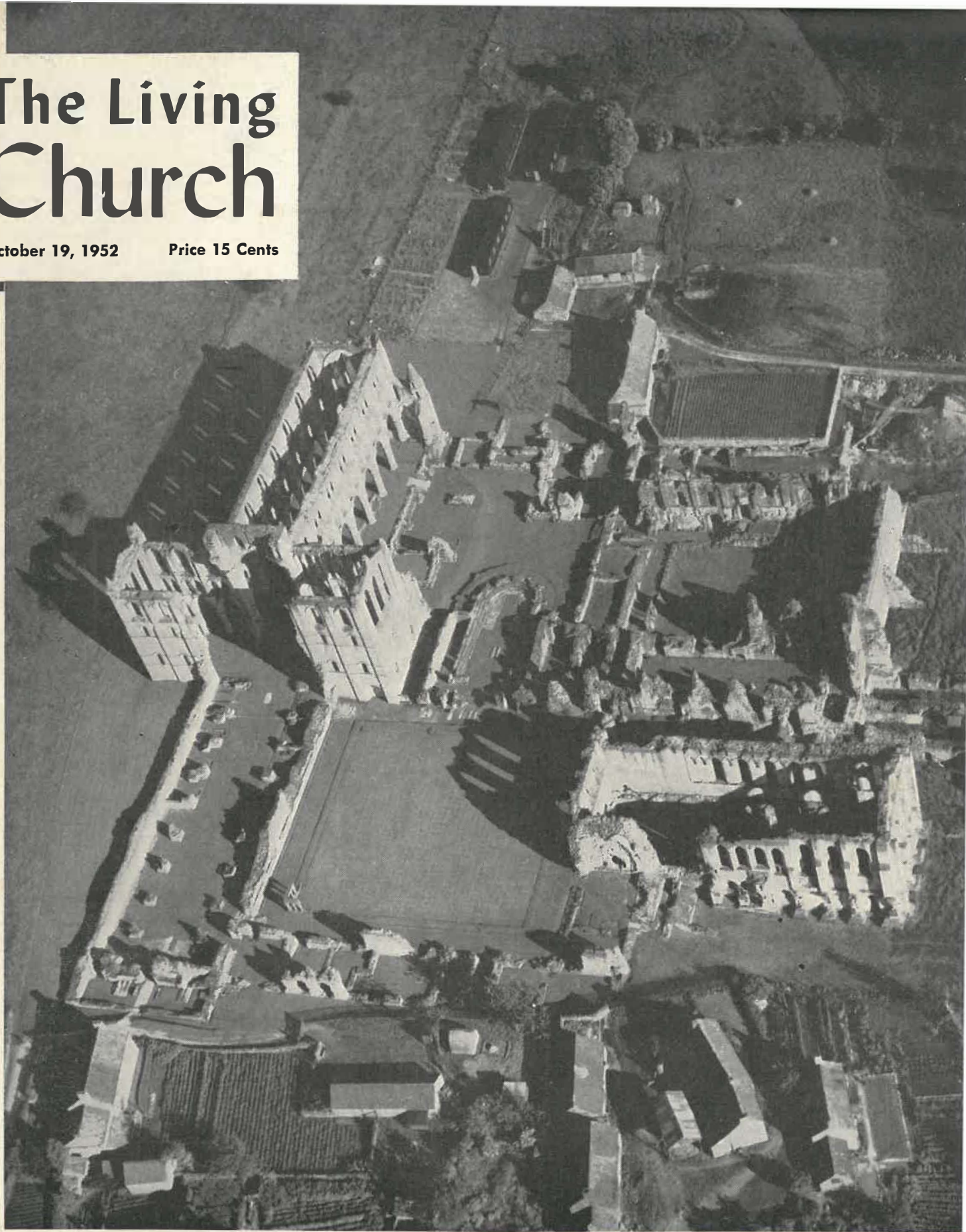


The Living Church

October 19, 1952

Price 15 Cents



RIEVAULX ABBEY, as shown in *Old Monastic Sites and Buildings* [see page 3].

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NOV 27-52 REN # 165
and the Thought of the Episcopal Church

Fall Books

A Curriculum of Experience

IN a recent discussion with some concerned parents we asked, "Where have our Church Schools been failing, and what can we do to improve them?" Eventually we posed the question, "What kind of Christian life do I want my child to develop? In detail, what do we really hope for? The following list grew under the heading

I WANT MY CHILD TO

1. Be a faithful communicant.
2. Know how to pray well—or, be regular and rich in his prayers — not "baby" prayers, but mature prayer, for all needs and occasions.
3. Know his Bible—not all of it, naturally, but its main themes and vital passages. To be able to use it for personal devotion and to help others. Certainly to know where to find the places.
4. Know what "Christian Principles" are and how to apply them in actual situations in our world today.
5. Love his family, and to feel happy

and secure in it, as a responsible and contributing member.

6. Love his Church, understanding its purposes and fellowship and sharing its life and responsibilities all his life, wherever he may be.
7. Understand the world's suffering, and feel moved to do something.
8. Have a vital sense of God and of Christ as a living Person, Companion, and Saviour.

The order of the above is not important, but no sound Churchman of any stripe would deny that these represent today a picture of the practicing Christian life. *These must be goals of our educational program.*

Very well, then (we asked ourselves) if these are our dreams and desires for our children, what shall we do to bring them to pass? Clearly we must find ways of practicing these things, in early and later steps. They must learn by doing, by experiencing.

We must arrange, in parish and home, a series of guided experiences which will

train our boys and girls to be mature and practicing Christians.

The right experiences at the right age. Repetition of the central experiences until they become habits and thought-patterns.

The heavy curse that has settled over our schools is the heresy of *information*. But knowing *about* a thing is not knowing it. It must have reached your muscles and be in your words, and thoughts. You must make it your own by handling, copying, dramatizing, repeating, explaining, interpreting, sketching, and teaching it to others.

This will call for a new curriculum, a curriculum of experience. What, then, shall be included? As illustration, consider No. 1 above. How can the parish provide experiences which will train in the communicant life? Here are some:

Attendance at the Holy Communion under conditions which will obtain all through life—at normal parish services (not a "children's Eucharist"). Not throwing the child alone into his communicant life with only the brief instructions before Confirmation, but close guidance by teacher and parent in regular receiving of the sacraments for many years.

The parish is a unit, a total life in which all that happens is part of the training for life. In this there can be no separation between home and Church.

1

Lord, to whom shall we go? thou hast the words of eternal life.—ST. JOHN 6:68.



WE ARE not familiar enough with the Gospel; we are afraid of knowing it well. We ignore its teaching and skim its meaning. We carefully study the words of men and neglect those of God. One word of the Gospel is worth more than all the other books in the world together. It is the source of all truth. With what love, faith, and reverence ought we to listen to Jesus Christ. Let us say with St. Peter, "Lord, to whom shall we go?" One moment of meditation, of love, and of the presence of God will give us more understanding of truth than all the reasonings of men.

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The Living Church

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and the Thought of the Episcopal Church.

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Things to Come

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

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

October

19. 19th Sunday after Trinity.
Corporate Communion for United Movement of Church's Youth.
United Nations Week (to 25th).
19. World Order Sunday.
24. United Nations Day.
26. Christ the King (20th Sunday after Trinity).
Reformation Sunday.
28. St. Simon and St. Jude.
29. Town and Country convocation, NCC, Columbus, Ohio, to 31st.
30. Broadcasting and Film Commission, NCC's Education, Film, Radio and Television Committees, New York City.

November

1. All Saints' Day.
2. 21st Sunday after Trinity.
Girls' Friendly Society Week (to 9th).
4. Election day.
9. 22d Sunday after Trinity.
11. Armistice Day.
16. 23d Sunday after Trinity.
23. Sunday next before Advent.
27. Thanksgiving.
28. Woman's Auxiliary Executive Board, Seabury House, Greenwich, Conn. (to December 1st).
30. 1st Sunday in Advent.
Corporate Communion for Men and Boys.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.
Member of the Associated Church Press.

October 19, 1952

LETTERS

R.S.V.

AT PRESENT there is much publicity concerning the R.S.V. of the Bible. But I hope that in the use of the Revised Standard Version of the N.T. the Episcopal Church will maintain its traditional sense of balance. For personally I prefer certain translations of the Authorized Version. For instance in the institution of the Holy Communion, as recorded by St. Luke (22), the translators of the R.S.V. omit many meaningful words used in the Prayer Book and the Authorized Version. They merely refer to them in a foot note, saying that many ancient authorities add "which is given for you, Do this in remembrance of me. And likewise the cup after supper, saying this cup which is poured out for you is the new covenant in my blood."

While Westcott and Hort in their Greek New Testament bracket those words they do not do so in St. Matthew or St. Mark, which is the oldest of the Gospels, and, therefore, the omitted words in the R.S.V. would seem to have primary value.

The translators of the R.S.V. also omit the descriptive adjective "new" before the word covenant in their translation of the institution in St. Matthew and St. Mark.

(Rev.) EMANUEL A. LE MOINE.
Falls Church, Va.

The Cover



© Cambridge University

"One of the most exquisite views in England," according to *Old Monastic Sites and Buildings*, by David Knowles and J. K. S. St. Joseph: the Cistercian Abbey of Rievaulx, in the North Riding of Yorkshire. The book contains over a hundred similar illustrations, and is the first of a projected series, "Cambridge Air Surveys," based upon the application of aerial photography to the study of the past (Cambridge University Press. Pp. xxvii, 282. \$11; see THE LIVING CHURCH, September 7th).

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BISHOP IVINS of Milwaukee, at the 105th meeting of the Council of the Church in the diocese of Milwaukee, October 13th, announced that, effective immediately, all of his jurisdiction, except that over the Cathedral, would be handed over to Bishop Hallock, coadjutor, pending Bishop Ivins' retirement as of December 31, 1952.

BISHOP MELCHER of Central Brazil, now on a tour in the USA, visited his native Wisconsin October 12th and the evening of that day preached the sermon at the opening service of the Council of the Church in Milwaukee, held in All Saints' Cathedral, Milwaukee. Bishop Melcher told of the work of the Igreja Episcopal Brasileira (Brazilian Episcopal Church), including its parochial schools in places otherwise without educational facilities, and of the praise it had won from a high government official (Roman Catholic).

CANON THEODORE O. WEDEL, because of extra duties imposed upon him as President of the House of Deputies, General Convention (an office which carries over until next Convention), has found it necessary to resign as one of the editors of Episcopal Churchnews. New editor succeeding Dr. Wedel is the Rev. Charles E. Berger, rector of St. Anne's Parish, Annapolis, Md.

CHRISTIAN HOPE is the theme of the next assembly of the World Council of Churches, to be held in Evanston, Ill., in August, 1954. But when the preparatory commission tried to put its thoughts on this great theme down on paper, an amazing and distressing divergence in Christian hopes was revealed. The repercussions of the commission's study are indicated in a news item on page 5.

THIS ADVENT, your rector will probably preach at least one sermon on the Second Coming of Christ in glory to judge both the quick and the dead. This shattering event toward which the whole creation moves has a great deal more practical importance for day-to-day living than the average layman is inclined to think. It probably will not happen tomorrow, or the day after, but when it does happen it will be the final answer to many questions for which other answers are vainly sought—such questions as: "Where can I find peace of mind?" "How can I be happy?" "Should I bring up my children for sainthood or for worldly success?" And even: "How much shall I give to the Church?"

SOME YEARS AGO, a series of cigarette advertisements, using pictures of slim people with plump shadows, warned us that "Coming events cast their shadows before." If souls could be photographed, the Church could do a similar series on the spiritual obesity that will be revealed in the day of judgment.

THE PRESIDING BISHOP, Bishop Sherrill, is asking the bishops and clergy of the Episcopal Church to observe November 2d as a day of

prayer and intercession for the nation, in the following letter to be mailed on October 15th:

"We are on the eve of an election of momentous significance to our nation and to the world. Surely, if there was ever a time when we should ask the guidance of God, it is now. The Church takes no political position; but it is right and proper for the Church to urge the people to exercise the duties and responsibilities of citizenship as Christians, humbly asking God's help and His blessing upon the nation.

"Accordingly, I am writing to suggest that you urge your people to observe, Monday, November 2d, as a special day of prayer and intercession for our country, that in this time of decision it may truly be a nation under God.

"To this end I am hopeful that there may be arranged special services perhaps on a community basis with other religious groups. With such preparation we may enter the polling booth determined to serve no selfish purpose, but to fulfill God's will."

CONTINUING his vigorous program of visitation, Dr. Percy G. Hall, executive secretary of the National Council's Armed Forces Division, is leaving the U. S. on the 15th of October on a tour of all American military installations in England. Priests of the Church of England will accompany Dr. Hall to the camps and be introduced to the commanding officers and chaplains as well as to Church members among the troops. Episcopal Church services will be held at each base, to provide the men with an opportunity to attend the services of their own Church.

DR. HALL will return to New York on November 22d, completing a tour which seems to us a highly valuable precedent for the work of a Bishop for the Armed Forces.

NINE teen-age girls from various parts of the United States, from Puerto Rico, and from Japan, arrived in New York over the weekend to attend a Christian citizenship seminar sponsored by the Girls' Friendly Society as part of its 75th anniversary celebration. The girls will visit the UN General Assembly, Church headquarters in New York and Greenwich, Conn., various foreign missions to the United Nations, and many New York churches. They will meet Bishop Sherrill, have lunch with Mrs. Roosevelt, and have tea with Mrs. Douglas MacArthur. They will also see "The King and I." Winners of a nationwide essay contest on the subject, "Why I as a Christian citizen wish to attend the United Nations," the nine girls are: Frieda Joan Rowell, Craveland, Mass.; Barbara Ann Boyle, Passaic, N. J.; Jane Collins, Collegeville, Pa.; Beverly Dempsey, Greenville, S. C.; Peggy Pierce, Flushing, Mich.; Mary Lou Sommers, Dundas, Minn.; Cynthia Newell, Van Nuys, Calif.; Shizu Nomura, Kyoto, Japan; and Gladys Flores Sanchez, St. Just, Puerto Rico.

Peter Day.

NINETEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Coadjutor for Rhode Island

Churchmen in the diocese of Rhode Island will meet on November 18th to elect a coadjutor. Authorized by General Convention because of the extent of diocesan work, the election will be held in St. John's Cathedral, Providence. The new coadjutor will assist the present bishop, the Rt. Rev. Granville G. Bennett.

BIBLE

RSV Publication

Widely Marked at Services

Nearly 2,000,000 persons gathered at services in communities across the nation to celebrate publication of the Revised Standard Version¹ of the Bible, it was estimated by officials of the National Council of Churches' Division of Christian Education, which sponsored the observance. Attendance at 3,418 gatherings in various cities, towns, and villages was drawn from some 50,000 congregations. Attendance ranged from 20 at a service in Central Bridge, N. Y. to 16,000 at one in Pittsburgh, Pa.

Those participating in the opening observance in Washington included the Presiding Bishop Sherrill, president of the National Council of Churches, which holds the copyright of the new version; Chief Justice Fred Vinson, Secretary of State Dean Acheson, Dr. Luther Evans, Librarian of Congress, Norwegian Ambassador Wilhelm Munthe de Morgenstierne, the dean of the Diplomatic Corps here, and the chiefs of chaplains of the armed services.

Less than 250,000 copies were available to the public on September 30th, the publication date. The bulk of the first printing of 1,000,000 copies was sold out in advance, according to the publishers, Thomas Nelson & Sons of New York, who said such a sale was "unique in publishing history."

In many churches and libraries of New York, the publication of the New Revised Standard Version was the subject of special mention on Sunday, Sep-

tember 29th, the day before the publication. At Trinity Church, there was an exhibit of rare English printed Bibles, on loan from the collection of the General Theological Seminary. These included the first Bibles of Miles Coverdale and William Tindale; the Matthew Bible of 1537, the Great Bible of 1539, a Geneva Bible of 1560, a Bishop's Bible of 1568, and a Ximenes Polyglot Bible of 1514-1517. Dr. Niels H. Sonne, Librarian of the Seminary, arranged the exhibit.

In the New York Public Library there was an exhibition of the Library copy of the Gutenberg Bible (the first to be printed from movable type). At the General Theological Seminary, which has one of the most extensive and valuable collections of Bibles in the country, ten Bibles, derivatives of the Gutenberg Bible, were shown with the Seminary copy of the Gutenberg Bible itself.



Bishop Sherrill, Presiding Bishop (right), as President of the National Council of Churches, presents a copy of the Revised Standard Bible to Chief Justice Fred Vinson at the recent Bible observance in the National Capitol.

WORLD COUNCIL

Hopeful Confusion

The advisory commission on the main theme for the Second Assembly of the World Council of Churches, to be held at Evanston, Ill., in 1954, has issued its second report after a meeting in the Ecumenical Institute at Bossey, Switzerland.

The commission said it hoped the report would elicit "a still wider circle of discussion" that would aid the commission next August in drafting a 10,000-word final report for the guidance of discussions at the Evanston Assembly.

Exact wording of the title for the main theme will be determined by the World Council's Central Committee when it meets at Lucknow, India, in January.

(Reporters covering the recent Third World Conference on Faith and Order at Lund, Sweden, received the erroneous impression that "Our Oneness in Christ and Our Disunity as Churches," decided upon at Lund as the theme of the Faith and Order section of the Evanston Assembly, was to be the main theme of the Council as a whole.)

The commission's interim report was devoted in part to the clarification of terminology necessitated by widespread comment—and considerable criticism—from Churches, groups and individuals since its preliminary report was issued in June, 1951.

As an example, the report said, these comments confirmed the conviction that the main theme should deal with "the Christian hope" but demonstrated, at the same time, that the word "hope" has different meanings in various parts of the world. The commission noted that the Biblical meaning is "an assurance" rather than "a wish."

The distinction between Christian eschatology¹ and apocalyptic¹ writings occupied a large part of the report's section on terminology.

Another section of the report said that too much stress had been put on "the future coming of Christ" and not enough on "the reality of present salvation."

A third section declared that the ear-

TUNING IN: ¶New versions of the Bible are needed partly because from time to time new manuscripts are discovered that throw light on obscure passages, partly because the English of older versions becomes archaic or obsolete. Sample:

"Let no man seek his own, but every man another's wealth" of King James Version means: "Let no one seek his own good, but the good of his neighbor." ¶Eschatology deals with the end of the world. ¶Apocalyptic uses dreams and visions.

lier report had failed to make sufficient connection between "the ultimate future hope of Christians" and the present world situation.

Urging Christians to work for temporal peace and "battle against every unjust discrimination of class and race," the report listed under the headings of peace, righteousness, freedom, life and truth the ways in which believers can testify to the Christian hope by "deeds of service."

"The divided state of our Churches," it said, "is one reason all work of evangelism, however great and glorious its history, remains crippled and truncated."

Christian unity is "the most convincing witness to the faith," it added, affirming that "the greatest era in the mission of the Church still lies ahead."

Seventeen leading theologians and laymen, including six from the U. S., participated in the meeting under the chairmanship of Bishop J. E. Leslie Newbigin of the Church of South India. Dr. W. A. Visser 't Hooft, general secretary of the World Council, was secretary.

[RNS]

RADIO AND TV

Effect on Churchgoing Studied

Television has cut attendance at evening Church services in the Louisville, Ky., area by 10%, according to a survey conducted by the Rev. J. Dan Williams, pastor of a Baptist church at nearby Shepherdsville.

Questionnaires were sent to 476 ministers by Mr. Williams in an effort to find out what was happening in their parishes, and 190 filled-out replies were received.

On the question of what ought to be done to remedy the situation, answers ranged from "nothing" to "take a positive stand at once." One minister warned that "we had better begin at once to make sure that TV stays in its place," while another said the only answer was providing "more challenging" services in the church.

Five pastors suggested scheduling evening services at an earlier hour. One minister who had tried this plan for a month said it was a failure and resumed the old schedule.

Some ministers said television had greatly complicated their evening visitation programs. One said "the devil found his best instrument in the discovery of TV," but a few thought it tended to bring the family together in the home more often. Others declared that while TV did provide home enter-

tainment, the family group around a TV set was "hardly an ideal pattern."

The ministers evaluated the effect of TV programs on viewers as follows:

Harmless	8
Morally poor	75
Too sexy	19
Irreligious	36
Satisfactory	8

[RNS]

PUBLIC AFFAIRS

NAACP Asks U.S.

Visa for Clergyman

The National Association for the Advancement of Colored People has asked Secretary of State Dean Acheson to allow the Rev. Michael Scott, South African Anglican clergyman, to come to the United States for the coming session of the United Nations General Assembly.

Mr. Scott, now in London, said that U. S. officials had held up his visa because he refused to swear he was not a Communist.

The clergyman added that he was not a Communist but was declining to take the oath as a matter of principle. He protested that the U. S. should not be allowed to forbid access of persons to the U. N.

Mr. Scott championed the cause of South African native tribes at previous U. N. sessions.

The NAACP said that "only through Mr. Scott can the case against South Africa's vicious racial persecution" be placed before the U. N. session opening October 14th. The Malan regime in South Africa has refused to permit native leaders to leave the country to testify before the U. N.

Mr. Scott has been forbidden by the Malan government to reenter South Africa.

"As the champion of freedom for oppressed peoples everywhere," said the NAACP, "it is most unbecoming for the United States to serve the cause of injustice by denying Mr. Scott a visa and thus denying the South African natives access to the U. N. to present their plea."

[RNS]

ARMED FORCES

New Organization

Efforts of servicemen of the Second Armored Division and other units of the Seventh Army stationed in Western Germany to form a new organization of Christians in the military service have met with initial success, according to



Bishop Noland, consecrated suffragan of Louisiana October 1st [L.C., October 12th], in his episcopal vestments.[†]

Sgt. William Stringfellow of Northampton, Mass., one of the leaders in the new group.

Sgt. Stringfellow, together with a dozen other officers and enlisted men of the 12th Armored Infantry Battalion and other units, began about a month

[†]TUNING IN: †Evangelism, from the Greek word meaning "to announce (glad tidings)," is a broad term covering every form of winning souls to Christ. †The episcopal vestments (i.e. bishop's vestments) here shown include the rochet (long;

white, with ruffled sleeves) and the chimere (long, black or scarlet). The shorter dark scraf (tippet) is not a peculiarly episcopal vestment, but may be worn by any cleric "in choir" to distinguish him from laymen in choir habit.

ago to organize a new "ecumenical" fellowship of Christian servicemen. In a meeting recently of the group, over a hundred others joined in what is now known as the Servicemen's Christian Association.

Christian servicemen of several Protestant denominations, and of the Orthodox and Roman Catholic churches are participating in the association.

"The question is whether any of us have neglected or forgotten the Church since we have come into the Army."

Sgt. Stringfellow has been a leader in Christian youth activities for several years, having represented the Episcopal Church at international Christian youth conferences, and served while a student at Bates College (Maine) as chairman of the United Student Christian Council in the United States. He has remained while in the Army a member of the World's student Christian Federation Executive Committee.

ACU

Council to Convene in New York

The annual council of the American Church Union will convene in New York City on October 20th and 21st with meetings at St. Bartholomew's Church and at the Church of St. Mary the Virgin.

The program will open on Monday evening, October 20th, with a dinner at the parish hall of St. Bartholomew's Church, at 6:30 P.M. The executive director of the ACU, the Rev. Albert J. duBois, will lead a panel discussion on the subject of "Catholics, the ACU and the Future."

On October 21st, the annual corporate Communion for the council and for members of the ACU in the area will be held at the Church of St. Mary the Virgin at 8 A.M. The council convenes in the parish hall of the same Church at 10 A.M.

As a result of the recent election by the membership of ACU the following have been named as elected members of the ACU Council for the coming year:

Rev. Frs. S. Whitney Hale, Granville Mercer Williams, SSJE; Albert A. Chambers, Joseph OSF, Franklin Joiner, James P. DeWolfe, Jr.; Weston H. Gillett, Roy B. Davis, Jr., and the Venerable John E. Culmer and the Very Rev. Canon James Green; Messrs. Clifford L. Terry, Clifford P. Morehouse, Clark Kuebler; Edward O. Proctor, Chauncey B. Tinker, Russell R. Brown, John Kremer, the Hon. William R. Castle. Mesdames: Richard T. Loring, and Constance R. Winant.

TUNING IN: ¶Synagogues ("get together places") served double purpose of Churches and schools. Synagogue service (psalms, scripture readings, prayers) provided pattern for the worship of the early Christians, who climaxed it with the

YUGOSLAVIA

Cardinal Mindszenty Reported in Russian Hands

The Zagreb, Yugoslavia, radio reported that Josef Cardinal Mindszenty, imprisoned Primate of Hungary, is now in the hands of Soviet representatives in Budapest and is living "very comfortably" in a Russian-owned villa there.

"We learn from Hungary that Cardinal Mindszenty is no longer in the hands of Hungarian authorities," the station said. "Moscow demanded that he be handed over to Soviet representatives in Hungary. At present Mindszenty is in Budapest living very comfortably in a Soviet villa near the famous hospital at Liptomezoe.

"This sudden adoption of Mindszenty by Moscow is believed to be connected with the Cominform peace campaign which has for some time been waged by Catholic patriotic priests in Hungary."

There was no confirmation of this report from any other source. [RNS]

PALESTINE

Important Archeological Finds Made in Nazareth Church

The remains of an early Byzantine fourth century church was unearthed at Notre Dame church in Nazareth by an engineer working to strengthen its foundations.

Under the ancient church, the ruins of a synagogue¹ probably dating from the first century B.C. were found.

The discoveries are believed to be among the most important in recent times.

The mosaic floor of the Byzantine church showed an Aramaic inscription, as yet undeciphered, similar to those of the earliest churches, Sephoris and Cana, built by Emperor Constantine's governor, Joseph. The newly-discovered synagogue, it is thought, may be the one in which Christ preached.¹

Further excavation work has been suspended pending instructions from the Vatican which is expected to send one of its experts to the site. [RNS]

ITALY

Ban Lifted

An Italian police ban on operations of the American-led Church of Christ was lifted here. The denomination was

notified it could resume normal activities in its 22 Italian missions pending final action on its request for governmental recognition.

The government's action followed a United States diplomatic protest that the ban violated the Italian-American Friendship Treaty of 1949.

Last month, the Church was ordered to halt all operations until the government acted on its application for an official permit. Police prevented the holding of services at several churches. [RNS]

SOUTH AFRICA

No Color Bar

The Archbishop of Cape Town, South Africa, announces that next year a training school admitting colored (half caste) clergymen will be started at Cape Town. There will be no "inverted color bar." The new school will be open to candidates of all races. In the Cape Town diocese colored priests are paid on exactly the same scale as European priests. They have exactly the same status, and the school is to help give them the same qualifications.

EGYPT

Thanks to the Strong Man

Religious News Service reports that a delegation of Moslems, Christians, and Jews, called at the headquarters of Maj. Gen. Mohammed Naguib to congratulate Egypt's "strong man" for "bringing a new era of public morality" to the country.

As commander-in-chief of the armed forces, General Naguib headed the Army's recent bloodless coup that dethroned former King Farouk.

The delegation presented a statement, addressed to the Army, endorsing its demands that "justice, freedom, and equality reign" in Egypt and that "all aspects of public activity be cleansed of corruption."

A military spokesman thanked the delegation in the name of General Naguib.

"The Commander-in-Chief asks you to cooperate," he said, "in wiping out corruption in conformity with religious beliefs which God sent down to us through his three prophets. If Moses, Jesus, and Mohammed were upon this earth together now, they would have joined hands for the welfare of the people, leading them on the road to righteousness."

Lord's Supper. This pattern is still faintly discernible in our Communion Office, which in its first part gives prominence to the Christian scriptures (Epistle and Gospel). ¶The incident referred to is that found in St. Luke 4:16-30.

Bible Versions, 1952

THE Revised Standard Version of the Bible is undoubtedly the book not only of the autumn, but of the year, 1952. Whether or not one prefers this translation to the more familiar King James, or to one of the so-called "modern" versions, the fact remains that the RSV, with its team of 32 top-ranking scholars that worked on the project for some 15 years, represents a coöperative literary achievement of rare, if not unparalleled, occurrence.

A volume as important as this requires adequate time for its proper critical evaluation. And the interval between publication of the RSV (September 30th) and this Fall Book Number of THE LIVING CHURCH has hardly been sufficient to expect a Biblical specialist to produce a scholarly review. But we are now happy to announce that such an appraisal has been promised by the Rev. Walter C. Klein, STD, Ph.D., for our Christmas Book Number (issue of November 30th). Dr. Klein is professor of Old Testament Literature and Languages at Seabury-Western Theological Seminary.

The same day that saw publication of the Revised Standard Version saw the appearance also of the first eight books (Genesis through Ruth) of the (Roman) Catholic Confraternity Bible (the day chosen, September 30th, was singularly appropriate, being the feast of St. Jerome, fourth-century translator of the Vulgate, which is still the official version of the Roman Catholic Church).

The Catholic Confraternity Bible started out to be a translation from the Latin of the Vulgate, but in the midst of the work plans were changed. Reason: Pope Pius XII, in an encyclical, had in effect told Biblical scholars that translating from the Vulgate was sheer laziness, and directed them to make their translations from the original tongues. Accordingly, the CCB version of the "Octateuch" ("eight books," Genesis through Ruth) is made from the Hebrew. We hope to present more about this in a later issue.

This editor has read portions of the Revised Standard Version, and is impressed by its adherence to the King James Version. His reaction is perhaps best summed up by the laconic remark of his nine-year-old daughter, to whom he read aloud the first chapter of Genesis, while she followed in her copy of the King James Version—and then commented, "it's only slightly different." Apparently the producers of the new translation have not gone out of their way to deviate from the King James, but have done so only where there seemed to be a compelling reason.

General Convention has authorized the RSV for the reading of the lessons of Morning and Evening

Prayer. Perhaps the real way for the Church to review it would be to put it to this use for a year or two. The reaction of the laity, who are after all the great bulk of the Church, could be secured in this way as in no other. And for the busy clergyman to read his daily Office from the RSV would in itself be a refresher course in the Bible.

But we doubt if any version will supplant the King James for a long time to come; and it is a pity, perhaps, that more interest was not shown by General Convention in the proposal of the Church's Historiographer, Dr. Stowe, that Convention authorize the making of a new set of marginal readings for the King James Version, supplanting those adopted by General Convention of 1901.

Certainly the Revised Standard Version will be of great use to students and to study groups—from Sunday Schools to theological seminaries.

Fall Book Number

USUALLY the Fall Book Number of THE LIVING CHURCH is one of the September issues. This year, however, September found the Church rightly preoccupied with General Convention, and so our Book Number had to be deferred until after the post-Convention Number—which brought it to the current date.

Accordingly, many important titles that reached us after September 15th are not here included, as they belong properly to the Christmas Book Number [November 30th], and will form the quarry from which much of the material for that issue will be selected.

Second only to the Revised Standard Version of the Bible is *The Interpreter's Bible, Volume I*, published the same day. Though not the first installment of this series to appear, Volume I of *The Interpreter's Bible* is the first of its series on the Old Testament to be published. We are happy to present a review of this by one of the younger Old Testament specialists, the Rev. Harvey H. Guthrie, Jr. [see page 9]. The Rev. Robert B. Gribbon's article, "The Bible, the Prayer Book, and Rudyard Kipling" (page 12), fits in well with a Biblical emphasis that even the United States has commemorated by a special postage stamp. And the article by Marion V. Lightbourn, wife of the assistant editor, on the priest-sleuth, the Rev. Martin Buell (page 11), provides a morsel of lighter fare among the heavier courses.

Some thirty-five books are mentioned in this issue, and all of them, we believe, are books that Church-people will at least want to know about.

Accent on *Exodus*

*A Review of the Interpreter's Bible, Vol. I**

By the Rev. Harvey H. Guthrie, Jr.

Tutor, General Theological Seminary, New York

VOLUME I of *The Interpreter's Bible*[†] is an important contribution to the study of the Old Testament. It has been eagerly awaited and will be read with much interest. In the compass of its 1099 pages are to be found not only detailed commentaries on Genesis and Exodus, but 170 well-filled pages of general articles on what is involved in the study of the Bible as a whole, and 260 pages of articles on the Old Testament that constitute as fine a general introduction to those scriptures as can be found.

It would be impossible in a review of bearable length to examine in detail the contents of the articles which amount to more than a third of the volume, before one gets to the commentaries. Therefore, we shall attempt to single out some of the noticeable trends. Since this is the first comprehensive Bible commentary to be projected in 50 or 60 years, its approach is not only indicative of current biblical scholarship, but will be formative in the thinking of many students of the Holy Scriptures.

The first thing one notices is an emphasis on the basically "theological" character of the Bible, an insistence that the Scriptures must be understood in their own terms as the record of something resulting from a *divine* initiative. This may seem elementary, but it is the great, rediscovered fact in post-World War I theology and biblical criticism. It is part of what H. H. Farmer calls "the vigorous reassertion of discontinuity against a too exclusive emphasis on continuity; of the 'into' or 'vertical' against a falsifying preoccupation with the 'in and through' or 'horizontal'" (Art.,

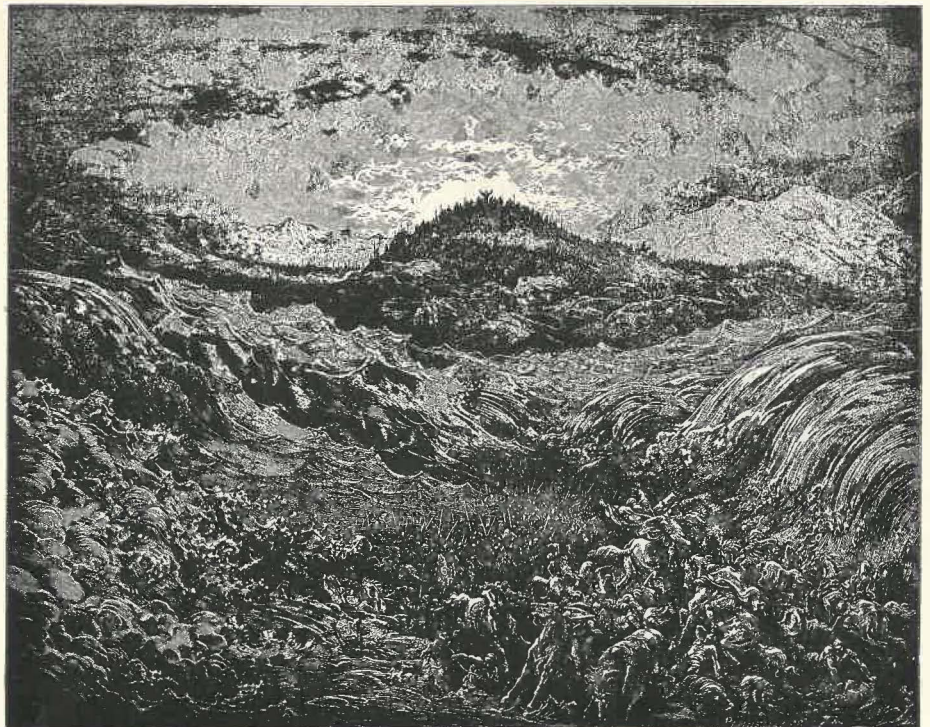
"Significance and Authority of the Bible," p. 7).

Thus, we find that the prophets were not mere ethical reformers who may have acted somewhat strangely in order to gain the hearing of the people. Psychologically speaking, their antecedents are to be found in the ecstatic, dervish-

*Abingdon-Cokesbury. \$8.75 (L. C., September 28th).

like "prophets" common to the ancient near East. They did not discover something, but were seized by Someone (H.E.W. Fosbroke, Art., "The Prophetic Literature," p. 201 ff.) Thus, even in the Wisdom Literature which, if anything does, embodies the humanism of the Old Testament, the Divine Wisdom is to be thought of in terms of revelation, at least general revelation (W. A. Irwin, Art., "The Wisdom Literature," p. 216). And this emphasis is seen not only in specific things that are said, but in the choice of subjects to be treated. There is a prominent, well-written article by G. A. Wright on "The Faith of Israel."

Secondly, along with emphasis on the Bible's resulting from the divine *initiative*, there is an equally strong emphasis on the divine *community* as the producer and possessor of the Bible: "the church is part of the historical biography of Christ" (Farmer, p. 7); "Church and Bible belong together. They are reciprocal realities. They depend upon each other" (James Muilenberg, Art., "The History of the Religion of Israel," p. 293). The place of the Bible in the life of the Church is examined in three informative and interesting articles on the history of biblical interpretation: R. M. Grant on the ancient period, J. T.



Doré

ESCAPE FROM EGYPT[†]
A focal historic event.

TUNING IN: ¶*The Interpreter's Bible*, a 12-volume publication giving the King James Version and Revised Standard Version side by side, accompanied by scholarly comments on the meaning and implications of the text, is being published

one volume at a time. First two volumes published were Nos. VII and VIII. ¶Picture is from a collection ("The Bible Illustrated") of some 50 full-page Doré engravings put out about a year ago by Pilsbury Publishers, Inc. (\$2.25).



McNeill on the medieval and reformation period, and S. L. Terrien on the modern period.

Thirdly, the above two emphases do not exclude an up-to-date, thoroughgoing, properly critical examination by the most competent scholars of all the problems honestly to be faced in any adequate study of the Bible. One is sometimes impatient with current "theological" treatments of both Old and New Testaments which deprecate and ignore the contributions of modern critical scholarship. None of this is found here. "In biblical study we are now in a 'post-liberal' period, but we can never pass into a 'postcritical' one, for the obligation to use every resource of scholarship upon our documents in order to know, so far as we are able, what really did happen, springs, it must be repeated, from the nature of the gospel itself as a gospel of God's action in history" (Farmer, p. 17).

Thus, acknowledged experts such as Arthur Jeffery, Edgar Goodspeed, N. H. Snaith, W. F. Albright and R. H. Pfeiffer contribute competent and, for the most part, very readable treatments of everything from the development of the biblical canon and text to archeology and philology. (If anyone thinks such articles must be dull, let him read E. C. Colwell's sparkling, thorough discussion of what is involved in New Testament textual criticism, beginning on p. 72.)

JEDP

The mention of criticism proper brings us to the commentaries[¶], and, again, we can only hit the highlights. The most notable thing in C. A. Simpson's exegesis[¶] of Genesis is his documentary analysis

to which the reader is introduced in his general article on the growth of the Hexateuch. Readers who mastered the cryptic symbols JEDP[¶] in seminary or in reading an introduction to the Old Testament will discover that it is not quite as simple as all that. Also, Deuteronomy may still be the key to the Old Testament, but, it will be discovered, may fit into other locks than Josiah's reformation (pp. 197-198).

A word about Simpson's documentary analysis is in order, since it is the thing most apt to provoke discussion and criticism. As early as Wellhausen (whose statement of the documentary theory is the norm), it was recognized that the J document, which contains the earliest setting down of Israel's tradition, really contains two traditions which have come to be welded together. The question is, Are these two separate documentary traditions, or is there a basic tradition which has been supplemented?

English readers have been introduced to the theory that they are separate in Pfeiffer's *Introduction to the Old Testament*. Here, they are introduced by Simpson to the theory that there is a basic tradition which has been supplemented as other groups came to be included in the community. J¹, the basic document, contains the original, southern, Mosaic tradition which tells simply of an escape from Egypt, a realization of its meaning at Kadesh, and an entrance into Palestine from the South. J², the supplement, adds the traditions of northern tribes, of the conquest from the East under Joshua, and of the sojourn at Sinai. (The later E was a more uncompromising statement of the northern traditions.)

This theory, when employed in the commentary on Genesis, throws much light on many problems. It may be questioned, but it should not be lightly discredited by those who have not undertaken the thorough analysis of the text upon which it is based. It certainly takes both historical and literary problems seriously, and avoids the difficult assumption that documents like J and E were, somehow, sometime, once and for all precipitated from disorganized oral tradition without any prior literary history. And, the reader is not left with a purely literary treatment unrelated to living religion and theology (see pp. 453 ff.).

The introduction to and exegesis of Exodus by J. Coert Rylaarsdam is of a different type from that given Genesis. This author's interest is not so much in literary problems, though those problems are not ignored, as it is in such things as the ethos of traditions, laws, and rit-

ual regulations. Since the publication of most English commentaries on Exodus now in use, a great deal of work has been done, by German and Scandinavian scholars particularly, on the background in the life of the community of the cultic material which is so abundant in a book like Exodus. Here English readers are given the benefit of this work. For example, attention is given to the recent important work of Martin Noth on the great themes — the escape from Egypt, the nomadic period, the Sinai Covenant — which can be discerned lying behind the documentary formulation of the traditions (see p. 834).

It is emphasized that it is an historical "mighty act of God" which is the basis of Old Testament religion:

"In the Old Testament Exodus has a role comparable to that of the Gospels in the New Testament. Its focus is the historic event on which the community of Israel was built. . . . Exodus serves especially as a shield which protects the biblical community from being swallowed up by some nonhistorical, universal system, whether mystical or rational" (pp. 846-847).

This is certainly more true to the Bible than biblical theologies which over-emphasize the importance of convenantal codes and speak of the giving of written laws as "mighty acts," thus endangering the thoroughly historical character of biblical religion.

EXPOSITION

That it is mentioned briefly does not imply that the exposition[¶] of the two books is inferior. W. R. Bowie is the expositor of Genesis, and those who are familiar with his books know what a depth of insight and relevant use of literary illustration he brings to meditation on the pages of the Bible. Especially valuable in J. Edgar Park's exposition of Exodus is the way in which he makes use of relevant results of exegesis in his comments on the various passages, showing the meaning of what a later writer or editor did to an earlier account (e.g. his treatment of the plagues visited upon Egypt).

As an up-to-date commentary on the books of Genesis and Exodus, as an introduction to the Old Testament, as a presentation of what is involved in the study of the Bible as a whole, this book can be recommended. It will prove of real value to the beginner in biblical study, and it will inform those already launched on that fascinating undertaking of much that has gone on in recent years, since their initial grounding in the subject.

¶TUNING IN: ¶Commentaries provide (1) ¶Exegesis, which tries to unravel the exact meaning the text had at the time it was written; (2) ¶Exposition, which comes a little closer to a sermon, and, on the basis of the exegesis, applies the

text to present-day faith and life. ¶J, E, D, and P are initials roughly identifying the authors and editors whose combined work (believed to have been put together by P) is found in the first six books of the Bible, sometimes called the Hexateuch.



Have You Met

FATHER BUELL?

By Marion V. Lightbourn

HAVE you met the Rev. Martin Buell, rector of Christ Church, Farrington, Montana? He is not to be found in Stowe, neither in Crockford, nor in *THE LIVING CHURCH ANNUAL*.[†] Yet Churchpeople who haven't made his acquaintance are missing something: the pleasure of meeting a normal clergyman in a book—normal except for his habit of discovering corpses and finding out how they got that way.

"He wondered sometimes what the reading of the minutes and the pansy notes and the rummage sales had to do with the life of Christ. But if you let yourself become too analytical you'd be useless as a working rector. Everything in this world, Buell, he told himself, is a compromise between what it ought to be and what it can be, with human beings running it."

In the latest book in which he appears, Margaret Scherf's *The Elk and the Evidence*,* Fr. Buell finds a human toe wrapped in a frozen elk roast presented to him by a parishioner just as he is preparing for a guild meeting at the rectory.

The situation becomes complicated by a missing hunter and the strange tale told by a pretty girl who appears on the scene and claims she saw a dead man in a Pullman berth answering to the description of the missing hunter. According to her story, he entered the train with two other men and was supposed to have had a terrible toothache, but he didn't groan or so much as make a sound in the

lower berth beneath her, and she leaned over and looked in.

The man was taken off the train by his companions and, when the girl came to Farrington to tell the sheriff, she was run off a bridge into an icy river by a car. From that point on, one situation leads to another, and finally to the solving of the murder. Interspersed throughout the whole are all the usual incidents and characters of the typical small-town parish, from the nosy and meddlesome Hattie Kettlehorn across the alley, to the arrival of the bishop for a confirmation service just before the final explosion.

I first met Fr. Buell in *Always Murder a Friend*, as he drove into Farrington in his bright red car to take over his new parish — and found his senior warden lying dead on the floor of his drugstore. I followed him through his adventures in *Gilbert's Last Toothache* — where the scene includes a diocesan gathering at which one of his brother clergy is murdered — and then in *The Curious Custard Pie*, in which, because he was late for a meeting of the ministerial association, he found wished upon him the job of lecturer at an "uplift" camp, the World Amicability Group.

Fr. Buell is a widower, fiftyish, who likes to cook—and eat. His specialty: "biscuits" — for breakfast. He has a humorous understanding of people and knows how to manage them. Christ Church, Farrington, might be any small parish and its people those of any community from Maine to California.

Margaret Scherf knows the Church and the clergy (even to such fine points

as the "Fr." "Mr." question) and her books are full of little allusions and bits of color that Churchpeople will appreciate. For example, *Always Murder a Friend* contains an amusing account of a vestry meeting.

Incidentally, Fr. Buell owned a ranch: insurance against the vagaries of bishops and vestries. Not that his bishop wasn't a saint; but his archdeacon couldn't be depended upon.

THE LIVING CHURCH RELIEF FUND

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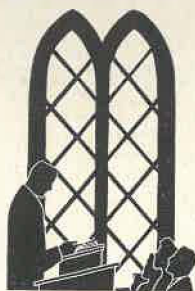
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*Doubleday. Pp. 189. \$2.50. The other titles mentioned in this article are out of print, but can be found in libraries and possibly bought at second hand.

TUNING IN: ¶Stowe, Crockford, and LCA are three clerical directories. Stowe and LCA cover American clergy, Crockford English and most other parts of Anglican communion. The 1953 edition of *The Living Church Annual* will be its first

under a new name — the *Episcopal Church Annual* (since *The Living Church* is no longer a part of Morehouse-Gorham Co., publishers of the Annual). ¶Archdeacons (sometimes called "archdemons") supervise work of mission clergy, under Bishop.



The Bible, the Prayer Book,

By the Rev. Robert B. Gribbon

THE extent to which the Bible has permeated the thinking and writing of English-speaking peoples has often been noted, sometimes with the additional observation that such influence has largely passed away — at least since the second decade of the 20th century.

There is some evidence for the truth of this latter statement — at least for the fact that Bible knowledge is hazier than in the older days. Would it have been possible in the Victorian era for a pundit like Lewis Mumford to state (as he does in *The Conduct of Life*) that God said to Job, "I am that I am," and that the children of Israel in the wilderness, "turned to the worship of brazen serpents instead of Elohim"?

Less learned persons, however, are still more literally accurate in quotation, and the large number of Scriptural allusions in political oratory heard over the air recently should have been quite an eye-opener to those who say that knowledge of the Bible has passed away from among us. Jacob and Esau, Moses and St. Paul, Solomon and his wisdom, the ten commandments and the teachings of our Lord, were again and again on the lips of speakers.

One was reminded of that great era of Biblical allusion and reference: the Revolution in England, when the vicissitudes of Charles I were so frequently paralleled with those of David, and "the counsel of Ahitophel," the actions of Shimei, etc., were used as descriptions of leading issues of the day. Actually there is far more Bible study and reading going on today than many commentators are aware of. A librarian tells me that not a day goes by without several inquiries for books bearing in some way upon the Bible — often with the added remark, "for my Bible class assignment."

AN UNEXPLORED AREA

My present purpose is to direct the attention of Churchpeople to an area of Bible illustration and reference which I find to be almost completely overlooked. I refer to the poetical works of Rudyard Kipling. Of course, it is generally

known that he used much Scriptural phraseology, and there is an impression that this was done mainly to get heavy effects and to sound portentous. Detailed knowledge and sympathetic interpretation of the Bible are not usually considered to have been in his field. Like many "popular impressions," these conclusions turn out to be astonishingly false when brought to the test of discoverable facts. The contrary claim — and this is the one that I should like to make — can be amply justified: namely, that Rudyard Kipling is the most intelligent as well as the most frequent user of the Bible among the better-known English poets.

Over the years I had long learned to look for and enjoy personally the Biblical allusions and quotations in Kipling's poetry, and then, one fatal day, resolved to start counting and analyzing them. This resolution led to months of careful checking and ever-closer reading, using a concordance to help out the memory, and it has resulted in a series of fascinating discoveries. I worked on the volume known as the Definitive Edition, published in England by Hodder and Stoughton, containing all of Kipling's extant verse, and page references herein are to the edition of 1948.

First, as to quantity: I was able to identify 248 Old Testament references (exclusive of the Psalms), 142 New Testament allusions, and two from the Apocrypha.[¶] There are also 33 poems which have so much Biblical language and atmosphere not readily assigned to specific texts, that they may be classified as "general Bible background." To this we can add 48 from the Psalter and 26 from other parts of the Prayer Book — a grand total of nearly 500.

The last two figures are of special interest to Churchmen as such, but are also of interest because of the accounts of Kipling's religion given by his biographers. I have found no one who gives

any credit to the Church of England for his background. Rather he is assigned a Methodist leaning, because his maternal grandfather was a Wesleyan preacher and the influence remained in the family. Yet, when he quotes from "David," he most frequently uses the translation of our Prayer Book Psalter rather than that of the Authorized Version,[¶] and his familiarity with other of the Offices is much more than superficial. My own conclusion is that he got both his Bible and Prayer Book knowledge from the Daily Offices said in the United Services College at Westward Ho, which he attended as a boy.

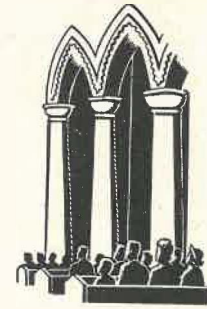
BLOTTING-PAPER CONSCIOUSNESS

Part of the evidence for this statement is naturally the use of the Prayer Book translation of the Psalms and knowledge of other portions as stated, but another and very strong bit of evidence is the wide distribution of the sources of his Biblical material. It is a well-known fact that in no other Christian body is the whole Bible so thoroughly read in all its parts as in the various Churches of the Anglican Communion. If we want to, we can justifiably claim to be the "most Biblical Church in Christendom." Our Lectionaries take us through the Scriptures year by year, without deviations for purple passages or individual whims, so that anyone who regularly reads or attends Daily Morning and Evening Prayer perforce knows every part of the Bible — or at least did before the more recent revisions of the lectionary. At any rate Kipling must have done so. Note the following distribution of his quotations: Genesis — 45, Exodus — 18, Leviticus — 3, Numbers — 6, Deuteronomy — 8, Joshua — 6, Judges — 9, I Samuel to II Chronicles — 34, Job — 18, Proverbs — 24, and one to four each from every other O. T. book, with a few exceptions. In

TUNING IN: ¶The Apocrypha consists of 14 Jewish books not counted as part of the Old Testament. They were written roughly between the Old Testament and New Testament period, and exist mostly in Greek. They are included in Episcopal

Church Bible, "for example of life and instruction of man-ners," but are not regarded as having the doctrinal authority of the rest of the Bible. ¶Psalter (Book of Psalms) in Prayer Book is older translation than ¶Authorized (King James).

and Rudyard Kipling*



the New Testament he quotes most liberally from the Gospels and Acts, and uses also all the Epistles (and Revelation), with the exception of the Pastorals¹ and Hebrews.

It is not merely a matter of apt literal quotation of words to which I am referring, but an amazing grasp of the inner meaning and provenance of the material used. Kipling shows here the same uncanny skill as in the other fields of his knowledge and use. It will be recalled how vividly he could reproduce the whole authentic atmosphere of the engine room, the club, the fo'c'sle, and the jungle. His was a "blotting-paper consciousness," that could soak up and retain the color, sound, smell, and meaning of any situation in which he found himself, however briefly. It was so with his hearing of the Bible.

We may illustrate this by a comparison of his best known and most highly regarded poem, "Recessional" (147 in *The Hymnal 1940*), with the second chapter of Isaiah. The tendency of the two passages is the same: a comparison of earthly glory with the judgments of Almighty God, and warnings to humility. We all remember the haunting refrain "lest we forget," and perhaps the

prayer: "Judge of the Nations, spare me yet." Isaiah begins with a description of the glories of Zion¹¹ as head of the nations: "all the nations shall flow unto it" (v. 2). Then he says, "He shall judge among the nations" and "they shall beat their swords into plowshares," etc. (v. 4). He utters a series of exhortations to humility which Kipling echoes in his fourth and fifth stanzas, although the "humble and contrite heart" quotation (stanza 2) is, of course, from Psalm 51.

ECHOES

An illustration of the use of the Prayer Book rather than King James version of the Psalms may be taken from an early poem on the Indian seasons called "Two Months" (p. 80). He describes the heavy airless heat of the night: "That will not suffer sleep or thought of ease." In Psalm 132:4 we have: "I will not suffer mine eyes to sleep . . . neither the temples of my head to take any rest." In the A. V. the word "suffer" does not appear at all.

Where we find more direct quotation, there is still quite often slight alteration

*Quotations by permission Rudyard Kipling Estate.

so that the phrase may fit into the poetic line and scan properly. Some of these are interesting, as for instance, Ecclesiastes 6:9: "Better is the sight of the eyes than the wandering of the desire," which Kipling renders in "McAndrew's Hymn" (p. 120/123) "Better the sight of eyes that see than wanderin' o' desire."

So one might go on for pages, but I shall close with a brief consideration of Kipling's interest in, or fascination for, the Litany. He uses it again and again. There is "The Lovers' Litany" (p. 30), and "The Wet Litany" (p. 659), with its refrain "Hear the Channel Fleet at sea — *Libera nos Domine*," and "The Prayer of Miriam Cohen" (p. 614). In three poems: "The Dykes" (p. 305), "Hymn Before Action" (p. 323), and "Our Fathers of Old" (p. 563), he makes use of the two magnificent adjurations: "O God, we have heard with our ears . . ." and "O Lord, arise, help us . . ."

He does not directly quote but echoes words and feeling. In "The Dykes," it is a reversal: the present generation has no heart for the traditions and warnings of the past: "All that our fathers taught us of old, pleases us now no more." In the "Hymn Before Action" it is direct: "As Thou didst help our fathers, Help Thou our host today." In "Our Fathers of Old" it is the title and content of the poem which describe the tradition of healing herbs received from the past.

Enough has been said, perhaps, to indicate the scope and character of Rudyard Kipling's involvement with the Bible and Book of Common Prayer. It is a phenomenon unique in the annals of English poetry, for, while some writers (Milton in particular) have developed Scriptural themes more magnificently, and others have set forth religious experience and teaching more excellently (George Herbert, Robert Browning and Francis Thompson), none has exhibited to the same extent, or in the same inimitable way, the "possession" of the Bible material. It will pay Churchpeople to follow up the search here indicated.

SONG LINGERS ON

FOR hope returns, when the blind pain is broken,
As truth endures when mortal dreams are done;
Song lingers on, though the last word be spoken:
Morning brings back the sun.

Let the heart trust. Eternity is tender.
Though time blaspheme, we are shaking off its spell.
Beyond our sorrow lives a quenchless splendour;
At the dark roots of being, all is well.

FRANCES STOAKLEY LANKFORD.

TUNING IN: ¹¹Pastoral Epistles are the Pauline writings addressed to SS. Timothy and Titus, containing advice on the work of Christian pastors. Most modern Biblical scholars think they were written after St. Paul's death, incorporating

some of the apostle's sayings and passing correspondence. ¹²Zion (fortress) was one of the names of the city of Jerusalem, coming from the fact that King David built a stronghold there in the early days of his reign.

BIBLE

**Radical Methods,
Conservative Conclusions**

THE PRIMITIVE CHRISTIAN CALENDAR. A Study in the Making of the Marcan Gospel. By Philip Carrington, Archbishop of Quebec. Volume I, Introduction and Text. Cambridge University Press. Pp. xv, 235. \$6.

Archbishop Carrington, who once observed that radical methods sometimes lead to conservative conclusions, has produced in *The Primitive Christian Calendar* one of the most exciting and important works of New Testament scholarship to appear in several decades. What it proves is that Mark's Gospel is not a chronological account of the events in the life of Jesus but is a series of separate lections designed to be read according to the liturgical calendar which governed the worship of the early Church.

Carrington's argument begins with a careful and convincing demonstration that the Galilean portion of the Gospel can be divided into sections which parallel the themes of the Jewish liturgical calendar. This parallelism is too exact and too extended to be the result of accident. He then shows that the major divisions into which the text thus falls are recognized in the script divisions of Codex Vaticanus (B) and argues, again convincingly, that these script divisions are vestiges of the most ancient system of dividing the Gospel. The conclusion seems proved beyond reasonable doubt.

Form-criticism, often viewed as radical and subjective, will find here a welcome vindication, for Carrington's book gives strong objective support to the theory that the traditions about Jesus originally descended in disconnected fragments which were only subsequently arranged as we have them in the Gospels. But quite as important is the demonstration, made here for the first time, that these fragments had already taken on their familiar form and arrangement within a Jewish liturgical tradition which would seem to owe little, if anything, to Gentile influence.

CHARLES H. BUCK, JR.

CHURCH HISTORY

A Wider Bearing

CHRISTIAN EGYPT: CHURCH AND PEOPLE. Christianity and Nationalism in the Patriarchate of Alexandria. By Edward Rochie Hardy. Oxford University Press. Pp. ix, 241. \$3.50.

Originally delivered as the Paddock Lectures, at General Theological Seminary, *Christian Egypt* is a history of the Egyptian Church from its beginnings to the present day.

Dr. Hardy ably synthesizes Church history with the modern discoveries of the papyri and relates it to Roman and Byzantine political history. He traces the rise and decline of the Alexandrian school, the development of monasticism, and the ecclesiastical power politics of the Egyptian Church in vivid and accurate detail.

Perhaps not enough stress is laid on the "shadow" of the Egyptian soul—gnosticism, which remained important in



Egypt after it had lost influence elsewhere. And some of the aridity of theological squabbles might have been removed by more emphasis on their relation to debates in the philosophical schools.

Hardy's book, however, is an invaluable guide for anyone who wants to know something of the past of a Church which at times has seemed to have no future. His concise summary of its history has a wider bearing: "Unless nationally indigenous, the Church cannot survive; and if only national it does not seem to be able to do much else."

ROBERT M. GRANT.

Missionary Problems

BISHOPS AND SOCIETIES. A Study of Anglican Colonial and Missionary Expansion, 1698-1850. By Hans Cnattingius. SPCK.* Pp. viii, 248. 21/-.

To the extent that they direct clergymen in the performance of pastoral duties, missionary societies discharge an episcopal function. It is inevitable, therefore, that serious canonical problems should arise in their relations with those to whom the Church has legally entrusted the office of bishop.

The present volume, not too accurately subtitled, is a study in the working out of these problems, during the period which saw the development of the colonial episcopate, by the three great missionary agencies of the Church of England: the Society for the Propagation of the Gospel in Foreign Parts, the Society for Promoting Christian Knowledge, and the Church Missionary Society. India provides the principal scene of the narrative, though Canada,

*Agents in America: Macmillan.

which received the first colonial bishop (Charles Inglis, of Nova Scotia, 1787), the West Indies, and Australia and New Zealand are also considered.

Anglican moderation and good nature made it possible to secure the necessary adjustments with a minimum of incidental fireworks. While making the story less exciting than it might be in a more emotional group, this fact increases its real significance by reducing the number of factors that might distract attention from the main issues.

The author has done exhaustive research in official and unofficial sources. His work is an important contribution to Church history and to canon law. No one concerned with these subjects, or with missionary problems, should fail to read it.

W. W. MANROSS.

How John Doe Lived

MEDIEVAL ECCLESIASTICAL COURTS IN THE DIOCESE OF CANTERBURY. By Brian L. Woodcock. Oxford University Press. Pp. xi, 160. \$3.50.

This book is of interest, not only to the increasing number of students interested in the operation of canon law in England before the Reformation, but to all those who desire to know more about the details of the life of the ordinary man in medieval England.

Not only does the author offer a careful analysis of the jurisdiction and operation of these laws and the duties of its judges and employees, but he gives a description of the types of cases handled and their disposition.

One of the most interesting facts brought out is the manner in which criminal actions for perjury were used to enforce ordinary civil actions for debt.

HOWARD W. FOULKES.

Faith and Works

INSTRUCTION IN CHRISTIAN LOVE (1523). By Martin Bucer, the Reformer. Translated by Paul Traugott Fuhrmann, with introduction and notes. John Knox Press. Pp. 68. \$1.50.

This hitherto untranslated little treatise — somewhat reminiscent of Luther's *Christian Liberty* — was written by the onetime Dominican, who became the Reformer of Strassburg, quite early in his career and a quarter-century before his patron, Archbishop Cranmer, procured for him the professorship of divinity at Cambridge, in which post he died in 1551.

God has imposed upon his creatures the obligation to love and to serve the total community; through faith we are enabled of Him to fulfill this obligation. The treatise shows that, in their insistence upon justification by faith alone,

the Reformers were far from denying the necessity of good works in obedience to God's will. P. V. NORWOOD.

The Inspired Tinker

JOHN BUNYAN: THE MAN AND HIS WORKS. By Henri Talon. English translation by Barbara Wall. Harvard University Press, 1951. Pp. xii, 340. \$5.

This study of the inspired tinker and God-seeker is something of a novelty. It was written by a professor of English literature at the University of Dijon, and, after a success among the more literary in France, now appears in an able English rendition.

The book reads like a Ph.D. thesis. That is both a compliment and faint praise. There is an immense array of footnotes, the tendency to seek and find very far-fetched but scholarly parallels, a certain timidity in saying anything too definite in the critical evaluation of Bunyan's works. But these very defects give the reader confidence in the solid reliability of the Bunyan research which Prof. Talon has undertaken.

For the advanced student of Bunyan, the present work will be an excellent tool, and a guide to much Bunyan lore which is not known to the general public. But the ordinary reader, who is trying to muster up the courage to read page one of *The Pilgrim's Progress*, will find more help and guidance in Vera Brittain's recent book, *In the Steps of John Bunyan*. CHAD WALSH.

Speaking Apologetically

THE DEVELOPMENT OF ENGLISH THEOLOGY IN THE LATER NINETEENTH CENTURY. Being the Burroughs Memorial Lectures for 1950, delivered in the University of Leeds. By L. E. Elliott-Binns. Longmans. Pp. ix, 137.

Intended as a continuation from 1860 to 1900 of Canon Storr's well-known work, this book illustrates perfectly the statement in its first paragraph: "To treat the subject at all adequately in six lectures is an impossible task."

Actually the only theological field dealt with is Apologetics. Though there are chapter headings on history, Bible, and dogmatic theology, these are really treated from the apologetic standpoint. Very little is said about patristics, or dogma, and nothing about moral or pastoral theology.

The author so thoroughly shares the viewpoint of "dogmatic liberalism" characteristic of his period that he is unable to present an objective picture. It does seem so old-fashioned to equate orthodoxy with obscurantism and heresy with enlightenment, and his treatment is so brief and fragmentary that all the

large issues are out of perspective and it is not possible to discover the basic position of even the most prominent writers mentioned.

EVERETT BOSSHARD.

THEOLOGY

Encyclopedia on Ecclesiology

THIS IS THE CHURCH. Edited by Anders Nygren, with Gustaf Aulen, Ragnar Bring, Anton Fridrichsen, Hjalmar Lindroth. Translated by Carl C. Rasmussen. Muhlenberg Press. Pp. 353. \$4.75.

Professor Carl Rasmussen has done a service to theologians by his continuing work of translation of Swedish volumes into English. The present book is a symposium, representing the best contemporary Swedish theology.

The several sections discuss the Church in the New Testament, with attention to structure, ministry, purpose, etc.; the Church in its historical development; and the concept of the Church in contemporary Lutheran thought. Fourteen writers contribute.

There could hardly be a better "encyclopedia" on ecclesiology, if one is interested in Lutheran thinking. For the rest of us, there is much that is edifying and instructive—as, for example, the emphasis upon the relationship between the Word (which in Lutheran theology means "God in his self-revelation") and the Church of God. But the treatment of the New Testament evidence is inevitably in terms of the New Testament's approximation to Lutheran ideas, while one might hardly realize (from the chapters on the history of the Church) that there was a long 1500 years between the New Testament and Martin Luther.

Great man that Luther was—and none of us would wish to question this—it is a little difficult to see the whole of Christianity through his eyes, as if he and he only got the point of it all. The present "Luther-revival" on the continent, and especially in Scandinavia, has had its good side, but it has also had its bad one; and an Anglican theologian can only feel that the doctrine of the Church is not quite satisfactorily taught when it is entirely Lutheran in the strictest sense.

W. NORMAN PITTINGER.

Pitfalls Avoided

THE BEGINNING AND THE END. By Nicolas Berdyaev. Harpers. Pp. xi, 256. \$3.50.

This posthumous volume gives not only a systematic picture of Berdyaev's own philosophical position, but outlines its development and background. In consequence it has some of the quality of

a history of human thought, revealing the relationship of Heraclitus, Plato, Kant, and Hegel (among many others) to Berdyaev's own Christian existentialist position.

The greater part of the discussion goes on in a realm in which concrete illustration is, in the nature of the case, impossible. Consequently this is not an easy book to read. But it is largely free from the "double talk" which makes some existentialists impossible, rather than merely difficult, to understand.

According to the author, German philosophy has made a unique contribution to human thought by turning its back on the non-Christian cosmocentricity of medieval philosophy, which Berdyaev considers fundamentally Greek. Modern philosophy, being a "philosophy of the subject," is antropocentric, and in that respect is more Christian. However, the German thought erred in the direction of a false monism, and a false individualism.

Thus, though their starting point was more nearly Christian than that of St. Thomas, their conclusions, notably in Nietzsche, were often anti-Christian, and always sub-Christian. Berdyaev believes that by avoiding the individualistic-monistic pitfalls, a more truly Christian philosophy can be constructed, and he has attempted to do this. *The Beginning and the End* is the systematic presentation of his philosophy. It merits serious study by every philosopher.

ROGER GEFFEN.

A Step Forward

Major Portions of THE PROCEEDINGS OF THE CONFERENCE OF HEADS AND REPRESENTATIVES OF AUTOCEPHALOUS ORTHODOX CHURCHES in Connection with the Celebration of 500 YEARS OF AUTOCEPHALACITY of the RUSSIAN ORTHODOX CHURCH, held in Moscow, July, 1948. Limited edition. Translated by Mrs. O. F. Clarke, edited by Paul B. Anderson. YMCA Press, Paris, France. Pp. v, 250.

In coöperation with General Convention's Joint Commission on the Russian Orthodox Church (now broadened to include Eastern Orthodoxy as a whole), the Russian YMCA Press of Paris has rendered a great service to all concerned in the affairs of Eastern Orthodoxy by making available in English the proceedings of the Orthodox Conference held in Moscow in 1948 in conjunction with the celebration of the 500th anniversary



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In the TRUMPET you will also find a description of

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and we advise you to read it, or see the book in your bookstore, before buying it. We think this assembling of the work of forty authors adds up to a better life of Christ than any one man could have written. But we are Roman Catholics and well aware that not everybody is going to agree with us. Still, we do think the book is important enough to suggest that you do look at it.

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The TRUMPET, spoken of above, is a review we publish four times a year. It contains new and reprinted book reviews, extracts from books not yet published, our Fall and Spring lists and so on. To get it, free and postpaid, write to Livia MacGill.

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BOOKS

of the independence of the Russian Church.

The proceedings have appeared in two volumes in Russian and French. There are no abridgments, but some omissions, in this English presentation: All conclusions are given in full, but the discussion on the Church Calendar is omitted, as well as some of the papers on the Roman Catholic Church and some of the formal greetings.

A few of the interesting items may be mentioned. First, the character of the proceedings themselves, which reflect a free discussion of the matters taken up, though certain limitations were in the background. Only those Churches were represented which were willing to accept in general the leadership of Moscow, the Church of Greece and the Patriarchate of Constantinople being conspicuously absent.

Patriarch Alexei's farewell speech at the shrine of St. Sergius states precisely the present Russian understanding of religious liberty—the Russian people “has the full possibility and freedom to pray where it wishes and how it wishes” (pp. 249-50). His opening speech mentions reasons for the Russian Church's claim of independence in 1448—reasons which could be applied to Orthodox Churches in America today: it had enough bishops to form a synod, and its members were separated by distance and linguistic and political differences from the Mother Church of Constantinople (p. 3).

Of most interest to us are the sections on “the Oecumenic Movement” and on Anglican Orders. The Conference supported the refusal of the Russian Orthodox to take part in the ecumenical movement “in its present-day shape.” This was at least partly, I think, due to misunderstandings, and certainly does not reflect any lack of interest in the rest of the Christian world.

On the question of Anglican Orders the Anglican reader is first impressed by the care devoted to the study of Anglicanism, the friendly phrase with which Patriarch Alexei opened the discussion (“we all have a brotherly relationship with the Anglican Church”) and the inclusion of greetings from Canterbury along with those from absent Orthodox hierarchs (pp. 17, 244). Roughly, the discussion clears up the familiar questions of history, form, intention, and so on, and looks forward to the day when clear unity in the faith will make full recognition possible, which for Orthodoxy will mean reunion as well. This is a great step forward in this long-continued discussion, and may leave us with reasonable hope for the further growth of mutual understanding between the Orthodox and Anglican Communions.

E. R. HARDY.



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✓ Here is a significant fact: during the past year some three million pints of blood were collected for the Armed Forces through the efforts of the Armed Forces-Red Cross National Blood Donor Program. Confronted with the ever-growing blood needs of the country, however, the President recently recognized blood as a national resource by placing responsibility for the coordination of all blood activities in the Office of Defense Mobilization.

The total blood needs are great: blood is needed for current use by the Armed Forces; it is needed to fill the immediate requirements of civilians; and above and beyond these daily needs, there must be blood for a national plasma reserve ready for use in any emergency, civilian or military, which might arise. To fill all of these important and continuing needs, the National Blood Program needs your support. Won't you become a regular blood donor and give a pint of your blood, today? Please make all arrangements through your local Red Cross Chapter or Blood Donor Center.

✓ For your information an interesting valuation of prominent religious books and standard works, recently published, is given in the enlarged book review section of this Fall Book Number. We hope you will find the material helpful, and that you will use the information as a guide when making your fall book selections.

Edgar O. Dodge

Advertising Manager

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Warp and Woof

RELIGION AND THE GROWING MIND.
By Basil A. Yeaxlee. Enlarged Edition. Seabury-Press. Pp. xxiv, 220. \$2.50.

Religion is native to all men and begins in the parent-child relationship. It is the response of the complete man to what is supreme in his universe. At every stage, from birth to maturity, our developing propensities, abilities, and capacities are to our ripening religion as warp to woof. Basil A. Yeaxlee, Fellow of the British Psychological Society, seeks, in *Religion and the Growing Mind*, to trace out this connection.

Tracing the development of religion, as part and parcel of the complete personality, Dr. Yeaxlee deals with the various stages of childhood, youth and maturity, and penetratingly criticizes current, popular psychological systems in their failure to account adequately for the fact of religious belief and practice in normal personality. Parents and teachers are central in the religious education of the child, for good or ill; the last two chapters deal with the resultant problems in home and school.

Ministers, teachers, and parents can profitably study this book. It will help them in their educational jobs and may also help reveal the philosophy and psychology underlying the spade work being done for our new Episcopal Church curriculum.

J. WILLARD YODER.

The "Plus of the Spirit"

THE APPROACH TO PREACHING. By W. E. Sangster. Westminster Press. Pp. 112. \$2.

The author, a Methodist Minister, gives us a portrait of the preacher himself, graphically dealing with his gifts, his needs, his discipline, and the perils of his calling.

He speaks of the "unction of Preaching." Men of unction impress others as having the breath of God about them. He goes on to say that this mystic element may be present in those unskilled in the structure of sermons, but that it is essential in the prophetic ministry: it is the "plus of the Spirit."

He writes, "the two chief enemies of discipline are laziness and trivial occupation." As a Methodist he emphasizes the need to prepare carefully the worship parts of the service. To him they are not just the preliminaries to the sermon. The writer devotes a long chapter to the pastoral office. Here he indicates a profound understanding of the pastor's relationship to his people.

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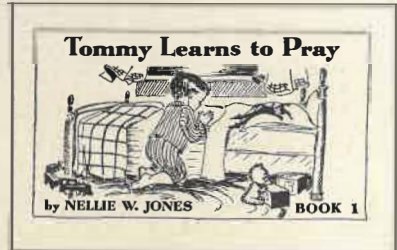
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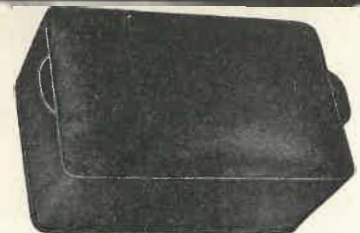
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of the minister's calling. He names them all, and these are stated so simply and effectively that they ought to prick the conscience of every "man of God." This book says much to stimulate every preacher to more consecrated service.

BERNARD G. BULEY.

Appropriate and Propagate

WHAT WE BELIEVE. Nine Programs for Laymen of the Church's Faith. By Clarence R. Haden, Jr. Presiding Bishop's Committee on Laymen's Work, 281 Fourth Ave., New York 10, N. Y. Pp. 71. Paper, 35 cents a copy, three for \$1.

If anyone doubts the caliber of the faith that "281" evidently intends laymen in the triennium 1952-53 both to appropriate and to propagate, as part of the evangelistic campaign mapped out by General Convention [L. C., October 12th], he need only read this compact booklet.

The chapters provide material to be used by lay leaders to stimulate group discussion on these nine topics: What is the Church? Who Are the Church's Ministers? Is Jesus Christ God? What Is Sin? How Does God Help Us? Was Christ's Death Necessary? Is Death the End? Does Man Stand Alone? What Shall We Do?

The definite teaching that is here presented, and the dynamic way in which this is related to life,* make this an ideal manual for the purpose for which it is intended. A reviewer need only add the hope that it will be used as intended (see "Some Important Suggestions"—pp. 1-3).

FRANCIS C. LIGHTBOURN.

UNCLASSIFIED

The Dope on Dope

NARCOTICS, U.S.A. Edited by Paul B. Weston. Greenberg. Pp. xix, 319. \$4.

In this book nine experts in the fields of medicine, law, education, youth guidance, law enforcement, sociology and community welfare have joined together to write a basic primer on "dope" for clergy and laity alike. This thorough up-to-date book frankly outlines the widespread extent of one of this nation's most serious social and criminal evils.

On Page 266 there is an organization chart for an effective narcotics program, and on page 272 another for community

*E.g.: "The Holy Eucharist is the most perfect act of worship possible for men to offer God. . . . All other forms of worship are man-made, but the Holy Communion was instituted by our Lord. . . . (p. 43); ". . . sin is that wilfulness and selfishness which make the salesman pad his expense account, the lawyer sabotage justice by finding loopholes in the letter of the law, the industrialist ignore his responsibility to employees as well as to customers, the employees fail to give an honest day's work. . ." (p. 34).

narcotics reorientation program. Both plans have a place in them for the Church. But throughout the book there is no example of Church work in this field, because there just hasn't been much. At the General Convention an anti-drug resolution was passed. This book points out why the problem exists and what to do about it. It gives silent testimony to the fact that no Protestant or Anglican representatives were present at the major narcotics control conferences this reviewer has attended this past year.

This book shows why passing resolutions will not be enough, and why community action, in one's own diocese—not just in the other fellow's—is necessary. The case made for local action in this book shows that our Church cannot depend on the National Council of Churches or the Episcopal Church's National Council to do the job. It will be done most effectively on the community level where the problem exists.

FREDERICK H. SONTAG.

The Form but Not the Matter

UNDERSTANDING EUROPE. By Christopher Dawson. Sheed and Ward. Pp. ix, 261. \$3.50.

Despite its title, this is not just one more extended editorial from the typewriter of one more foreign correspondent. Its author is the British Roman Catholic historian and sociologist whose important Gifford Lectures of 1947-48 have been published as *Religion and Culture* and *Religion and the Rise of Western Culture*.

Mr. Dawson addresses himself to the spectacle of a society which retains the form, but not the matter, of its religious origins—or as the Scholastics would have said, the "accidental" aspects of a religious culture but not the "substantial" aspects. The heritage Western man is called upon to preserve and defend has gone all hollow within, eroded by increasing secularization. He clings to the outward and visible portion of his inheritance, while rejecting or forfeiting its inward and spiritual utility; and he is sorely perplexed withal.

The author advocates no "return" to Christian primitivism or medievalism: to do so is fatally to foreshorten the reach of the Covenant. Christian culture is timeless, and it is perforce relevant in any contemporary context. Mr. Dawson believes that it must be restored to currency in our time primarily *through the influence and leadership of religiously committed men*—a solution, incidentally, not unlike T. S. Eliot's.

Anglicans, if not Protestants, can cheerfully assent to the proposition that this influence and leadership would have to be manifested in the broadest terms

of culture, rather than (say) of statecraft specifically. By way of contrast the author cites the kind of cultural influence and leadership the West has been getting for the past century or so.

Matthew Arnold in England, "Renan and Sainte-Beuve in France, or Emerson and Henry James [does he mean William James?] and Henry Adams in the United States [were] all of them superior people who stood aside on their intellectual eminence and watched the stream of life go by. They none of them had the religious attitude toward life, though they all realized how important it was to have it. They lacked faith and therefore they lacked charity and therefore they failed to gain men's sympathies."

Mr. Dawson tactfully refrains from bringing this roster up to date.

MAYNARD KNISKERN.

Cosmic Identification

WITCH CRAFT. By Pennethorne Hughes. Longmans. Pp. viii, 220. \$4.50.

"Witchcraft," says the author, "represents the paleolithic fertility cult, plus the magical idea, plus various parodies of contemporary religions." In another place he states that the whole theme of his book or essay is a widespread survival of paleolithic emotive religion, of which there are traces everywhere. But as a degenerate form of primitive fertility belief, incorporating the earliest instructive wisdom, the cult belief, he thinks, in Europe is dead.

Chapter I tabulates the approaches to witchcraft through various centers down to Gerald Heard, Aldous Huxley, and other contemporaries who also see witchcraft as a survival of the old fertility religions. This makes a valuable chapter for anyone interested beyond the casual. The remainder of the essay traces the subject from classical through medieval times into its decline in Europe, and the contemporary situation.

To this reviewer the author does not add to the book's seriousness by including his connection in Oxford, when a youth, with a witch group and its accompanying obscenities not to mention blasphemies. He now repudiates his motives of that day and can speak of the esoteric tradition as having a connection with man's profoundest experiences, providing the proper identification of the self with the cosmos.

The pages are spattered with filth as any serious work on witchcraft must of necessity be. Mr. Hughes uses less of this than is found in most such books. But it leaves the naïve reviewer wondering what that has to do with her possible identification with the cosmos.

ELIZABETH MABEL BRYAN.

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BOOKS

A Holy Grail Story

THE SILVER CHALICE. By Thomas B.
Costain. Doubleday. Pp. 533. \$3.85.

Here is a new type of Holy Grail
story. Using as the basis of his tale the
well-known Great Chalice of Antioch,
found in the ruins of ancient Antioch in
1910, Costain has written the story of
Basil of Antioch, the young and skillful
artist in silver.

Basil is purchased from slavery by
St. Luke and taken to Jerusalem to ex-
ecute a portrait in silver of the ill and
aged Joseph of Arimathaea for his be-
loved granddaughter. After he does this
he is given his real commission — to
design and make a chalice of silver to
enshrine the plain silver cup used at the
Last Supper and preserved and hidden
by Joseph.

The chalice was to contain the por-
traits of Jesus, St. Peter, St. Paul, St.
Matthew, St. Mark, St. Luke, St. John,
St. Andrew, St. Jude, St. James Great,
and St. James the Less. Basil travels
from Jerusalem to Antioch, to Ephesus,
and finally to Rome to see and make
portraits of his models while they are
yet alive. Woven into this is the story
of his marriage with Deborra, the
daughter of Joseph, and his infatuation
with Helena, the assistant of Simon the
Magician, and all the colorful life of
Jerusalem, Antioch, and Rome.

At Rome Basil's artistic ability at-
tracts the favorable attention of Nero,
and in a dramatic moment he realizes
that his belief in the Christian religion
has developed from an intellectual ac-
ceptance into a passionate conviction for
which he is ready to give his life. Escap-
ing from Nero, he sees in a dream the
scene of the Last Supper. One face after
another comes into his view and he re-
cognizes the youthful faces of those he
has known in their old age. Finally the
face in the center becomes clear and he
sees Jesus, and "it came to him that
there was reason behind this vision, that
it had been allowed him so that he could
finish the Chalice."

Basil returns to Antioch: the Chalice
is finished and the Sacred Cup enshrined
within it, but it is stolen by the Zealots.
The Book ends with a speech by St.
Luke:

"When that light was in the sky I was
able to see a brief moment into the fu-
ture . . . the Chalice will be restored. . .
But the Chalice will be taken away a
second time. . . There will be . . . a
convulsion of nature of some kind; and
it will be buried deep down and lie in
darkness for a very long time, perhaps
for centuries. When it is brought to light
again, it will be into a far different world.
The earth will be peopled with new races
. . . with strange talk on their tongues.
There will be great cities and mighty
bridges and towers higher than the Tower

of Babel. But evil will be loosed and they
will fight long and bitter wars with fright-
ening new forces of destruction.

"In such a world as this the little Chalice
will look strange and lost and very lonely.
But it may be that in this age, when man
holds lightning in his hand and rides the
sky as Simon the Magician strove to do,
it will be needed more than it is needed
now."

MARION V. LIGHTBOURN.

No Deviation

JUDGE MEDINA. By Hawthorne Daniel.
Wilfred Funk. Pp. 373. \$4.

Judge Medina is known as the man
who presided at one of the most impor-
tant trials of our century, that in which
11 Communists were tried and found
guilty—a trial through which it was
demonstrated to the world that the Com-
munist party intends to overthrow the
U. S. Government.

The biography starts from the Judge's
early days, carries through his school life
and early years as a practicing lawyer,
as a staff member of Columbia Univer-
sity Law School, and his bar examina-
tion cram courses, concluding with his
appointment to the District Court bench
and the famous trial.

A good share of the book is devoted to
the trial of the Communists and it is
brought out with clarity that only a
judge of great stature could have en-
dured the strain he was subjected to by
the defense lawyers, who by every known
means attempted to obstruct the course
of justice and impartiality.

Communists throughout the nation
had been alerted into sending telegrams
of abuse, and pickets outside his court-
room made order difficult to maintain.
All this necessitated a planned regime
from which the judge did not deviate
during the long seven months of the trial.

No small part of the Judge's plan for
living is his religious faith. Confirmed
as a young boy in preparatory school, he
has been an active Churchman during all
his life. Shortly after the Communist
trials he gave a speech to the N. Y.
Church Club, "The Judge and His
God," which is printed in this biography
and has been widely reprinted [L.C.
March 4, 1951].

JEAN DRYSDALE.

An Eye for Detail

JOURNEY TO THE FAR PACIFIC. By
Thomas E. Dewey. Doubleday. Pp.
335. \$4.

Seventeen republics, kingdoms, terri-
tories, and colonies in the Pacific area
were visited by Gov. Thomas E. Dewey
in his 41,000 mile trip in the summer
of 1951.

Here he writes of his experiences—
not as an authority on the political or
economic scene, but as one who has al-

ways been interested in the world, its affairs, and the people who populate it.

As an unofficial visitor—though one with wide entree to the important people and places of the Pacific countries—he records his conversations with emperors, students, military people, shopkeepers, and farmers.

He has a fine eye for detail and a feel for the people in the various countries. He deals with a wide assortment of facts, ranging from history, economics, health, the menu of an eight-course dinner, and the table manners of his various hosts to high policy for the world's security in the Pacific, mainly based on the U. S. taking action in that area similar to that taken in the Americas and in Western Europe: "Peace was never won by timidity or inertia."

Gov. Dewey's trip was rapid—too rapid for him to gain much more than a superficial view, but if one reads his book with the idea that it is not necessarily an authoritative document but a lively, entertaining record of a world traveler, time will be well spent.

JEAN DRYSDALE.

Of Interest

THE SHORTER CAMBRIDGE MEDIEVAL HISTORY. In Two Volumes (Vol. I —The Later Roman Empire to the Twelfth Century; Vol. II — The Twelfth Century to the Renaissance). By the late C. W. Privité-Orton. Cambridge University Press. Pp. xxi, 643; xix, 645-1202. Pictures, maps, tables, appendix, index. Boxed. \$12.50 the set.

The Cambridge Medieval History has for some years been a recognized authority in its field. It consists of eight huge volumes, plus a volume of maps, some 7,000 or 8,000 pages in all. This puts it out of the reach of most readers, save as they may have access to it in libraries, and makes it definitely a reference work.

One of the original editors, C. W. Privité-Orton, was asked by Cambridge University Press in 1939 to prepare an abridgment that would retain the usefulness of its prototype for reference purposes, and at the same time serve as a book to read.

Dr. Privité-Orton was given full editorial discretion in regard to the use of material prepared by other contributors. Before his death he had completed his abridgment. Now, Philip Grierson of Gonville and Caius College, Cambridge University, has seen the material through publication. He has made a few changes, where increased knowledge has shed further light, and has taken some liberties with the arrangement.

The two-volume abridgment, with

its 300 pictures personally selected by Dr. S. H. Steinberg, is a fine example of book production and makes a most attractive addition to any library.

SAINT BERNARD ON THE SONG OF SONGS. Translated and edited by a religious of CSMV. With an introduction and notes. London: Mowbrays. In America: Morehouse-Gorham. Pp. 272. \$3.75.

St. Bernard of Clairvaux (1090-1153) began about 1135 A.D. to expound the Canticum Cantorum (Song of Songs), as it is called in the Vulgate (Song of Solomon in AV), preaching 86 sermons on it between that time and his death in 1153. But so minute was his exposition that this covered little more than the first two chapters.

A member of the Community of St. Mary the Virgin, at Wantage, England, has made a selection from this mass of material and translated it for the English reader: "To skim the cream of his teaching and render something of its beauty into English . . . was a task that cried out to be done, and it has been a sheer delight to do so."

GOD IN PATRISTIC THOUGHT. By G. L. Prestige. SPCK.* Pp. xxxiv, 318. 21/-.

This is a second edition of an important work published in 1936, in which "opportunity has been taken to modify some of the judgments expressed in the first, and to correct a number of false ascriptions of authorship relating to documents of which the authenticity can no longer be maintained."

Dr. Prestige has also taken the occasion in the second edition to incorporate (p. 209) "an illuminating suggestion" made by Fr. Henri de Riedmatten, O.P., regarding the Council of Antioch.*

DEVOTIONAL DIALOGUES FROM ST. JOHN'S GOSPEL. Arranged and edited with notations by Frederick A. Schilling. Professional Press, Berkeley 4, California. Pp. 69. Paper, no price given.

In this booklet the professor of Biblical Theology and New Testament Literature at Church Divinity School of the Pacific, Berkeley, Calif., has taken 12 scenes from St. John's Gospel and arranged them in the form of liturgical dialogues, according to what he conceives to have been the original purpose of and use of the Gospel.

In the arrangement here offered Dr. Schilling assigns the narrative and explanatory portions to a layreader, the

* "One alternative explanation might fit the facts — that Antioch never condemned homoousios at all. . . ."

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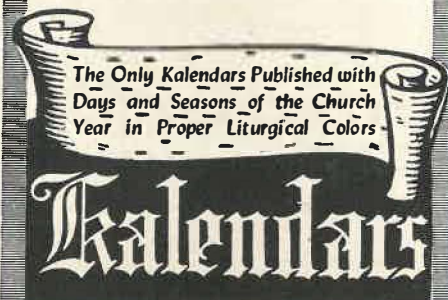
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questions put to Jesus, to the congregation and the words of Jesus Himself to the clergyman.

THE PITTSBURGH CATECHISM for Grades 1, 2, 3. Department of Christian Education, 325 Oliver Ave., Pittsburgh 22, Pa. Pp. 96. Paper, 50 cents.

A superbly contrived method of teaching the basic Catholic truths to children of the first three grades. Each of the 21 lessons consists of catechetical questions and answers, a study exercise (in which the correct words are to be "filled in"), and a line-drawing with scripture memory verse.

GREAT STORIES FROM THE BIBLE. Department of Christian Education, Diocese of Pittsburgh. Pp. 61. Paper, 25 cents.

THE LIFE OF CHRIST. An Outline Study of the Life of Our Lord. Department of Christian Education, Diocese of Pittsburgh. Pp. 48. Paper, 25 cents.

THE CHURCH HISTORY. An Outline Study of the History of the Church. Department of Christian Education, Diocese of Pittsburgh. Pp. 63. Paper, 25 cents.

These three booklets complete the series begun not long ago with the first installment, *The Prayer Book* [L. C., June 22d].

Intended to be "on the level of the people and not on that of the scholar," they should serve well the purpose of those who want the briefest treatment of each subject in the simplest terms.

30 DAYS TO A MORE POWERFUL VOCABULARY. By Wilfred Funk and Norman Lewis. Wilfred Funk, Inc. Pp. vii, 248. \$2.50 (20th printing).

The book presents a painless, and even pleasurable way, to improve one's vocabulary by devoting 10 or 15 minutes each day to the task. Somehow the results seem to stick without much effort. Those who do well on the initial test may find the later material somewhat elementary, but certainly any who do poorly at the outset will find the method an effective one.

A DICTIONARY OF LITERARY TERMS. By Charles Duffy and Henry Pettit. University of Denver Press. Pp. viii, 133. \$2.50.

A handy book for ready reference, containing a great variety of the not-too-well known terms—like amphiboly, diatypis, gongorism, paranomasia, vilanelle, etc.—illustrated by quotations from English literature.

F. C. L.

CHANGES

Appointments Accepted

The Rev. Thomas Allen, who was graduated in June from the Virginia Theological Seminary, is now assistant at Grace Church, Silver Spring, Md.

The Rev. Kenneth F. Arnold, formerly rector of St. Paul's Church, Baden, Md., is now rector of St. Luke's Church, Bladensburg, Md.

The Rev. Robert Woodworth Beggs, formerly assistant of the Church of the Redeemer, Chestnut Hill, Mass., is now in charge of St. Paul's Church, Aurora, N. Y., and Grace Church, Union Springs. Address: Aurora.

The Rev. Thom W. Blair, formerly rector of St. Paul's and Old Church Parishes, Hanover County, Va., will become rector of St. Luke's Church, Salisbury, N. C., on October 15th.

The Rev. Charles H. Blakeslee is now rector of St. James' Church, Wichita, Kans. The Rev. Mr. Blakeslee succeeds the Rev. Samuel E. West, who had been rector for 22 years before his death in June. Office of the rector: 3750 E. Douglas; residence, 341 N. Clifton. The Rev. Mr. Blakeslee formerly was in charge of St. Dunstan's, Westchester, Ill., and St. Simon's, Maywood.

The Rev. Francis W. Carr, who was recently ordained deacon, is now serving St. Mary's Church, Malta, Mont.

The Rev. Homer C. Carrier, formerly vicar of St. Matthew's Church, West Concord, Minn., and associated missions, is now rector of Grace Church, Wabasha, Minn.

The Rev. A. Peter Carroll, formerly rector of the Church of St. Philip and St. Stephen, Detroit, is now rector of Christ Church, Adrian, Mich. Address: 1056 Orchard Dr.

The Rev. Thomas Chase, who formerly served the Church of England, is now in charge of Grace Church, Cherry Valley, N. Y.

The Rev. Alfred Stewart Christy, formerly rector of St. George's Church, New Orleans, is now canon missionary (institutional chaplain) of the diocese of Louisiana. Address: 2265 St. Charles Ave., New Orleans 13.

The Rev. J. C. Clough, formerly rector of the Church of the Good Shepherd, Toronto, Ont., will on November 23d become rector of St. Luke's Church, Winnipeg, Man. Address: 511 Stradbrooke Ave., Winnipeg.

The Rev. William Henry Cole, formerly rector of Christ Church, Clayton, N. Y., and supervisor of the North Country Mission, will become rector of All Saints' Church, Syracuse, N. Y., on November 1st.

The Rev. Dr. Robert D. Crawford, formerly dean of St. Paul's Cathedral, Fond du Lac, Wis., is now in charge of St. Paul's Church, Vermillion, S. Dak., and is chaplain to Episcopal students at the University of South Dakota. Address: 10 Linden Ave., Vermillion.

The Rev. A. Donald Davies, formerly rector of Trinity Church, El Dorado, Kans., is now rector of St. Paul's Church, Manhattan, Kans. Address: 611 Poyntz. At St. Paul's, Fr. Davies replaces Fr. Davies, the Rev. Charles R. Davies.

The Rev. Charles R. Davies, formerly rector of St. Paul's Church, Manhattan, Kans., is now serving St. Andrew's Church, Roswell, N. Mex.

The Rev. Richard W. Day, formerly locum tenens of Trinity Church, Elizabeth, N. J., is now associate professor of philosophy and religion of Hobart College, Geneva, N. Y.

The Rev. Arthur B. Dimmick, who formerly served St. Thomas' Church, Winn, Maine, is now serving St. Mark's Church, Haines City, Fla.

The Rev. Dwight Howard Dow, who formerly served the Church of St. Mary's-by-the-Sea, Pacific Grove, Calif., is now rector of St. John's Church, Wilmington, Calif.

The Rev. L. Franklin Evenson, formerly rector of St. Barnabas' Church, McMinnville, Ore., is now vicar of St. Matthew's Church, Portland, Ore. Address: 9730 N. E. Mason St., Portland 20.

The Rev. Ralph E. Fall, formerly associate rector of St. Paul's Church, Richmond, Va., is now rector of St. Timothy's Church, Richmond, formerly called the Weddell Memorial Church. A new rectory has been purchased by the Weddell Fund, and all mail should be addressed there: 2305 National St., Richmond 23.

The Rev. Walter Fry, formerly rector of Trinity Church, Alpena, Mich., is now vicar of St. Mar-

The Living Church



Bishop Dun of Washington (right) receiving from Postmaster General Donaldson (left) an album of the new stamp commemorating 500th anniversary of Gutenberg Bible.

tha's Church, Detroit. Address: 9113 Mansfield, Detroit 27.

The Rev. Cameron Harriot, formerly curate of St. Luke's of the Mountains, La Crescenta, Calif., is now in charge of St. Mark's Mission, Nenana, Alaska.

The Rev. Clarence Wallace Hayes, a recent graduate of the Church Divinity School of the Pacific, has been assisting during the summer at Christ Church by the Sea, Colon, Republic of Panama.

The Rev. Charles M. Hill, formerly rector of Trinity Church, Victoria, Tex., is now vicar of St. Stephen's Church, Orinda, Calif. Address: 101 Las Vegas, Orinda.

The Rev. H. P. Hilbish, formerly rector of St.

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THE MONASTIC DIURNAL NOTED may be obtained directly from St. Mary's Convent, Kenosha, Wisconsin. \$6.30 postpaid.

CAUTION

CAUTION should be used in dealing with man, 25-35; woman, red-headed, 18-25; two children, approximately 6 months and 1½; traveling in 1941 black Buick, Illinois license plate. Indicate great familiarity with clergymen. Man now using the name of William Pierce, carrying musician's union travel book, occupation, drummer; allergic to long-haired animals, particularly cats. Clergymen who are approached by these individuals should get in touch with the Rev. Dr. Howard S. Kennedy or the Rev. Paul Hawkins, St. James Church, Chicago, Ill.; or the Rev. Mortimer G. Hitt, St. Peter's Church, Pittsburgh, Kansas.

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THE LIVING CHURCH

CHANGES

Margaret's Church, Chicago, is now rector of Grace Church, Sterling, Ill. Address: 707 First Ave.

The Rev. Penrose W. Hirst, formerly rector of St. Timothy's Church, Houston, is now rector of St. Mary's Church, Lampasas, Tex. Address: 505 Chestnut St.

The Rev. Wilfred Holmes-Walker, formerly curate of St. Matthias' Church, Detroit, is now rector of the Church of St. Philip and St. Stephen, Detroit. Address: 4714 Devonshire Rd., Detroit 24.

The Rev. Solomon N. Jacobs, formerly in charge of St. Mark's Church, Bluefields, Nicaragua, is now rector of the Church of St. Philip the Deacon, Omaha, Nebr. Address: 2532 Binney St., Omaha 10.

The Rev. Moorhouse L. Johnson is assistant of the Church of the Advent, Boston. Home: 147 Clifton St., Belmont 78, Mass.

The Rev. Theodore T. Johnson, formerly rector of the Church of the Redeemer, Sayre, Pa., will on November 1st become rector of Trinity Church, Pottsville, Pa. Address: 901 Mahantongo St.

The Rev. Lucian T. Jones, Jr., formerly rector of Emmanuel Church, Lockhart, Tex., is now in charge of the chapel at the Good Samaritan Center, San Antonio, Tex.

The Rev. Raymond C. Knapp, who formerly served St. James' Church, Kemmerer, Wyo., and associated missions, is now serving St. Luke's Church, Box 909, Buffalo, Wyo., and associated missions.

The Rev. Charles H. Kaufuss, formerly rector of Calvary Church, Burnt Hills, N. Y., and All Saints', Round Lake, in charge of Grace Mission, Jonesville, is now rector of St. Stephen's Church, Elmsere, N. Y. Address: 10 Ridge Rd.

The Rev. Ellsworth Koonz, formerly curate of St. Andrew's Church, Ann Arbor, Mich., is now rector of Calvary Church, Saginaw, Mich. Address: 714 W. Genesee.

The Very Rev. Dr. John M. Krumm, formerly dean of St. Paul's Cathedral, Los Angeles, will on November 1st become chaplain of Columbia University, New York.

The Rev. Frederick William Lightfoot, formerly rector of St. Saviour's Church, Maspeth, L. I., N. Y., will on November 1st become rector of the Church of the Holy Apostles, Brooklyn. Address: 622 Greenwood Ave., Brooklyn 18.

The Rev. Ralph E. Macy, formerly rector of the Church of the Good Shepherd, Sapulpa, Okla., is now vicar of St. Paul's Church, Altus, Okla.

The Rev. Erville Maynard, formerly rector of St. Peter's Church, Albany, is now rector of Christ Church, Grosse Pointe, Mich. Address: 61 Grosse Pointe Blvd., Grosse Pointe 30.

The Rev. Kilworth Maybury, formerly vicar of St. Barnabas' Church, Troy, N. Y., is now chaplain of Kemper Hall, Kenosha, Wis.

The Rev. J. Raymond McWilliam, formerly rector of Emmanuel Church, Springdale, Conn., is now rector of the Church of the Epiphany, Walpole, Mass. Address: 35 Riverside Pl.

The Rev. William H. Mead, formerly assistant of Christ Church, Bloomfield Hills, Mich., is now rector of St. Paul's Church, Alexandria, Va. Address: 226 S. Pitt St.

The Rev. Robert E. Megee, Jr., formerly assistant of the Church of the Good Shepherd, Corpus Christi, Tex., is now in charge of a new diocesan mission at Terrell Hills, a growing San Antonio residential section.

The Rev. Malcolm H. Miner, formerly assistant of St. John's Church, Los Angeles, is now rector of St. Andrew's Church, Oakland, Calif. Address: 8137 Fontaine St.

The Rev. Chauncey F. Minnick, formerly curate of the Chapel of the intercession, Trinity Parish, New York, is now rector of Trinity Church, Portsmouth, Va. Address: 56 Court St.

The Rev. William F. Moses, formerly rector of All Saints' Church, Lakeland, Fla., is now rector of the Church of the Redeemer, Sarasota, Fla. Address: Box 204.

The Rev. S. Patrick Murphy, formerly rector of St. Mary's Church, Hamilton, Tex., and dean of the southwestern deanery, is now rector of St. Peter's Church, Ripon, Wis.

The Rev. E. Paul Parker, formerly assistant of St. George's Church, Schenectady, N. Y., is now rector of Christ Church, Herkimer, N. Y. Address: 107 Mary St.

The Rev. Joseph W. Peoples, Jr., formerly a chaplain of the U. S. Air Force in Japan, is now

CLASSIFIED

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

CHURCH GOODS. Handbook for Altar Guilds \$2c. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrille, 11 W. Kirke, Chevy Chase 15, Md.

ALTAR LINENS: Outstanding qualities of all Irish Church linens by the yard. Silk embroidery floss. Transfer patterns. Plexiglass Pall Foundations—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

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

LINENS: Fine Irish Linens, Nylon Transfers, Patterns. Free Samples. Write Mary Fawcett Co., Box 325 L, Marblehead, Mass.

MONEYMAKERS

CHURCH ORGANIZATIONS, CLUBS, like to make extra money selling Pecans, write for our plans. Crawford's, 400 State Street, Mobile, Ala.

NURSING HOME

ONE OR TWO Ambulatory Patients. Nurses private home. Beautiful rooms, bath, porch, patio, and view. Rates \$150. per month and up. Miss Lillian Street, 4363 Middlesex Dr., San Diego 16, California.

POSITIONS WANTED

PRIEST, social service worker, organizer, youth worker, widely experienced in problems Service-men's families, seeks Institutional chaplaincy. Reply Box L-796, The Living Church, Milwaukee 2, Wis.

CHURCHWOMAN, residing in Florida desires post as secretary-companion to elderly person or semi-invalid, planning to spend winter season in Florida. Typing. Reply Box S-797, The Living Church, Milwaukee 2, Wis.

PRIEST, married, five years experience, available October 15th, Rector; assistant. Reply Box O-798, The Living Church, Milwaukee 2, Wis.

PRIEST, 38, unmarried, desires small parish. Reply Box M-799, The Living Church, Milwaukee 2, Wis.

RETREATS

RETREAT FOR MEN: Friday, October 31st, 8 P.M., to Sunday morning, November 2nd, DeKoven Foundation, Racine, Wis., Rev. Daniel Corrigan conductor. Total cost, \$8.00. Send \$1.00 with registration to Sister in charge. Auspices Episcopal Churchmen of the Diocese of Milwaukee.

SHRINE

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

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word. (E) Church Services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

CHANGES

rector of Christ Church, Joliet, Ill. Address: 75 W. Van Buren St.

The Rev. Robert E. Savage, formerly rector of the Church of the Redeemer, Elgin, Ill., is now rector of Christ Church, Waukegan, Ill. Address: 410 Grand Ave.

The Rev. DeVere L. Shelmandine, rector of the Parish of St. David and St. John, Scranton, Pa., is now also professor of Church history at the Savanarola Seminary at Scranton, the theological seminary of the Polish National Catholic Church.

The Rev. W. Eugene Snoxell, formerly chaplain

of Breck School, St. Paul, Minn., is now rector of Holy Trinity Church, Tiverton, R. I. Address: Main Rd.

The Rev. John Rufus Stewart, formerly an air force chaplain, is now rector of the Church of the Advent, Alice, Tex.

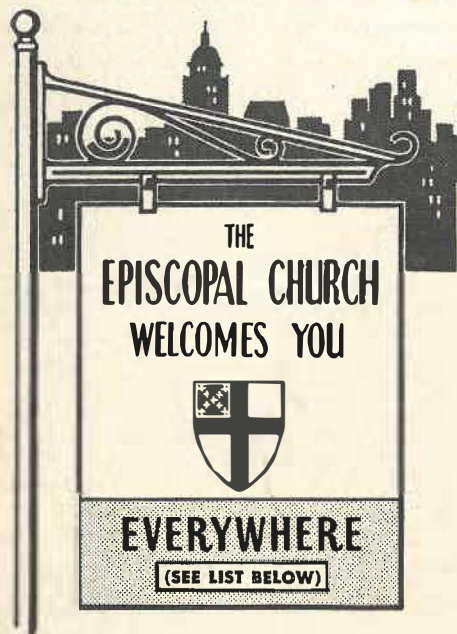
The Rev. John H. Thomas, formerly rector of St. Andrew's Parish, Leonardtown, Md., and All Saints' Parish, Oakley, is now rector of Emmanuel Church, Weston, Conn. Address: RFD 1, Westport, Conn.

The Rev. Alvin J. Thomson, formerly at the

Church of St. Michael and All Angels, Port Arthur, Ont., is now rector of St. Thomas' Church, Bracebridge, Ont.

The Rev. Robert H. Whitaker, formerly a member of the faculty of St. Andrew's Theological Seminary, Manila, P. I., is now a visiting associate professor of theology, Bexley Hall, Kenyon College, Gambier, Ohio.

The Rev. William R. Williams, formerly rector of the Church of the Prince of Peace, Dallas, Pa., is now director of Christian education of the diocese of Rochester. Address: 110 Merriman St., Rochester 7, N. Y.



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

BOSTON, MASS.

ALL SAINTS Dorchester
(at Ashmont Rapid Transit Station) B
Sun 7:30, 9, 11 (Solemn), EP & B 7:30; Daily 7;
Wed & HD 10; C Sat 4-5, 7-8

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

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, D.D. dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8 & 10; Daily 7, Thurs 10; C Sat,
7:30-8:30 & by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8 HC; 9:30 HC & Ser; 10 MP; 11 MP,
HC & Ser, 4 EP & Ser; Daily: 7:30, 8 HC; 8:30
Cha Mat; 5 Cho Ev; HD 8:45 Cho HC; Wed 10 HC

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

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

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

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

NEW YORK CITY (Cont.)

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

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

ST. THOMAS' Rev. Roeliff H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11 & 3 S, MP Ser 11, EP Cho,
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;
12:10 Noonday ex Sat

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-
fast), 9 Sch of Religion and Nursery, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; Daily: MP 8:45,
EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

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

COLUMBUS, OHIO

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

PHILADELPHIA, PA.

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

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues,
Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

BELLOWS FALLS, VT.

IMMANUEL Rev. Robert S. Kerr, r
Sun: HC 8 & 10; Wed, Fri & HD 8 HC

MADISON, WIS.

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

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, rem
Sun Masses: 8, 9:15, 11. Daily 9, ex Tues &
Fri 7. MP 8:30 & Ev 5:30 Daily.
C Sat 4:30 & 7:30 & by appt

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Rev. Messrs. Osborne Littleford,
John Day, George Ray
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Also Wed 6:15. Also Fri (Requiem) 7:30; MP
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30,
7:30-8:30 and by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, r;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily