellman mentions in his foreword, be so ungenerous as not to give willingly to the winner?

In a second printing of the biography

it would seem to this reviewer that the episode of the games might better be omitted. It might serve as a key to why Fr. Paul persisted in his attempt to undermine certain Episcopal parishes. Perhaps he missed something when he got to Rome and was not a good loser.

ELIZABETH MABEL BRYAN.

### Against a Gobelin Tapestry

FRANCOIS DE FENELON: A STUDY OF A PERSONALITY. By Katherine Day Little. Harpers. Pp. 273, with index and portrait. \$3.

Why another book about Fénelon? Because the author believes that Fénelon has a distinct message for the present generation. This message will be lost if the sentimental aura of a "pastor of courtly sheep," "the perfect gentleman talking to perfect ladies," persists. Instead, the author strips him of his elegance and endeavors to present him as a mystic, but adept in the most practical matters of education and politics, carrying a spiritual consistency to his bitter end. She has produced the rare combination of ripe scholarship and fascinating reading.

This study of the essential Fénelon is placed against a Gobelin tapestry, so to speak, on which we see woven the culture of the 17th century, of the Paris of today. The book condenses thorough studies of Bossuet, Madame de Maintenon, Louis XIV, Madame Guyon, Christian mysticism—studies which are by no means run of the mill.

ELIZABETH MABEL BRYAN.

### Mid-Century Review

PROTESTANT THOUGHT IN THE TWENTIETH CENTURY. Edited by Arnold S. Nash. Macmillan. Pp. xii, 296. \$3.75.

Like most symposia, this collection of essays is uneven in content.

The editor is Arnold Nash, a priest of the Church, who, since his arrival in this country from England, has contributed largely to the discussion on the relation of Christianity and education. He is now at the University of North Carolina.

On the whole, the book lives up to—or down to—its title. It is with Protestant thought that it concerns itself; hence there is little mention of the enormous development in Roman Catholic and Eastern Orthodox theology during the period, while whatever specifically Anglican contributions to the 50 years included in the survey happen to be noted, are included within the general Protestant point of view.

This approach has its disadvantages, but it must be admitted that the writers are sufficiently "ecumenically" minded



KATHERINE LITTLE: *To rescue a message* (see page 20).

to avoid the impression, so often given by works of this sort, that Protestant Christianity is all the genuine Christianity there is.

In a brief review, it would be impossible to comment on each of the several chapters; hence the reviewer must confine himself to noting particular contributions which have made their appeal to him. The first of these is Dr. Nash's own essay, in which the general cultural situation of our time, especially as found in the United States, is admirably surveyed.

An interesting account of the development of Old Testament criticism is provided by Dr. G. Ernest Wright, although one wonders why the lengthy two-volume study *The Early Traditions of Israel*, with its companion-piece in a shorter work on the implicit theology of this period, by Dr. C. A. Simpson of the General Seminary (whose labors in this area are probably the most detailed and productive in our generation) receives no notice.

Dr. Walter Marshall Horton, whose writing is always a delight to the reader, gives a competent, but far too short, history of theological writing during the period.

A compact and suggestive story of movements toward Christian unity is the work of Dr. Henry Smith Lieper; even if one does not agree with all its conclusions, one is impressed by its sweep and its generous spirit.

The other essays are all of them interesting to read and worth the trouble of reading. They include: Floyd Filson on the New Testament; George F. Thomas on the philosophy of religion (Dr. Thomas is a Churchman, but this affiliation hardly "comes through" in his essay); Waldo Beach and John Bennett

on ethics; George H. Williams on church history; Seward Hiltner on pastoral theology and psychology; Charles Gilkey on preaching; Shelton Smith on religious education; and John A. MacKay on Christianity and other religions. W. NORMAN PITTEGER.

## THEOLOGY & ETHICS

### Pelagian Emptiness

THE DOCTRINE OF OUR SALVATION. By Paul Stevens Kramer. Exposition Press. Pp. 165. \$3.

This book is a strong defense of the orthodox doctrines of sin and redemption, and has the refreshing merit of quoting freely from the great Fathers, who hammered out these doctrines.

Dr. Kramer reviews the various theories of the atonement in Christian history. He gives the reader plenty of St. Paul, and shows up the emptiness of modern Pelagianism.

In the discussion of the sacraments as the extension of Incarnate grace into our life and time, he has a fine passage on the priesthood of the laity (p. 124). He seems to do less than justice to the apostolic ministry and to the eucharistic sacrifice; but this is probably inevitable in so small a book.

A final chapter might have been added describing the sacramental life, by which salvation is extended to sinners today. ROBERT F. SWEETSER.

### Skyscraper and Penthouse

CHRIST AND CULTURE. By H. Richard Niebuhr. Harpers. Pp. 259. \$3.50.

I hope this book will remind the reading public that there are two Niebuhrs: the distinguished professor at Union Theological Seminary (who is undoubtedly the best-known of American theologians) and his lesser known but almost equally gifted brother, who is a member of the faculty of Yale Divinity School and author of *Christ and Culture*. Indeed, the second Niebuhr is probably easier to read — because of the lucidity of his writing — and somewhat closer in his approach to the Anglican ethos.

*Christ and Culture* poses about as important a question as any Christian thinker can face: what is the relation between Christ and the everyday affairs of the world — civilization, the arts, politics, etc.? Prof. Niebuhr outlines and incisively criticizes five viewpoints: (1) "Christ against culture" — the attitude adopted by Tolstoi and many of the sects; (2) "The Christ of culture" — a belief, still common in liberal Protestant circles, that Christianity is simply the final stage of cultural evolution; (3) "Christ above culture" — the Thomistic conception of nature and grace like

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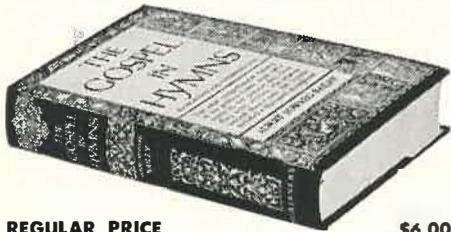
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## BOOKS

a skyscraper and penthouse; (4) "Christ and Culture in Paradox" — a viewpoint that crops up in classical Protestantism and Neo-Orthodoxy — the clash of rival and legitimate loyalties to the end of time; (5) "Christ the transformer of Culture" — a chapter of peculiar interest to Anglicans, since F. D. Maurice was its best-known recent exponent.

The problem is posed with pitiless clarity, and Prof. Niebuhr attempts no easy solution. But the book should serve to stimulate some much needed thinking. It will be relevant as long as Christ and the world remain in apparent conflict. Of the recent theological books which have come my way, this is one of the very best.

CHAD WALSH.

### Antidote to "Romanitis"

THE INFALLIBILITY OF THE CHURCH. By George Salmon. Baker Book House. Pp. 497. \$3.50.

Churchpeople will be grateful to the publishers for a new edition of this Anglican classic. This excellent book has been out of print for many years.

The preface to this new edition calls attention to statement of the Catholic Encyclopedia that Dr. Salmon's work is the most clever modern attack on papal infallibility. Also indicated is the fact that Rome has never endeavored to answer the arguments of the author.

Both clergy and laity can profit from this writing. It is an excellent antidote to "Romanitis." Throughout his work, the author keeps his argument on a high plane and carefully documents his important statements.

J. W.

### A Real Problem

FAITH AND DUTY. By N. H. G. Robinson. Harpers. Pp. 147. \$2.

How can the Christian doctrine of universal sinfulness be reconciled with the postulates of moral philosophy that the "natural man" can, however imperfectly, know and choose the good? The problem is a real one, as any Anglican can testify who has turned with an uneasy mind from Article XIII, "Of Works before Justification."

In this compact and closely reasoned essay Dr. Robinson has suggested an answer which does justice to both sides of the dilemma. He considers and rejects Barth's doctrines of total depravity, together with the different modifications of it advanced by Brunner and Niebuhr. Nonetheless the neo-Protestant school has exposed anew the superficiality and unrealism of humanist ethics.

The author's own synthesis approaches the traditional Catholic solution. Man's essential sinfulness consists in his willful or complacent involvement in a world-system constructed without real refer-

ence to God. Natural morality is two-dimensional, valid so far as it goes and affording possible contacts with grace, but of itself doomed to frustration. Only the divine act of redemption and the responsive act of faith can avail to raise it to life.

ERNEST J. MASON.

### The Old in New Dress

MORALS AND MAN IN THE SOCIAL SCIENCES. By J. V. Langmead Casserley. Longmans. Pp. ix, 230. \$2.75.

In this unusual little book the author faces squarely the problems arising at those two most fruitful points of conflict between theology and the social science: the interpretation of ethics and the evaluation of man.

Rejecting as intellectually scandalous the attitude that employs sociological categories and presuppositions when thinking sociologically, and theological categories and presuppositions when reflecting about the religious life and faith, and closing the eyes, as it were, to the incompatibilities, Fr. Casserley seeks for some mutual accommodation and understanding.

This reviewer found of especial interest the chapters which treat of the general characteristics and the categories of Christian ethics. Perhaps the book's greatest charm, however, is the number of isolated paragraphs in which the author states obvious and well known truths with such originality and freshness as to make them seem like new discoveries.

Despite the author's assertion that he is not concerned to produce a sociological argument for becoming a Christian, the practical pastor will find much in this book that is useful apologetically.

E. J. TEMPLETON.

### Positive, Not Negative

"I AM A PROTESTANT." By Ray Freeman Jenney. Bobbs-Merrill. Pp. 239. \$2.75.

In this book, the word "Protestant" is used in a positive rather than a negative meaning — *pro* = for, and *testis* = witness — and on this basis the author presents in an historic manner the background for the establishment of the four pillars of the faith of the historic denominations; namely, the priesthood of all believers, justification by faith, the right of private judgment, the authority of the Bible.

This comprises the first half of the book, the second half being devoted to a review of the efforts so far made toward the unity of the Protestant Churches.

It is well written, and should prove of value to those desiring to know the historical tenants of Protestantism, and

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**BOOKS**

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the extent to which unity has been achieved.

FRANK L. CARRUTHERS.

## RELIGIOUS EDUCATION

### The Catechism Made Alive

CONFIRMATION INSTRUCTIONS FOR CHILDREN. By Frank Damrosch, Jr. Morehouse-Gorham. Pp. 35. Paper, probable price 40 cents.

Fr. Damrosch has given us an intensely practical method of teaching the essentials of the Church Catechism to those who are about ten years of age. It could also be used for those several years older.

His catechetical method stimulates the child to think, and the terms he uses are in accord with the child's own level of development. Some of us may differ as to the best age to prepare children for Confirmation, but I do know that the author has outlined a method of teaching which I have found most useful for 17 years in the ministry.

The book is full of illustrative material that will satisfy the child's lively imagination. It is an excellent guide for those who find it difficult to teach children of this age level.

BERNARD G. BULEY.

### Ministers or Administrators?

FREE TO GROW. By Blanche Carrier. Harpers. Pp. vii, 241. \$3.

In this book the author has summarized, carefully and in a scholarly way, the frustrations in our contemporary culture that prevent the growth of human personality.

Her critique of education is one of the most carefully thought-out passages in the book. For example, she points out that the character of the teacher is the most important factor in education: "Most persons are awakened and turned toward the sun by the quickening and kindling power of some individual who becomes for them an instrument of inspiration and faith, revealing a nobler way of life."

She also points out that the religious leader is prevented from nurturing souls because "faulty thinking on the part of Christian people has resulted in making many splendid leaders into administrators rather than into ministers. The administrator is caught up in the machinery of large scale planning and not only becomes isolated from the very people whose contact kept him thinking in human terms, but is so subject to competition among planners that he loses his spiritual power."

Although the author's definition of the Church is rather loose and too indefinite for Anglicans, yet she has much to

say to us who are seeking to make the Catholic Church a society in which all are free to grow.

BERNARD G. BULEY.

## PROMOTION

### The Strong and the Weak Points

INTERPRETING THE CHURCH THROUGH PRESS AND RADIO: By Roland E. Wolseley. Muhlenberg Press. Pp. xv, 352. \$3.75.

A technical discussion of how the Churches of America may better use the press and radio to interpret their work is the theme of this new promotion book.

But in discussing the media, the author does not show how converts may be won, and how secularist people can be introduced to Christianity.

One of the best features of *Interpreting the Church Through Press and Radio* is that it gives the reader an insight into secular news gathering. It will help Churchmen to become better reporters and editors.

The book is weak in its omission of television developments, its inability to differentiate between good and bad productions; for the author lists several radio programs that have failed badly, yet the reader will never learn why from this volume.

There is still need for a promotion and-public-relations book by a priest of the Church who can relate our sacraments and liturgy to news presentation and the need for conversion.

FREDERICK H. SONTAG.

### A Practical Emphasis

CHURCH USE OF AUDIO-VISUALS. By Howard E. Tower. Abingdon-Cokesbury. Pp. 152. \$2.50.

Mr. Tower, who is director of the Audio-Visual Department, Division of the Local Church, Methodist Board of Education, has written a book that is aimed at the average local parish.

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F.H.S.

## INTERCHURCH

### "High" and "Low" Councilship

CHRISTIAN FAITH IN ACTION. Edited by a committee under the chairmanship of Robbins W. Barstow. Published by National Council of the Churches of Christ in the USA. Pp. 272. \$4.25.

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## BOOKS

National Council of Churches of Christ in America.

The book contains not only the official minutes, list of delegates, constitution, etc., but a variety of informative material about the way in which the Council came into being, pictures and biographies of its chief officers (including Bishop Sherrill, president), the texts of 17 addresses made at the convention, 22 action photographs, and the names and addresses of the numerous functioning subdivisions of its work.

The Episcopal Church delegation is nicely centered in the foreground of the picture on the jacket.

The general facts of the National Council of Churches have been recorded many times, but may be worth recording again. It is a merger of eight interdenominational agencies of the Churches into one inclusive cooperating agency of 29 Christian Communions which agree in confessing that Jesus Christ is Lord and Saviour. The NCC has no power of any kind over the Churches which belong to it, but serves as the means of joint deliberation and action among all.

Among the membership there is evident a strain of "high councilship" versus "low councilship" similar to, but running roughly in reverse proportion to, the "high churchmanship" and "low churchmanship" of the Church or individual. There are those, in other words, who tend to look upon the Council as, at least in embryo, the united Church of the future. To these members the concept of the Council as "the voice of American Protestantism" is important, and to them the encouragement of joint missionary and evangelistic endeavors, a uniform Church calendar, and other united action in the ecclesiastical sphere is a vital part of the Council's task.

Those who take this view have made great concessions to the point of view of "low councilship" in the organization of the single overall agency. They have welcomed to their number Lutherans, Episcopalians, Polish National Catholics, and Eastern Orthodox. They have extended the doctrinal test of belief in Jesus Christ as Lord and Saviour to state and local councils of churches which desire affiliation. They have accepted the concept that delegates serve, not just as Christian Americans, but as official representatives of their Churches. And they try, as much as their ideology permits, to recognize the fact that the Council not only represents "united Protestantism" but includes other Christian traditions as well.

Whether one's point of view leans toward high, low, or no councilship, this book is a fundamental reference work for those who want to know how the Council is organized, who its officers are, what the scope of its work is. In

an organization as large and complex as this, the old refrain, "You can't tell the players without a scorecard," is even more to the point than with reference to the 18 men on the baseball diamond.

Only important document omitted is the initial budget of the Council. The inclusion of financial data would help greatly to complete the picture.

PETER DAY.

## MISCELLANEOUS

### Taming the Red Dragon

CHRISTIAN WITNESS IN COMMUNIST CHINA. By "Barnabas." Morehouse-Gorham. Pp. 79. Paper, \$1.25.

The writer of this book has a profound knowledge of the situation in China which has made that country ripe for the onslaught of Communism. He seeks to enlighten those who judge China from the "armchair" of western economic prosperity. He states the dilemma in which the Christian in China finds himself when faced with the practical Chinese mind. He implies that Communism has done much to relieve the desperate poverty of the masses.

The author states that "we find today in China Christian leaders who are genuinely confident that the Communist movement is not only God's judgment but an expression of God's creative work. They believe that God's purposes will be served by the building of a Communist system of social institutions, totally planned, and that Communism, to reach its own goals, must and will be brought to acknowledge the Lordship of God in Jesus Christ." The author's hope is "that it is possible that God in His mercy may choose to tame the Red dragon, rather than to destroy him utterly." He hopes for "a system of Christian Faith, thought, and life which is socially more realistic and constructive and truer to human needs," and he says that "Communism must be outthought and outlived in a myriad of practical ways."

BERNARD G. BULEY.

### Conviction of Sin

THE WORLD REBUILT. By Peter Howard. Duell, Sloan & Pearce. Pp. 250. Cloth, \$3; paper, \$1.

In a book subtitled "The true story of Frank Buchman and the achievements of Moral Re-Armament," we find much of the latter, but little indeed about that controversial man Buchman, beside the fact that he went to college, that he had guidance from God to quit his job, and that thereafter he went about "changing" people.

The claims Mr. Howard makes for the success of Buchmanism (also called the "Oxford Group"), both in healing



## BOOKS

labor-management conflicts and in giving to Communists a "higher ideology," is nothing short of phenomenal. Testimonials to these successes come from dignitaries ranging from Konrad Adenauer to Congressman Preston of Georgia.

The techniques of Buchmanite workers are not elaborated in great detail, but it seems clear that they make their appeal largely by means of inducing in the subject a good, old-fashioned conviction of sin, which makes him realize that the difficulties he is trying to overcome in the world (whether he does this as Communist, industrialist, or labor leader) are paralleled by his personal difficulties.

There is little mention of God or Christ, and virtually none of worship, so it cannot be called a religious appeal in the fullest sense. The movement claims success in making its followers better members of their "Churches."

Whatever its defects may be, and even allowing for the understandable exaggerations of enthusiasm on the part of the author, and for the undoubted fact that the effect of the movement is in many cases only temporary, the reader will want seriously to consider the possibility that this conviction of sin—this rigid moral-standard approach of the Buchmanite—is effective in dealing with people wedded to a dialectical idealism, Communist or other.

ROGER GEFFEN.

### A Book Long Awaited

**HANDBOOK OF DENOMINATIONS IN THE UNITED STATES.** By Frank S. Mead. Abingdon-Cokesbury. Pp. 207. \$2.75.

This is a book which has been awaited by a multitude of persons for a long, long time. It is an accurate, objective, comprehensive, and convenient reference library concerning the 255 religious bodies, Christian and non-Christian, in the United States, ranging from the well-known religious bodies to such lesser groups as "Two-Seed-in-the-Spirit Predestinarian Baptists," "Church of Daniel's Band," "Triumph the Church and Kingdom of God in Christ," "Fire Baptized Holiness Church of God in the Americas," "Erieside Church on the Boulevard," etc.

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FRANK L. CARRUTHERS.

**Confusion Worse Confounded**

THE RELIGION OF COLLEGE TEACHERS.  
 By R. H. Edwin Espy. Association Press. Pp. xvii, 216. \$2.75.

This book is the result of a study offered for the Ph.D. degree at Yale in 1950. The object of the study was "to secure and interpret facts not hitherto known on the views of teachers regarding the bearing of religion on higher education."

It is all well meant and not without interest, but the reader is likely to be misled unless he notes a few things:

*First:* only teachers in "Church-related Colleges" were polled, none in the state-supported universities, nor in such great private institutions as Harvard, Yale, Chicago, Cornell, Wellesley, Vassar, Stanford, etc.

*Second:* no teachers in Roman Catholic colleges were polled, though these institutions are more in number than the colleges of any non-Roman communion.

*Third:* the study seems to be heavily weighted, probably without intention, in that most of the 73 colleges polled are those of the less theological and less liturgical bodies.

*Fourth:* it is not the religion so much as the "religious attitudes" that are explored by the elaborate questionnaire on which the book is based. The title of the book is misleading. It should be "Religious Attitudes of Teachers in 73 Protestant Church-Related Colleges."

But even such a title would not reveal the study's limitations, since no attempt is made to differentiate teacher attitudes in the colleges polled according to the theological and liturgical positions of the various denominations to which the colleges are "related."

There is here the assumption, too common in American Protestant circles, that there are no differences worth noting among non-Roman Catholics; that Quakers and Presbyterians and Southern Baptists and Unitarians and Anglicans and the "Church of God" and Lutherans and the Nazarenes are in agreement in their philosophy, in their worship, in their codes of conduct.

This study seems a good example of how *not* to set up a scientific examination

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of a large, complex, and significant matter.

This being noted, some of the replies are interesting. Many of them show the muddled mind of the usual Protestant layman who, having been taught hardly more than denominational or congregational loyalties and an individualized and introspective notion of worship, tries to be logical and vocal about religion in general or about his own in particular.

Of the 440 instructors polled, 42% say they are sure that "man is fundamentally good and his inherent goodness is indicated in his increased capacity, by using his intelligence, to solve the problems that confront him," but yet that "all men stand in need of divine salvation through Christ." Salvation from what?

Thirteen per cent, most of them presumably Christians (since 98% of the pollees say they are Christians), do not believe that prayer is a necessary part of Christianity. Seventy-three per cent say that "what makes a man a Christian is neither his intellectual acceptance of certain ideas nor his conformity to a rule, but his possession of a certain spirit." Sixty-five per cent agree that the scientific method is the only sure road to truth. Forty per cent say they do *not* "seek to present in broad terms a consistent intellectual interpretation of their religious faith through their teaching." And so on and forth: Yet these profess to be Christian scholars, teaching in avowedly Christian colleges!

The intellectual confusion of American Protestantism is nowhere more apparent than in this book, a confusion largely about the meaning of words, a confusion that seems all the greater because Mr. Espy keeps estimating answers received as either "liberal" or "conservative" with no indication of what is meant by either term.

The author frequently shows insights more significant than his survey indicates. For instance, he says that the place where the religious orientation of a college must be expressed, if it is to reach the students, is in the corporate educational philosophy and practice of the institution, not in the isolated and unrelated convictions of the teachers.

The usual "Church-related college" has just about the same educational philosophy as the secular college, only disguised with a slight flavor of inherited denominational sentimentality.

BERNARD IDDINGS BELL.

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### Children's Books

**HUNGRY HOLLOW.** By Anna Rose Wright. Friendship Press. Pp. 136. Cloth, \$2; paper, \$1.25.

**PERILOUS VOYAGE.** By Elsie Ball. Abingdon-Cokesbury. Pp. 128. \$1.75.

**JESUS, THE LITTLE NEW BABY.** By Mary Edna Lloyd. Abingdon-Cokesbury. Pp. 26. \$1.

What happens to the "Home Missions" pennies? This is the question *Hungry Hollow* sets out to answer.

The story presents a good picture of the people and life in the mountain section of Tennessee, where farms are on steep hills and there are hangovers in speech, crafts, and music from the days of Queen Elizabeth.

*Perilous Voyage* is an adventurous tale of Rufus, the son of a mountain chief, who was captured in a battle between warring tribes in the Isaurian mountains, and again captured by Roman soldiers in a raid on a caravan.

Thinking he is being taken by Commander Metellus as a slave to Rome, Rufus starts on the "perilous voyage" in the same ship as St. Paul and St. Luke. He learns from St. Paul to conquer evil by doing good—and then is much astonished to learn why Metellus is taking him to Rome. A good story, with attractive illustrations by Ralph Ray.

*Jesus, the Little New Baby* is a delightful Christmas Book for small children about "Jesus, the little new baby," who was adored by the angels and shepherds—and by Gray Donkey, Brown Cow, and White Dove.

The illustrations by Grace Paull convey the mood and feeling of the simple story in telling fashion.

MARION V. LIGHTBOURN.

## Of Interest

THE present literary editor's distinguished predecessor (1926-31), the Rev. Leonard Hodgson (now regius professor of divinity in the University of Oxford), is the author of two important works just off the press, to be reviewed later: *The Doctrine of the Atonement* (Scribner's. Pp. 159. \$2.50) and *Christian Faith and Practice* (Scribner's. Pp. xii, 116. \$2.25).

Actually, the former of these was re-

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viewed as the 1950 Hale Lectures delivered at Seabury-Western [L. C., May 14, 1950]; but this will not be held as excuse for no further review!

"Adam's apple has stuck in many a throat and wits have observed that it needs a pillar of salt to digest the 'whale' story." So does the English Jesuit, Fr. Alexander Jones, begin his *Unless Some Man Show Me*, purpose of which, he says, is "to state and to stress certain peculiarly useful principles of interpretation within the traditional [Roman] Catholic doctrine of inspiration and inerrancy and to apply these principles to one or two knotty questions of the Old Testament (Sheed & Ward. Pp. viii, 162. \$2.50).

The French Jesuit, Jean Danielou, in *Advent* deals not with the liturgical season so named, but with the general theme of preparation for Christ, through chapters on Abraham and the Hebrew Covenant, Melchizedek and the Covenant of the Natural Universe, John the Baptist, The Mission of the Angels, The Blessed Virgin and the Fulness of Time, The Missionary Meaning of the Cross,

The Ascension and Missionary Expansion (Sheed & Ward. Pp. 181. \$2.50).

Simone Weil was born in Paris in 1909, and became a brilliant student of languages and comparative religion. Belonging to no definite religious body, she was drawn to the threshold of (Roman) Catholicism, but died in 1943 without receiving baptism. Her spirituality, which has a quality of mysticism about it, is revealed in *Waiting for God*—a selection of her letters and essays, translated by Emma Craufurd, with introduction by Leslie A. Fiedler (Putnms. Pp. xi, 227. \$3.50).

The first work by Karl Adam published since the war, *Una Sancta* is an irenic approach by a Roman Catholic, to the problem of Christian reunion, Down for possible review later (Sheed & Ward. Pp. vi, 130. \$2).

Volume II of Francis Pieper's *Christliche Dogmatik* has, under the sponsorship of the Centennial Committee of The Lutheran Church (Missouri Synod), been brought out in an English edition (Concordia Publishing House. Pp. IX, 557. \$3.50).

An important symposium, edited by Sir James Marchant and down for later review, is *The Coming-of-Age of Christianity*, jacket-titled "The achievements of Christianity during 2000 years and its prospects"\* (Regnery. Pp. xvii, 190. \$2.50).

*The Household of Faith*, by T. Ralph Morton,† which is the new book of the Iona Community in Scotland and was noted in an earlier issue [L. C., August 26th], is available in America from Kirkbridge, Bangor, Pa. (Pp. 131. \$1.25).

Elton Trueblood, one of the best known Quakers in America and the author of a number of books, has added another to his list in *The Life We Prize*, which is an attempt to show that Communism can be met only by opposing to it a better way (Harpers. Pp. 218. \$2.50). A candidate for later review.

J. M. Mozeley's *Some Tendencies in British Theology*, which appeared earlier this year in England, is now published in the U. S. (Macmillan. Pp. 166. \$2.25).

To commemorate the recent Pauline celebrations [L. C., June 3d], the American Bible Society has put out *Into All the World*, an illustrated edition of the Book of Acts, based on King James text (Pp. 32. 6c. 50 or multiples of 50 at 5c).

\*Contributors: W. R. Matthews, John Foster, H. P. Van Dusen, A. D. Ritchie, Stephen Neill, Sydney Cave, K. S. Latourette.

†Not to be confused with H. V. Morton, author of *In Search of England, In the Steps of Paul*, etc.

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## CLASSIFIED

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### CHURCH ENVELOPES

**CHURCH and Church School weekly collection envelopes—duplex, single and triplex.** Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

### CHURCH FURNISHINGS

**ANTIQUÉ SANCTUARY-LAMPS.** Robert Robbins, 1755 Broadway, New York City.

### HOUSING

**RECTORY HOUSING** in Washington, D. C. available October 1st for young man student or worker, or employed young couple, in exchange for assisting Rector. Reply Box S-635, The Living Church, Milwaukee 2, Wis.

### KITCHEN EQUIPMENT

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## DIOCESAN

**PITTSBURGH — Experience is a good teacher,** especially if it is well supervised experience. Applying that principle this summer, seven seminarians in the diocese of Pittsburgh, besides getting important practical experience by conducting surveys, holding services at missions, and making pastoral calls, also received instructions in pastoral work. Training sessions were held every Monday at Trinity Cathedral, opening with the Holy Communion. Lectures, by experts in their fields, leaned heavily toward urban ministry and related problems. Discussions dealt with the sacraments, pastoral counseling, and other phases of pastoral work. Each seminarian preached two sermons, one prepared and

one extemporaneous, which were criticized by the other seminarians and any others who happened to be present.

**CENTRAL N. Y. — Two dozen licensed lay readers take turns** reading Morning and Evening Prayer each week day at All Saints' Church, Syracuse, as a project of the parish's Brotherhood of St. Andrew. The public is encouraged to attend. When there is a birthday, baptismal, confirmation, or wedding anniversary in the congregation (there are 746 communicants) it is observed at one of these services. And there are memorials for the dead.

## DEATHS

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

### John Gass, Priest

The John Gass Memorial Fund, as part of the Completion Fund of Sewanee's All Saints' Chapel where funeral services were held for Dr. Gass on August 15th, has been established by the University of the South.

Dr. Gass was a trustee of the University. He received the B.A. degree there and was an alumnus of Sewanee Military Academy.

After he retired as rector of St. Paul's Church, Troy, N. Y., in 1948, Dr. Gass lived in St. Augustine, Fla. He had been rector of the Church of the Incarnation, New York City, from 1935 to 1940, and had also served in Frankfort, Ky., and Parkersburg and Charleston, W. Va.

Dr. Gass died at the age of 61 on August 14th in St. Augustine. His wife and daughter survive.

### John Marvin Luke, Priest

The Rev. John Marvin Luke, 71, died at his home in Sewanee, Tenn., on July 22d after a prolonged illness. A graduate of Virginia Military Institute in 1900 Fr. Luke served in the Engineer Corps in World War I. After retiring from the army in 1921, he entered St. Luke's Seminary, Sewanee. Fr. Luke served All Saints' Church, St. Thomas, Virgin Islands, and later was in charge of St. Agnes' Church, Seabring, Fla. He is survived by his wife, Louise Trice Luke.

## ACU CYCLE OF PRAYER

### September

19. St. Luke's, Evanston, Ill.  
26. Church of the Redeemer, Avon Park, Fla.

## CLASSIFIED

### POSITIONS OFFERED

**COLLEGE GRADUATE** with training in recreation and arts and crafts, or man with equivalent training as supervisor. Salary plus maintenance. Apply to the Rev. Robert H. Mize, Jr., Director, St. Francis Boys' Homes, Salina, Kansas.

**IMMEDIATE OPPORTUNITY** for priest in small, growing parish near Rochester, New York. Roomy, newly decorated rectory. Reply Box G-630, The Living Church, Milwaukee 2, Wis.

**CURATE** between 25 and 35 wanted, for moderate Anglo Catholic Parish near New York City. Salary twenty-six hundred. Reply Box J-631, The Living Church, Milwaukee 2, Wis.

**ORGANIST-CHOIRMASTER**—Position open in New Jersey Parish by the Sea. Sunday Masses and Weekday practice. Twelve hundred dollars stipend. Reply Box J-632, The Living Church, Milwaukee 2, Wis.

**WANTED** — Housemother for institution for 30 girls, situated in Virginia. Reply Box T-634, The Living Church, Milwaukee 2, Wis.

**MAN** with general knowledge of farm work and the details of the management of a Home for Boys as assistant supervisor for one unit. Salary plus maintenance. Address applications to the Rev. Robert H. Mize, Jr., Director, St. Francis Boys' Homes, Salina, Kansas.

### POSITIONS WANTED

**TRAINED VOCAL MUSIC,** English Speech Teacher—Counselor in Residence Hall or Housemother position sought by middle aged woman with excellent personal references. Experience in public relations. Reply Box B-636, The Living Church, Milwaukee 2, Wis.

**EXPERIENCED ORGANIST** and choirmaster offering a progressive choral repertoire, plainchant, and highest standards of performance desires position in Boston or suburbs while doing graduate study. Reply Box A-633, The Living Church, Milwaukee 2, Wis.

### RETREATS

**LIFE ABUNDANT MOVEMENT** — Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

The Rev. Dr. B. H. Crewe, formerly rector of the Church of the Ascension, Detroit, is now vicar of St. Gabriel's Church, East Detroit, Mich. Address: 15764 Evergreen, East Detroit.

The Rev. John Grosvenor Dahl, formerly assistant at St. Joseph's Church, Detroit, is now rector of Trinity Church, Detroit. Address: 1519 Myrtle St., Detroit 8.

The Rev. Robert Grumbine, who was ordained deacon in May, and was formerly lay assistant at St. Bartholomew's Church, Baltimore, is now vicar of the Church of the Epiphany, Valdez, Alaska, and St. George's Church, Cordova, Alaska. Address: Box 366, Valdez, Alaska, or Box 849, Cordova, Alaska.

The Rev. Dr. Edmund Randolph Laine, formerly assistant of the Church of the Ascension, New York, is now assistant of Grace Church, Amherst, Mass.

The Rev. H. C. Lazenby, who was ordained deacon in June, is now vicar of St. Thomas' Mission, Dallas, Ore., and St. Hilda's, Monmouth. He is also chaplain to students at the Oregon College

of Education. Address: 415 Washington, Dallas, Ore.

The Rev. Donald M. Ledsam, formerly rector of St. Stephen's Church, Peak Hill, N.S.W., Australia, is now in charge of St. Mary's-by-the-Lake, Crystal Lake, Ill. Address: 331 McHenry Ave., Crystal Lake.

The Rev. George William Lewis, formerly rector of the Church of the Transfiguration, Brooklyn, is now a missionary in the Windward Islands, part of the Anglican Provinces of the West Indies. Address: St. Vincent, B.W.I.

The Rev. William L. Martin, formerly rector of St. Paul's Church, Beaufort, N. C., is now in charge of St. Alban's and St. Mary's Churches in Houston, Tex., with residence on Eleanor St.

The Rev. Robert J. McCloskey, formerly in charge of St. Andrew's Church, Canton, N. C., and St. John's, Hot Springs, is now canon and associate to the dean of the new St. John's Cathedral, Jacksonville, Fla., diocese of Florida.

The Rev. Emmett P. Paige, formerly rector of St. Luke's Church, Gladstone, N. J., will become rector of St. Mark's Church, 1625 Locust St.,

Philadelphia 3, Pennsylvania, on the first of October.

The Rev. E. B. Pollanick, who formerly served St. Paul's Church, Weston, W. Va., is now associate rector of the Church of the Holy Trinity, Nineteenth and Walnut Sts., Philadelphia.

The Rev. William F. Staton, formerly rector of Grace Church, Winfield, Kans., is now rector of Trinity Church, Vineland, N. J. Address: 807 Pear St.

## Armed Forces

Chaplain Thomas B. Smythe, Jr., formerly at Camp Jackson, S. C., is now to be addressed at APO 201, c/o P. M., San Francisco.

## Depositions

John William Talbott, presbyter, was deposed on May 28th by Bishop Scaife of Western New York, acting in accordance with the provisions of Canon 60, Section 1.

Charles Everette White, presbyter, was deposed on July 30th by Bishop Whittemore of Western Michigan, acting in accordance with the provisions of Canon 60, Section 1. The action is taken for causes which do not affect his moral character.



## GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



### 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 Lu 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

### HOUGHTON, MICH.

**TRINITY** Pewabic & Montezuma  
Sun 8, 9, 11; Weekdays as anno; HD 7:30 & 10;  
C Sat 4-5.

### 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

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.

### 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 Hoddad  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate  
Sun Low Mass 8; Children's Mass 9:30, MP 10:45,  
Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs 10; C Sat 7:30-8:30 & by appt

### NEW YORK CITY

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

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr.  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 11 Morning Service & Ser;  
Weekdays: HC Tues 12:10, Wed 8, Thurs 10:30;  
The Church is open daily for Prayer.

**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  
46th Street, East of Times Square  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; Thurs  
C 4:30-5:30; Sat 2-3, 4-5, 7:30-8:30

### NEW YORK CITY

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

### SCHENECTADY, N. Y.

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

### TROY, N. Y.

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

### 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  
Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 3;  
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs  
9:30, EP 5:30; C Sat 12 to 1 & 4:30 to 5:30

### 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.

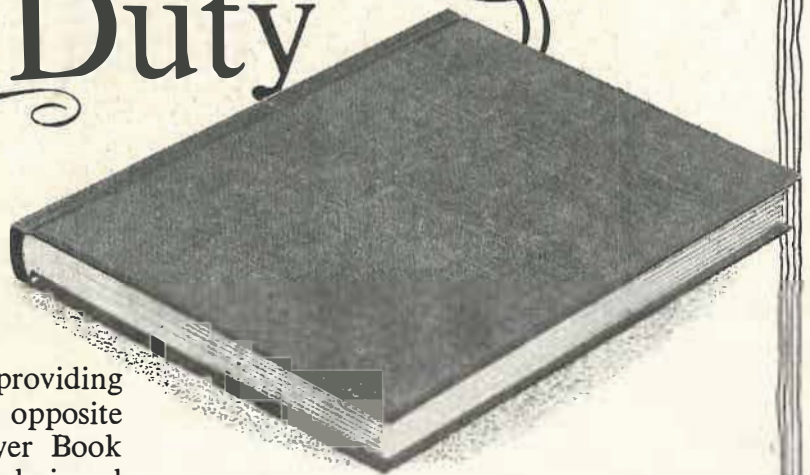
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Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 11 HC; Weekdays as anno

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Communion Service from the Prayer Book on the left and the devotional material on the right. Material from the Psalter and Hymnal has been incorporated into the prayers. The pages of the pew-size Prayer Book are used for reproduction.

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