

The Living Church

November 30, 1952 Price 15 Cents



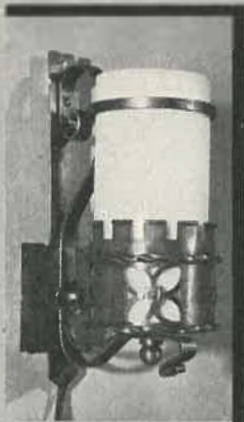
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Harold Lambert
THE MAN-TO-MAN WAY: One soul in contact with another soul [see page 14].

CHRISTMAS BOOK NUMBER

P. 11: What About The New Bible?

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Negro School Children

I AM writing to correct one sentence in your item on page 10 [L.C., November 9th, late edition] regarding the admission of Negro children to the Beauvoir Elementary School, Washington, D. C.

In this article you state that, "similar action is expected to be taken shortly by the governing boards" of our two upper schools. The exact situation is that the chapter, which is the ultimate governing body for the Cathedral Foundation, voted to recommend the admission of qualified Negro children to the lower grades of Beauvoir for the year beginning September, 1953, and the governing board of that school adopted this policy.

At the same time the chapter expressed to the governing boards of the two upper schools the hope that they would look forward to the adoption of a like policy at a date not later than the time when any Negro children entering Beauvoir would become academically eligible for the upper schools. This would be 1958.

At the present time I cannot anticipate what the action of these governing boards will be or when it will be taken.

(Rt. Rev.) ANGUS DUN,
Bishop of Washington.

Washington, D. C.

A Missionary Patriarch

ROBERT Edward Wood has heard the call, "Friend, come up higher," and has now been numbered among God's saints (we may confidently believe) in glory everlasting. Himself a missionary patriarch, a faithful priest and pastor, an amazing prophet and preacher, an intrepid spiritual adventurer and pathfinder, a fearless witness to the truth as it is in Christ Jesus, he had and enjoyed a sense of humor, "a divine gift," which helped him through half a century of plague, pestilence and famine, of battle (world-wide and local), murder, and sudden death—all the way through from the Boxer fanaticism to Communist barbarism. No doubt other friends of Robert Wood will write on these aspects of the life and achievements of our great Catholic-Evangelical saint, now departed—God rest his soul.

For me, St. Paul's picture of the way, "in all things approving ourselves as the ministers of God" has been made alive, and exemplified in Father Wood, thus:

"in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

And, like St. Paul, Robert Wood won the approval of his Master by the only way there is—the hard way:

"in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils

among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

In his cure, the congregation of the faithful—many souls, born again—followed him as he "climbed the steep ascent of heaven through peril, toil, and pain." For they found in him a dependable and true guidepost, pointing out the straight gate and the narrow path to Him who is the Way, the Truth, and the Life.

There is nothing out of tune in "the blessed assurance of salvation" in such a



Fr. Wood*
In perils, approval won.

declaration by Fr. Wood (and St. Paul) as this: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

And so we yield unto the everliving God most high praise and hearty thanks for the wonderful grace and virtue declared in all the saints, and now, in particular, in His faithful servant and priest, Robert Edward Wood.

(Rt. Rev.) S. HARRINGTON LITTELL,
5th Bishop of Honolulu, retired.
Ardmore, Pa.

Stipends and Pensions

THERE have been several references in recent months to a shortage of clergy, seemingly ascribed to substandard stipends and pensions.

I am satisfied that some of the methods followed in the Episcopal Church are quite contrary to any sound Christian viewpoint. While every man should have an income commensurate with his real needs I have little sympathy with the demand for large salaries, unless the priesthood is merely a profession — and then the salary should be equivalent to those received in other professions. But if it is a vocation to the service of God and the souls of men, the clergy ought to be satisfied with enough to meet their real needs. If that does not suit it would seem that they have no

* Died November 10th [L.C., November 23d].

genuine call to the priesthood, and the Church would be better off without them.

I am pretty sure that a couple can live comfortably, even in expensive California, on \$2400 and house, while the parish should provide for car upkeep. The extra expense for children I cannot estimate, never having had any, but that should be provided for, as also the expense of attending required diocesan meetings. This diocese [Los Angeles] follows that plan, at least in part.

The type of priest that appeals to me is on the lines of one I knew personally who never received more than \$2400 and rectory, and who gave up a bigger salary more than once in order to undertake some hard mission work. Highly cultured, this man, and his wife, always won the respect and love of the people he served, young and old of both sexes, and were uniformly successful. True, he paid for his unselfish devotion when he retired, for his pension was doubly cut below the supposed minimum, as the Church Pension Fund seems to believe that those who need it most shall receive the least possible amount, so that those who have had the big stipends may receive a larger pension.

It seems to me that Christian principles and justice should provide that the minimum should be a fixed minimum, at least for those ordained prior to the inception of the Fund, so that those who have done the hard work on small stipends are not penalized if their "average" stipend falls below the "minimum," nor for some period when it proved impossible to pay assessments in full, through no fault of theirs—sometimes through the indifference of some bishop.

Then while \$1500 should be ample for a single man, it is a hopeless impossibility for a married man minus private resources, and until it can be increased to a living amount men should be allowed to take regular work without let or hindrance. Such a plan would take care largely of the existing shortage, especially in places where the stipend is really inadequate, provided the bishops would cooperate honestly and cease shooting deacons and other inexperienced men into good parishes and missions which need the experience of older men, and the chance to have regular Masses. Any forced retirement age is a gross mistake—witness the ages reported from time to time of English clergy.

One other thing. No retired man should be called upon to take supply work at the absurd figure often paid now. At least \$25 a week (or Sunday), plus accommodation and travelling expenses, is surely the least that any Christian Church should expect to pay in these days of high living costs, if only because few men can obtain at present more than a few months of such work.

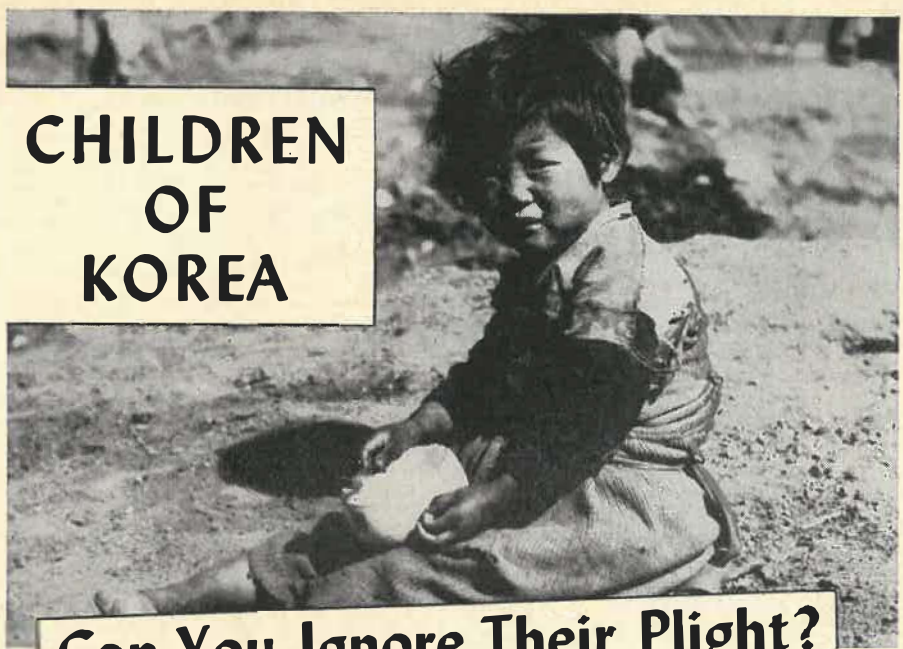
E. BASIL, Ph.D.
Santa Ana, Calif.

Right to the Point

YOUR editorial, "The Early Morning Secret" [L.C., July 6th], was so much to the point of what needed to be said to our personnel that I took the liberty of adapting it to fit our situation and distributed it at the 10 and 11 o'clock services.

On Easter we had an early Communion

CHILDREN OF KOREA



Can You Ignore Their Plight?

THERE are 50,000 homeless orphans wandering about Korea today! There are 10,000,000 displaced persons, including husbandless families, who have no place to live this winter. The terrible devastation of the war in the north plus a spring drought resulted in a poor rice crop this year. 90% of all Koreans are undernourished. For many of them it is the third year of such suffering.

Children are the most heartbreaking victims of malnutrition, insufficient clothing, and the scarcity of medicine to combat their sickness. Practically no clothing is made in Korea today, so that essential item must come from Western sources, too. There is no situation in the world today comparable to the misery in Korea. A severe winter will mean that thousands upon thousands will perish. Kindly Americans are their last hope. . .

HELP A KOREAN CHILD FOR CHRISTMAS

You can help the destitute children of Korea by a contribution now in ANY AMOUNT. At this Christmas season your gift will be a double blessing for these children. It will bring them food, medicine and warm clothing and also give them new hope for the future.

The Save the Children Federation has sent more than 600,000 pounds of clothing to Korea.

"For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me. . ."
—Matt. 25:35, 36

THE LIVING CHURCH RELIEF FUND*
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LC-8

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10	30"	44"	8.40	8.80
12	32"	48"	9.25	9.80
14	34"	52"	10.40	11.10
16	36"	56"	11.90	12.65
17	38"	58"	12.50	13.30
19	40"	62"	14.60	15.80
20	42"	64"	15.60	17.00

COTTAS

Sample Size And Price Scale

SIZE	CHEST	LENGTH	ROUND YOEKE	SQUARE YOEKE
8	30"	23"	\$5.35	\$5.35
12	34"	25"	5.75	5.90
14	36"	26"	6.00	6.30
16	38"	27"	6.25	6.65
18	40"	28"	6.75	7.15

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(at 0630) and our response was so heartening that we have continued to offer this means of grace each Sunday at the early hour, in addition to our regular Communion at 10 and 11 on the first Sunday of each month.

As a Methodist clergyman and a member of the Order of St. Luke, I appreciate the splendid service you render the Church Catholic.

JAMES R. WOODRUFF,
Chaplain (Major) USAF.

Hamilton, Calif.

Editor's Comment:

Chaplain Woodruff's adapted version is so full of interest to us that we publish it below in the thought that it will be of interest to other readers:

Some people find excuses (most of them flimsy) for missing services. But others have made a discovery. They will have found out about a gathering, an almost secret meeting, that goes on regularly without special music and often without a sermon but the significance of which is obscured by the better-attended services of 1000 and 1100 which have special music and a full sermon. These people will have discovered the early service of Holy Communion.

The thing that gives the early service its special flavor, perhaps, is the fact that those who come are there for one purpose only: the worship of God. The service is not a social gathering, nor a way of meeting influential people; it is too plain and simple to be a form of entertainment. It recaptures something of the singleness of mind and heart that characterized the early Church in its days of persecution.

Some of the most devotional passages of the Psalms seem to be uniquely descriptive of the devotional outlook of the early service: "My soul fleeth unto the Lord before the morning watch." "Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God." Rising up early to go to the house of the Lord is one of the many examples of the fact that putting a little extra into religion is the way to get a great deal more out of it.

Then again, in the quiet and comparative solitude of the early service, the subduing of human fellowship somehow turns one's thoughts to the supernatural fellowship of the Church. You are not only kneeling with the handful of early risers but with the angels and archangels and the whole company of heaven. The Thanksgiving you offer is not merely an observance of your own chapel and place, but a part of an unending action stretching back to the Cross and the Upper Room, back to the stable at Bethlehem when God took nature upon Himself. And you think of the Lord Jesus Christ, our great High Priest now enthroned in heaven, uniting the little congregation on earth with His whole Church and with His own sacrificial life, death, resurrection, and ascension in His eternal offering of Himself to the Father.

This early service of Holy Communion (the Sacrament of the Lord's Supper) is held at 0800 hours each Sunday in the chapel. Won't YOU join with "the two or three gathered together" to hear God's word and feed on the bread of life?

The Living Church

Established 1878

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

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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Monday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name is listed in the 1952 LIVING CHURCH ANNUAL, pp. 119-121, or may be obtained from your diocesan or district office.

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Things to Come

NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
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2	3	4	5	6	7	8	7	8	9	10	11	12	13
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23	24	25	26	27	28	29	28	29	30	31			

November

- 1st Sunday in Advent.
Corporate Communion for Men and Boys.
Mass meeting, United Church Men, NCC,
Buffalo, N. Y.

December

- St. Andrew.
- National Council, Seabury House, Greenwich, Conn., to 4th.
- 2d Sunday in Advent.
National Council of Churches Day.
- General Assembly, NCC, Denver, Colo., to 12th.
- 3d Sunday in Advent.
- Conference on Wills, Annuities, and Special Gifts, NCC, Cincinnati, to 16th.
- 4th Sunday in Advent.
- St. Thomas.
- Christmas Day.
- St. Stephen.
- St. John Evangelist.
- Holy Innocents.
Parish Corporate Communion for students.

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

Member of the Associated Church Press.

November 30, 1952

SORTS AND CONDITIONS

CONSCIENTIOUS objection to war service has found a place in the Church almost as long as the Church has existed. One of the most famous conscientious objectors in Christian history was St. Martin of Tours, a Roman soldier who became a Christian on the eve of a battle in the year 358. Making the assumption that most of us are too prone to make about conscientious objectors, his general accused Martin of cowardice. The young tribune replied, according to Baring Gould's account of his life: "Put me in the forefront of the army, without weapons or armor; but I will not draw sword again. I am become the soldier of Christ."

MEMBERS of the Episcopal Church who are conscientious objectors do not have the same rights as Quakers and others whose pacifism is backed up by the official teachings of their Churches. The present selective service law recognizes conscientious objection only when it is based on "religious training and belief," and this is interpreted to apply only to members of the "peace Churches." The Episcopal Pacifist Fellowship, an unofficial Church organization, is advocating a change in the law to include all those whose refusal is based on conscientious conviction, whether religion, humanitarian, or philosophical, and in the meantime asks the Selective Service administration to interpret the existing law broadly.

THE EPF also asks that the money earned during World War II by conscientious objectors, which is now held by the government, be used for world betterment, "as for example the CARE book program or the government's Point Four Projects."

ST. MARTIN'S two feast days are July Fourth and November 11th—Independence Day and Armistice Day. He is a saint of special interest to Americans for other reasons also. He was chosen Bishop of Tours by the common people in a great uproar when the Church authorities were about to elect somebody else. During his episcopate he upheld not only the freedom of his own conscience but that of heretics who, he felt, should be excommunicated from the Church but not subjected to civil penalties. In his late years, he withdrew from the communion of his brother bishops over this issue. And even before he became baptized he was known for his generosity, as the famous incident of dividing his cloak with a beggar testifies. He also engaged in the old American sport of debunking, proving that the tomb of a reputed martyr was that of a highway robber.

REASON so much is known about St. Martin is that he had an admirer, Sulpicius Severus, who wrote a biography of him during his lifetime that is still available today. It was written in 392 or 393 and St. Martin died in 401. Perhaps some of the books mentioned in this Christmas book number will still be consulted by scholars 1500 years from now and Christians of that remote time will draw from them inspiration and learning, smiling a bit at our crude 20th

century notions about science and politics.

BOOKS, new and old, rescue us from the limitations of our own place and time and set us in a great world of ideas that remains surprisingly constant over the centuries. It is only the half-educated that think the present generation has wisdom beyond all other generations—the 20th century hicks who measure culture by bathtubs, television sets, and refrigerators.

UNIVERSALITY is the word that the students of literature use for the quality in books which makes them independent of their own time and place. And the same quality existing in unique measure in Jesus of Nazareth is one of the hallmarks of His divinity. No one who knows of Him can escape from His claims. The Nazis tried to prove that He was an Aryan. The Communists have tried to prove that He was the spiritual ancestor of Karl Marx. Mohammed believed that Jesus was a good Mohammedan. One American biography of Christ tries to prove that He was a Rotarian. Even the great scoffers of the ages stop short of His person. It takes a man of very small soul, wrapped up in his own prejudices and idiosyncracies—a little scoffer or a little pedant—to dismiss the majestic figure of Jesus of Nazareth.

LAYMEN of Los Angeles who are community leaders serve as acolytes at the weekday celebration of the Holy Communion in St. Paul's Cathedral, to help remind the people of the city that the Church is in business every day of the week. Industrial executives, professional men, and civil servants are included in the group. Prayers are offered day by day for the following intentions: harmonious industrial relations; the work of the Church in Southern California; healing, physical and spiritual; peace among nations; missions and missionaries; those serving in the armed forces. The discovery that Church worship is not a "leisure time activity" but the logical way to begin each day is often a revelation to Americans of Protestant background.

THIS SUNDAY is the day of the annual corporate Communion for men and boys originally promoted by the Brotherhood of St. Andrew and now made an official observance for all the men of the Church through the cooperation of the Presiding Bishop's Committee on Laymen's Work. This Sunday, the emphasis on the Brotherhood of St. Andrew is particularly appropriate for it is the date of St. Andrew's Day. The First Sunday in Advent, however, is regarded by the Church as more important than the saint's day, so that the observance of St. Andrew is transferred to Monday. Some of the BSA rank and file feel that "their" corporate Communion is suffering a similar fate—particularly in those places where offerings taken up for different objects seem to collide! On the national level, however, these occasional collisions are regarded as minor and the two organizations find that each is necessary and each strengthens the other. Peter Day.

NEWS FRONTS

Three Elections Accepted

Three clergymen recently elected to the episcopate have all accepted their elections, subject to the consents required of standing committees of other dioceses by the Church's canons.

The Very Rev. Frederick J. Warnecke and the Rev. John S. Higgins both informed THE LIVING CHURCH that they planned to announce their acceptances on Sunday, November 23d. A telegram received from the Rev. William H. Brady, by THE LIVING CHURCH, on November 24th, said that he also had accepted his election.

Dean Warnecke was elected bishop coadjutor of Bethlehem, Fr. Brady was elected coadjutor of Fond du Lac [L.C., November 23d], and Dr. Higgins, coadjutor of Rhode Island [see below].

Keble President Resigns

The Rev. Hewitt B. Vinnedge, Ph.D., has resigned as president of new Keble College, Pass Christian, Miss., effective December 17th.

The college, a private institution, is sponsored by Churchpeople, but has no official relation with the diocese of Mississippi.

Bishop Gray of Mississippi has announced that Fr. Vinnedge will return to parish work as rector of the Church of the Mediator, McComb, Miss., with associated congregations at Summit and Magnolia. He will take over his new work on January 1st.

Fr. Vinnedge was professor of religion and European history at Mississippi Southern college before going to Keble.

Daniel Baker President Resigns

Resignation of another college president is in news of the Church. It is that of the Rev. Wilford O. Cross. He submitted his resignation as president of Daniel Baker College to the chairman of the board of trustees on November 3d.

He said, "My resignation makes it possible for a president to be appointed who is equipped to carry on the vitally necessary work of financial promotion which the situation of the college calls for, and a president with scholarly interests is merely a handicap at this time."

Daniel Baker, known as the Episcopal College of the Southwest, is an institution of the diocese of Dallas.



Chidnoff Studio

DR. HIGGINS
"I am greatly blessed."

Hospitals Unite

Merger of St. Luke's Hospital and Woman's Hospital in New York City, under the name St. Luke's, has been unanimously approved by their directors, the *New York Times* reports.

St. Luke's, an institution of the diocese of New York, founded in 1850, had not previously provided obstetrical services, and its work in the field of gynecology had been on a smaller scale than that of the Woman's Hospital.

The united hospitals, which occupy neighboring buildings, will become one of the largest medical centers in New York City. For more news about St. Luke's, see page seven.

Dr. Kennedy Appointed

The Presiding Bishop has officially announced the appointment of the Rev. Dr. James W. Kennedy as executive secretary for the Committee of Ecumenical Relations for the National Council. Dr. Kennedy will act as liaison contact for all matters connected with the work of the World Council and the National Council of Churches. [See page 7 for news of Dr. Kennedy's other job.]

Trial Date Not Set

There is as yet no report on the setting of a date for the third trial of the Rev. George P. Hetenyi, for the alleged murder of his wife.

Fr. Hetenyi had been received by the Episcopal Church, sometime before the death of his wife, and served as a priest of the Church but is now registered at prison as a Roman Catholic.

Extra Relief

Disease, malnutrition, and death will overtake thousands of people in Europe, Asia, and the Near East this winter, unless more food and clothing go to the neediest of them.

Churchpeople can go beyond what is done through the Church's budget for world relief and Church coöperation by:

- Sending bundles of clothing.
- Giving cash for food.
- Preparing personal food packages.

This program of help, backed by all departments of the Church's National Council, Woman's Auxiliary, and the Presiding Bishop's Committee on Laymen's Work, is to be publicized and explained in the Church beginning in early December.

Vestments Price Control Lifted

The Office of Price Stabilization has removed from the workings of price controls all special garments used in connection with Church activities, the *Washington Religious Review* reports.

OPS said the exempted garments do not significantly affect the cost of living or business costs, and pointed out that their total annual sales volume is a negligible part of all apparel sales and that vestments are bought by relatively few persons for special and limited use.

EPISCOPATE

Rhode Island Election

The Rev. John Higgins, nationally known author, speaker, and successful parish priest, was elected coadjutor of Rhode Island on November 18th. He will succeed as diocesan when Bishop Bennett retires in November, 1954.

Dr. Higgins was elected on the fourth ballot with 44 of the 81 clerical and 129 of the 256 lay votes. He led the other 12 nominees (a list of 24 possible candidates had been sent out to delegates before the election) from the first ballot. Receiving the next largest number of votes was the Rev. Charles W. Lowry, rector of All Saints' Church, Chevy Chase, Md.

After his election, Dr. Higgins, who is rector of St. Martin's Church, Providence, R. I., said, "I am greatly hon-



WORKSHOP*
First-hand experience with television techniques.

ored and greatly blessed." Later he said he wanted a week to pray and think about the election before accepting. He also plans to have a physical checkup before deciding whether to accept. Dr. Higgins, who is 48, is married to the former Marion Laird, and has two children.

A clergy vote of 41 and a lay vote of 129 was necessary for election on all but the first ballot, when 259 lay votes were counted.

Dr. Higgins received 34 clerical votes and 88 lay votes on the first ballot. On the second he received 43 clerical votes and 102 lay votes. On the third, 44 clerical and 122 lay. After the fourth election was made unanimous.

Dr. Lowry received seven clerical and 36 lay on the first ballot, 17 clerical and 50 lay on the second, 28 clerical and 82 lay on the third, and 36 clerical and 126 lay on the fourth.

The Ven. Anthony R. Parshley, archdeacon of Rhode Island, and the Rev. Canon Arthur F. Roebuck, rector of St. Paul's Church, Pawtucket, withdrew after the second ballot, as did the Rev. Clarence H. Horner, D.D., rector of Grace Church, Providence.

After the third ballot, the Rev. James R. MacColl, III, of Trinity Church, Newport, and the Rev. John B. Lyte, rector of All Saints' Memorial Church, Providence, withdrew.

Other nominees were:

The Rev. Harold L. Hutton of Syracuse, N. Y., a former rector of St. Paul's Church, Pawtucket; the Rev. Powel Mills Dawley, Ph.D., General Theological Seminary professor, and a native of Newport; the Rev. Gardiner M. Day, Cambridge, Mass.; the Rev. John B. Midworth, Burlington, Vt.; the Rev. Philemon F. Sturges, Chestnut Hill, Pa.; and the Rev. Canon Vesper O. Ward, head of the editorial board of National Council's Christian Education Department.

Another nominee, the Rev. John P. Beauchamp, rector of St. Philip's Church, West Warwick, withdrew before the first ballot.

Born in England, Dr. Higgins was educated there and here. He is a member of the Church Literature Foundation, publisher, since May, of *THE LIVING CHURCH*.

TELEVISION

Learning How

The Rev. Dr. James W. Kennedy, head of the Church's national Division of Radio and Television, was chaplain and assistant director of the Religious Television Workshop held in Syracuse, N. Y., November 9th to 14th, at television station WHEN. The workshop, sponsored by the Broadcasting and Film

*From left: the Rev. Messrs. Kennedy and Buck and Mr. Taylor.

Commission of the National Council of Churches, was attended by 30 clergy and lay people from eight different Churches who wanted to be acquainted first-hand with the techniques of religious television. Members of the Episcopal Church attending were the Rev. Harvey Buck, vicar,[¶] St. Andrew's Church, North Grafton, Mass.; the Rev. Paul B. Miller, head of radio and television for the diocese of Central New York; and Theodore C. Taylor, publicity director of Washington Cathedral.

By the end of the five days, participants in the workshop were able to put on their own television show over station WHEN, taking charge of every big and small detail, from writing, acting, and directing, to manning the television cameras. Dr. Kennedy was a prominent participant in the telecast, in which he explained his desire to get local clergy to do a better job in radio and television.

HOSPITALS

New Wings on Each Coast

The Church's hospitals[¶] are growing. One of them, on the east coast, is in the process of building a new wing. Another, on the west coast, has just completed a new wing.

Bishop Donegan of New York on November 3d laid the cornerstone of the new wing of St. Luke's Hospital,[¶] New York City. The building which will be nine stories high, was begun over a year and a half ago. It is the seventh unit of the hospital buildings. When finished, the hospital will occupy an entire city block.

Already completed is the new two and one half million dollar, 267-bed wing of Good Samaritan Hospital, Portland, Ore., dedicated by Bishop Dagwell of Oregon at a special ceremony on November 7th.

INDUSTRIAL AREAS

Meeting the Giant

Something big is happening in the diocese of Southern Ohio. "Giant" is the only word for it, says the November issue of the *Messenger*, diocesan periodical. And the Church in Southern Ohio has already gone out to meet it.

The Giant is the new Scioto Valley Atomic Plant in Pike County in the center of the diocese. Its north border is 20 miles from Chillicothe, Ohio, and its south border, the same distance from Portsmouth. The U. S. government, reports the *Messenger*, is going to spend \$1,219,000 on it. "Fifteen major utilities spend \$400,000,000 to supply it with

TUNING IN: ¶A vicar is a priest who has charge of a mission church under the supervision of another priest or the bishop. ¶Hospitals for the care of the sick were invented by the Christian Church, although the practice of medicine is much older

than Christianity. Many hospitals are dedicated to ¶St. Luke because of St. Paul's reference to him as "the beloved physician." St. Luke's writings are said by doctors to show a keen eye for the symptoms of various diseases.

electric power. It will take nearly five years to build. The builders are already rolling in: 3000 by next March; 15,000, end of next year; 1955 is the peak when 33,000 will be employed. Men don't come alone. Families will raise the figure to 100,000."

One of the first questions the *Messenger* raises is, "Where will they all live? The few tiny towns and villages have no room. Uncle Sam isn't going to build them a city. The answer is trailer camps."

The first big trailer camp so far, housing 1400 people, is in the little town of Wakefield. "And here," says the *Messenger*, "is good and wonderful news: before Hallowe'en our diocese had wheeled into line" with a 40-foot long trailer right next to the camp manager and engineer—making the Episcopal Church first in the field.

Looking back, over the past months, the *Messenger* observes:

"Here is the Atomic Energy Commission in Washington with a giant to place. . . . Like a chess player's, a hand swings and hovers over the Ohio in three states. As we all wonder and cower, a finger darts down on nowhere in Pike County! . . . Little old Pike County . . . where pioneers from Virginia came as early as 1795—Duncan MacArthur, later general and governor, carrying rifle and surveyor's chain. Pike County that yesterday had only 30 persons to the square mile!

"So the Giant rolls in. Literally upon ten thousand wheels, the Giant rolls and crawls into the heart of our diocese. Wheels roll him in, wheels of planes, buses, diesels, ditchers, power-shovels, bulldozers, draglines, cranes, tractors, dump trucks, and trailers.

"We are not concerned with the caterpillar demons that snort and stamp and maul the earth. Our mind and heart is all for the men, women, and children in the trailers.

"Uncle Sam will not build the people a complete city as at Oak Ridge [Tenn.] . . . They must live how they can. . . . A tiny town or two like [nearby] Waverly and Piketon hasn't even a chicken house to spare.

"[After the peak of] 100,000 . . . in 1955 . . . a steady maintenance force of 4000 or a family population of 24,000.

"Imagine, that goaded by need for a job, you put everything into a cheap trailer and landed in a cornfield with wife and children. Oh yes, there is current and water to connect to, and parking space (but not much) for say 16 to 20 dollars a month. But where will the family go to Church, to school, or find social life? In short, what will take the place of the settled communities these families left behind? The government isn't answering this question, but the Christian Church is trying to. Dives and rackets aplenty may spring

up to get hold of a man's pay, but the Church must spend herself to serve these people.

"So our bishop [the Rt. Rev. Henry Wise Hobson] and Captain [William] Paddock [of the Church Army] got there before the rush. Quick planning made it possible for our Church workers to be there ahead of all others to welcome and serve this new population. We are working in close cooperation with other Church-



NEW DIOCESE OF SOUTHERN OHIO TRAILER
A hand hovered.

es in a united program being set up by the Ohio Council of Churches with a special relationship between the Presbyterians and our own.

"The Wayside Cathedral ¶ and our new trailer will provide mobile bases for religious and pastoral services, while the Presbyterian Church in Waverly offers a more permanent center of work. Our parishes in Portsmouth and Chillicothe, already increased by the influx, are sharing in the program.

"Captain Paddock was on the spot while it was still cornfield. . . . [He and another captain] will welcome and visit and help camp families in every possible way. Their Spartan Trailer can sleep six. The captains will live there. There is a tiny kitchen and bath. Also a large living room which we predict will be used by men, women, and children—a tiny church and parish house. The Cross will be there, and people in whatever need will turn to the place of the Cross for love and life.

"For those who will come into our diocese by the tens of thousands, cut off from former moral and spiritual ties, your Church will carry on active Christian ministry, and help these migrant people to a surer footing in life."

DRAMA

Saraband for a Saint

About 900 people attended the premiere performance of "Saraband for a Saint" at St. Martin's Church, New York City. Queen Juliana of the Netherlands sent her own personal representative. (The Royal Dutch Carillon at St. Martin's and the three swinging bells were cast in Holland.)

Before the play, the Rev. Dr. John H.

Johnson, rector, blessed the players in the sacristy. Although it had been requested that the audience should not applaud—as the play was presented in the chancel of the Church—spontaneous applause was given at the end of the first act. Many of the audience were moved to tears at the climatic air raid scene.

Based on the ancient morality plays

given in Europe during the Middle Ages, the play is set in a bombed Italian church during World War II. It tells the story of the meeting of a Negro ¶ soldier and a British underground agent, who find during their short friendship that there is more than one kind of prejudice in the world.

Lloyd Grant, 22, New Yorker, plays Yancey Todd, the Negro soldier, and Gordon Langley Hall, 26-year-old author of the play, is the underground agent, Perry Hughes.

Author Hall is on the editorial staff of General Features Corporation, a New York City news syndicate. His parents live at Sissinghurst Castle, Kent, England.

The play is next to be given in Philadelphia in January.

PUBLICATIONS

Constitution and Canons

The official publication of the laws of Episcopal Church, *Constitution and Canons, 1952*, will go on sale December 10th, three weeks before the date upon which canonical changes made by the recent General Convention go into effect. The book will appear in both cloth and paper bindings.

Orders may be sent to the Order Unit, 281 Fourth Avenue, New York 10, N. Y., specifying which binding is desired. The volume is priced at \$2.00 in cloth, and \$1.50 in paper.

Orders accompanied by check drawn to H. M. Addinsell, Treas., will be shipped postpaid.

TUNING IN: ¶Southern Ohio's cathedral, instead of being a conventional church, is a trailer. When this new kind of home for the bishop's cathedra (official chair) was purchased, Church comment generally agreed that it was a suitable setting for

modern American bishops. ¶Dr. Johnson and many of the communicants of St. Martin's belong to the Negro race, but New York Church officials are agreed that there is no such thing in the diocese as a "Negro" or "White" church.

VISITORS

Another Try

By ELIZABETH MCCrackEN

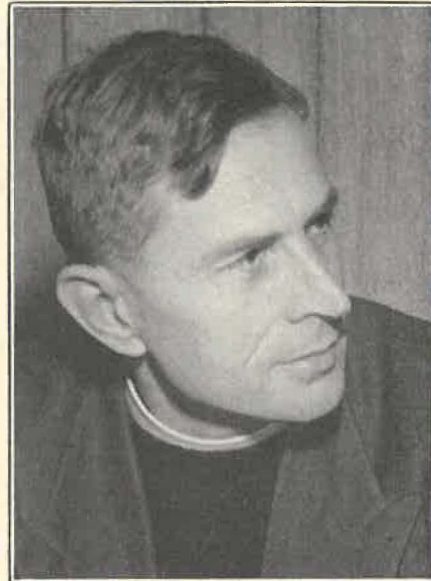
The Rev. Michael Scott, having finally obtained a visa from the United States to enter the United States, is again bringing the cause of the native people of South-West Africa[¶] before the United Nations. It is now confidently expected that this matter will be taken up early in December. In a letter to the Secretary General of the U.N., Fr. Scott[¶] makes an analysis of the matter, which is coming before the General Assembly for the seventh year in succession:

"It [the South-West Africa question] has become charged with all the greater importance on account of the internal disorder in the Union [of South Africa], which is affecting race relations in other parts of Africa. As you will recall, the South African government has ignored the advisory opinion of the International Court of Justice, has declined to recognize the jurisdiction of the United Nations, and has refused to submit reports and petitions to the *Ad Hoc* Committee on South-West Africa which was established by the General Assembly following the advisory opinion of the Court. . . .

"The South African government has passed the South-West Africa Act giving representation to the white one-tenth of the population while denying any form of elected representation to the non-Euro-

pean nine-tenths of the population. It has also passed a 'High Court of Parliament Act' purporting by a simple majority to supersede the authority of the South African Supreme Court. . . .

"The question has clearly become a reproach to those Western Powers which



MICHAEL SCOTT
Seven years for South-West Africa.

created the Mandate of South-West Africa as a 'sacred trust of civilization.' It must be recalled that this territory's history is, in itself, a chapter in the history of colonial

development. It was mainly on account of the treatment which the African inhabitants of this area suffered at the hands of German rule that the principle of international accountability was established under the aegis of the League of Nations' Permanent Mandates Commission.

"This question, therefore, besides being a test of good faith for the West and for Christendom, threatens to become a stumbling block to the United Nations and to those who have maintained their faith in it as an instrument of world order. . . .

"The subjects on which attention most urgently requires to be focussed are land, health, housing, and education. In calling for a just and honorable settlement of the question constitutionally, there should, therefore, also be an appeal for the drawing up of a practical program whereby the people of South-West Africa could be assisted by the United Nations through its technical aid program, and its specialized agencies. Such a practical program would impress upon the peoples of South Africa the advantages of recognizing the jurisdiction of the United Nations and of the continuance of their mandatory obligations. . . .

"It is becoming increasingly clear that the United Nations is today facing one of its most crucial tests in this part of Africa, and that the civilized world cannot tolerate a failure there. The present disorders in South Africa and the Government's defiance of the United Nations on the question of South-West Africa surely constitute a threat to peace which, if persisted in, should be effectively dealt with by the Security Council."

The Problems of South Africa

While Fr. Michael Scott was fighting for another chance to plead with the United Nations to do something about the plight of the natives of South-West Africa, and warn-

ing that a civilized world cannot tolerate a failure there, two other men whose words carry far-reaching weight also had some serious things to say about South Africa:

✓ The London *Church Times* reports that the Bishop of Johannesburg told his recent diocesan synod:

"When one turns to the question of African housing, or rather the lack of it, the situation can only be described as appalling. In Johannesburg alone, 50,000 houses are required to meet the present shortage for non-Europeans. [The bishop had earlier pointed out that there are at least 3000 European families in urgent need of accommoda-

tion.] Surely it is time that this matter was taken out of the realm of party politics, and considered quite apart from any theoretical and academic consideration of race and color.

"For a solution to be found we are convinced that the first requirement is that all Europeans should face the fact that the urban Native is here to stay.

"I would urge all parochial councils and the organizations in every parish to study carefully the facts of the situation in their own city or town, and,

after educating themselves, to make whatever representations they conclude are necessary to the municipal, provincial, and national authorities; and to persevere, refusing to be silenced.

"Certainly there are many Africans who are making an heroic effort to maintain the decencies of life, but I would appeal to all African clergy and people to do all to uphold Christian moral principles in their daily behavior, for the gravest danger threatening African society is that of moral collapse."

✓ Charles A. Sprague, American delegate to the United Nations, told the UN's special political committee that the UN should discuss South Africa's policy of racial segregation and make it clear to the world that

the UN wants all its members to conform with the UN charter and promote the observance of "fundamental human rights and freedoms." He said that the facts "are well known" and the United States sees

no need to appoint a commission. "We would leave enforcement [of conformity to the UN charter] to the lively conscience of the citizens of each country and to the power of public opinion in the world," he said.

TUNING IN: ¶South-West Africa is theoretically not a part of the Union of South Africa, having been given to the Union to administer as a mandate after World War I by the League of Nations. ¶Fr. Scott, now denied access to South African terri-

tory by the Malan government, formerly served as a missionary to the Herrero tribe. Among South African Churches, the Dutch Reformed generally favor the Malan government's racial policies, the Anglicans seek a more liberal solution.

Wake Up!

THE Epistle for the First Sunday in Advent is appropriate to the beginning of the Church Year, for it is a summons to renewed awakening: "now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

The original significance of this warning has become somewhat blurred in the course of the centuries, and indeed is probably lost sight by the average Churchgoer. To St. Paul's readers, however, the words were the clang of an eschatological alarm clock: the "salvation" to which they referred meant the last things (*ta eschata*), including the end of the world and the coming of Christ in glory—which events, the Apostle tells them, are nearer than when they became Christians, only a few years previously.

Christians of the 20th century are inclined not to speculate as to the "when" of Christ's second coming, but simply to affirm it: "and He shall come again with glory to judge both the quick and the dead." They prefer to follow their Lord's own dictum, "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," and to live and work in hope, which means earnest expectation. So, for present-day Christians to say that the end of the temporal order, the ushering in of God's eternal Kingdom, is nearer than when they were baptized, is, while true, to use a time-scale of different proportions.

Nevertheless, St. Paul's words do have clear and obvious relevance when applied to the individual. Every year, every day, every hour, every minute, does bring each of us that much nearer to his eternal destiny—nearer to the "particular judgment," as it is called, that awaits every soul at death, when each must render an account of what he has done with his earthly life.

So it is well that the Church, at the beginning of every Christian Year, repeats St. Paul's warning: "now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." For just as the civil New Year's Day is a time for moral and spiritual stock taking, even more so to the Churchman is the liturgical New Year's. As we turn back the pages of our Prayer Book to the Collect, Epistle, and Gospel for the First Sunday in Advent, we are in effect turning over a new leaf in a forward direction.

Advent is a good time for checking up on our duties as Christians and Churchmen. How faithful have we been at our daily morning and evening prayers? (The clergy might ask themselves, in addition, how regular they have been in reading the daily

offices of Morning and Evening Prayer, and in meditation, though meditation is not the prerogative of the clergy alone). If we have followed a rule of life faithfully, could we not perhaps deepen it, take on a little more, and so experience something of spiritual growth?

If one has been negligent in what the Prayer Book calls his "bounden duty" of worshipping God every Sunday in his Church, Advent is an excellent time to form a better habit in this matter. Indeed, it provides the incentive of beginning at the beginning and keeping the practice up every week, with the "Collects, Epistles, and Gospels to be used throughout the year" serving as a progress chart. And how have we done in Bible reading and in refreshing our minds on those "other things which a Christian ought to know and believe to his soul's health?"

These are simple duties—in a way. And yet they are among the things that shape the eternal destiny of each and every individual. Advent is a time for thinking on them—and for doing something about them: "now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

Christmas Book Number

THIS is the Christmas Book Number. As such it serves a double purpose: it is published long enough before Christmas to assist readers in their pre-Christmas shopping (for we believe that books make ideal Christmas presents), but it will also, we trust, help Churchpeople to see what books they might wish to buy for themselves.

We believe that every thoughtful person will want to consider purchasing a copy of the Revised Standard Bible. Dr. Klein's careful weighing of the pros and cons of this much publicized translation will, we think, be of great value to them in deciding whether this is what they really want [page 11].

A good book for a parishioner to present to his rector is Abbé Michonneau's *Revolution in a City Parish*—not exactly a new book, though a newish one, reviewed at some length by Mr. Bell [page 14]. If you should decide on this for your rector, it need not mean that you think he is not on the job. Indeed, since the book puts much stress on the lay apostolate, you may find yourself in for something!

Of the 31 books reviewed in this issue we believe there is something for every literary taste—from Existentialist philosophy to "amusing nonsense" [pages 19 and 18].

How good a piece of work is this Revised Standard Version? Is it easier and more interesting to read? Does it say what the writers of its books intended to say? Does it conflict with the Church's doctrines? Is it selling? An Old Testament specialist tells us in . . .

what about *the New Bible?*

By the Rev. Walter C. Klein

Professor in Old Testament Literature and Languages
Seabury-Western Theological Seminary

WHATEVER its ultimate place in literature and scholarship, the Revised Standard Version* assuredly will not go down in history as a commercial failure. By the time these words appear in print it will have been on the market almost two months, and if the present rate of sale continues, upwards of two million copies will have found their way into the hands of eager readers. The Bible¹, always a safe venture for an enterprising publisher, has, in this new English version, proved itself a fabulous gold mine.

A generous measure of credit for the triumph so quickly and brilliantly achieved belongs to the earlier versions, which, by accumulating a vast fund of good-will and interest, have created a permanent public for the Scriptures. Benefiting as we do by the heroic labors of almost innumerable translators, we can scarcely imagine the conviction, the devotion, and the toil that have gone into the immense task of making the Bible intelligible to the non-professional reader.

The English people had known Christianity for eight centuries when, under Wycliffe's influence, the entire Bible was for the first time rendered into their lan-

guage. The second of the Wycliffe versions, made like its predecessor from the Latin, held the field until the appearance of the first translations from the Hebrew and Greek in the second quarter of the 16th century. The indefatigable and consecrated Tyndale, whose New Testament (1525) and Pentateuch (1529) set a standard of craftsmanship for all subsequent translators, ushered in a pe-



riod that produced version after version. Much of the permanently sound work of this age survived in the Authorized Version (1611), which eventually won the affection of the Anglo-Saxon world and retained its preëminence among English translations long after its language ceased to be universally understood.

Indeed, despite linguistic change and other influences that have curtailed its usefulness, the Authorized Version, so far from wholly losing the rank to which our forefathers raised it, remains the model, guide, and inspiration of all those

who undertake to turn the original tongues of Scripture into plain and vigorous English. The English Revised Version (1881-1885), the American Standard Version (originally the Bible "newly edited by the American Revision Committee A.D. 1901, Standard Edition"), and the Revised Standard Version (1946-1952) are fundamentally revisions of the matchless translation issued 341 years ago.

AN ECCLESIASTICAL GUARANTEE

The relatively conservative English Revised Version and its bolder American cousin, the American Standard Version, have proved increasingly unsatisfactory of late years. The reviewer has, in fact, never heard either of them defended with conviction. This state of feeling has encouraged the publication of private versions, a few of which have been very cordially received. Nevertheless, a Bible, if it is to be accepted for common use, must bear some sort of imprimatur, and an ecclesiastical guarantee is reassuring to those who want their Bible to represent something less subject to change than the most advanced scholarship of the moment. An appraisal of the RSV may properly be expected to define the authority behind the new translation.

The RSV has been described as "the latest authorized version of the Bible for Protestantism." Its claim to recognition in the Episcopal Church springs from (1) our association with the sponsoring body, (2) our representatives' participation in the actual revision, and (3) the action of General Convention. We proceed to the details.

The revision has been carried out under the direction of the International Council of Religious Education. The

*The Holy Bible. Revised Standard Version containing the Old and New Testaments, translated from the original tongues, being the version set forth A.D. 1611, revised A.D. 1881-1885 and A.D. 1901, compared with the most ancient authorities and revised A.D. 1952. Thomas Nelson & Sons. Pp. xii, 997; iii, 294. \$6.

TUNING IN: ¶Anglicanism's official statement about the authority of the Bible is: "Holy Scripture containeth all things necessary for salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required for any man,

that it should be believed as an article of the Faith." In addition to the canonical books (included in the Revised Standard Version) the Church commends 14 other ancient Jewish writings, known as the apocrypha, as edifying but of lesser authority.

copyright of the American Standard Version became the property of this organization in 1928. Nine years later the revision was undertaken in earnest. The New Testament came out in 1946. By the time the Old Testament was ready for the press the National Council of the Churches of Christ in the United States of America, founded in 1950, had absorbed the International Council of Religious Education. Not long after its inception the NCC formally authorized the printing and distribution of the RSV. Through its membership in the International Council and the NCC the Episcopal Church has had a responsible part in the decisions these two bodies have made concerning the Revised Standard Version of the Bible.

The Revision Committee was charged with the execution of the project, and to the competence, industry, and perseverance of this group we are chiefly indebted for the new Bible. In the list of the 32 scholars who constituted the Committee occur the names of four priests of the Episcopal Church: Dr. James Alan Montgomery (died 1949), Dr. Walter Russell Bowie, Dr. Frederick C. Grant, and Dean Fleming James. A fifth, Dr. Cuthbert A. Simpson, acted as critic and consultant along with the other members of the Advisory Board. Two instructive publications, *An Introduction to the Revised Standard Version of the New Testament* (1946) and *An Introduction to the Revised Standard Version of the Old Testament* (1952), are made up in the main of papers prepared by members of the Committee. Among the contributors are Dr. Grant, Dr. Bowie, and Dr. James.

Acting on a resolution submitted by the Standing Liturgical Commission, the General Convention of 1952 extended to the Old Testament of the RSV the approval given by the General Convention of 1946 to the New Testament. As most recently amended Canon 20 reads:

"The Lessons at Morning and Evening Prayer shall be read from the translation of the Holy Scriptures, commonly known as the King James or Authorized Version (which is the Standard Bible of this Church), together with the Marginal Readings authorized for use by the General Convention of 1901; or from one of the three translations known as Revised Versions, including the English Revision of 1881, the American Revision of 1901, and the Revised Standard Version of 1952."

It scarcely requires to be pointed out that the provision here made for the use of the RSV is in no wise an invasion of our liturgical liberties. We may, if we like, ignore the RSV completely. It is an authorized version only in a qualified sense: its authority is not absolute. Official approbation, though helpful at the outset, will not be decisive. If the RSV

A Controversy Considered

By the Rev. FRANCIS C. LIGHTBOURN

A PASSAGE in the Revised Standard Version that has stirred up much controversy is Isaiah 7:14, which the Authorized Version renders: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." RSV substitutes "young woman" for "virgin," though it retains "virgin" as a marginal alternative. Some think that this undermines the Virgin Birth of our Lord, traditionally regarded as the fulfillment of this passage.

Such a conclusion by no means necessarily follows. It seems rather that the RSV translators are here concerned simply to render the Hebrew *almah* in its usual meaning (had the prophet intended to specify "virgin," he would have used *bethulah* instead). The word *parthenos* in the Septuagint (Greek Old Testament) version of Isaiah 7:14 (quoted in St. Matthew 1:23) is in that passage correctly rendered by RSV "virgin"—and there is no "young woman" in the margin either!

Thus the translators are simply being

faithful translators—doing exactly what the present Pope told Roman Catholic scholars to do when he told them to translate from the original tongues. No one would accuse St. Paul of heresy for using *gyne* (ordinary Greek word for woman), instead of *parthenos*, in reference to our Lord's birth in Galatians 4:4—or suggest that this should be translated "virgin."

The question of the exact interpretation of Isaiah 7:14 is complicated; but it seems on the face of it that the prophet is talking about someone who is to appear very soon—and not some seven centuries after his time. In any case, Anglican theologians of quite unimpeachable orthodoxy on the Virgin Birth take it for granted that *almah* in Isaiah 7:14 means "young woman" and base their belief in the Virgin Birth of our Lord on quite other considerations.*

*See *A New Commentary on Holy Scripture*, ed. by Charles Gore, under Isaiah 7:14 and art. "Virgin Birth of our Lord."

is the best English Bible, it will gain the following it deserves. We must now try to determine whether or not it is intrinsically superior to the older versions.

PURPOSE OF THIS VERSION

Much literary criticism is beside the point because it forgets that a writer's performance must be measured by his avowed purpose. It is unjust to blame a man of letters for failing to be a Milton when his declared ambition is to be a second Ella Wheeler Wilcox. It would be unreasonable and futile to condemn the revisers for missing a mark at which they have never aimed. In 1937, if not before, the Committee learned that it was expected to turn out a revision that would "embody the best results of modern scholarship as to the meaning of the Scriptures, and express this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature." The sense behind this somewhat wooden language is sufficiently plain. The International Council of Religious Education ordered an all-purpose Bible. Does the RSV conform to specifications?

In the matter of scholarship, honesty bids the reviewer make an affirmative, yet guarded, answer to this question. "The best results of modern scholarship" is one of those windy phrases that reputable scholars eschew. Modern scholarship has presented few results: it still consists almost wholly of suggestions. The conclusions arrived at by Wellhausen and his school were, until a few years

ago, widely accepted as self-evident. They are now being challenged both by those who would review and restate them and by those who would discard them as false.

There is no reason why scientific suggestions should be withheld from an inquisitive public, but there are many reasons why the public should not be led into mistaking high-quality conjecture for certitude. Subjective factors are still powerful not only in the literary and historical interpretation of the text of Scripture, but also in the criticism of the text itself. Spatial restrictions have precluded a full consideration of the evidence in the notes of the RSV. In the Old Testament, deviations entailing simply an alteration of the vowels may escape the reader entirely, since such emendations are not mentioned in the footnotes. When, elsewhere, the ancient versions furnish no means of clearing up an obscurity or a supposed corruption in the Hebrew text, the Committee has fallen back upon "the best judgment of competent scholars as to the most probable reconstruction of the original text."

The reader will not err if he bears in mind the true force and weight of these views. A probable opinion is always subject to revision. In forming an estimate of its scholarship, we must take the RSV for what it is, and not for something the revisers have never intended it to be. Undeterred by the knowledge of their own fallibility, they have manfully met the formidable difficulties that confronted them, and, by employing, with caution, skill, and wisdom, the delicate tools and abundant material placed at their disposal by a now marvellously developed

scientific discipline, they have discharged their commission in distinguished fashion. Their Bible is a Liberal Protestant Bible. A conspicuously better Liberal Protestant Bible is not really conceivable under present conditions.

LITTLE THAT OFFENDS

The translators have spared no pains in the preparation of a version framed to be as readable as it is accurate. Chasing the elusive correct word with unwearied persistence, they have usually caught up with it at the last. They have displayed a nice sense of English idiom, and if there is little that charms the ear, there is also little that offends it. They possessed exceptional fitness for this aspect of their work. The professional touch might well have ruined the job. A high degree of literary genius does not qualify a writer for faithful translation. Pope's Iliad contains more of Pope than of Homer. The English of the RSV may not be spectacular, but any unprejudiced critic must acknowledge that it is marked by the unassuming sincerity and the lucid precision that are eminently characteristic of those who have lived long and simply with great and simple truths. The reviewer has drawn, for the following illustrations, on passages that most readers of the Bible can virtually repeat from memory.

The Revised Standard rendering of the first chapter of Genesis gives many a time-worn phrase a deft, original turn, and the stately creation narrative loses none of its dignity in the retouching. The quaintness of the Authorized Version disappears, but here and there the revisers, weighing the Authorized against the American Standard, find the former more to their liking. Hence they restore "without form" (v. 2), "bring forth" (v. 20), "of the air" (vv. 26, 28, 30), and "So God" (v. 27); The readings "the heavens" (v. 1), "and there was evening and there was morning" (vv. 5, 8, 13, 19, 23, 31), "one day," "a second day," "a third day," etc. (but not "a sixth day," which has the definite article in the Authorized Version and the American Standard Version), "put forth," "fruit-trees bearing" (v. 11), "the two great lights" (v. 16), "let birds fly" (v. 20), and "the great sea-monsters" (v. 21) survive from the American Standard. The revisers' own wording appears in "was moving over" (v. 2), "God saw that the light was good" (v. 4), "separate" (vv. 4, 6, 7, 14, 18), "the waters that were gathered together" (v. 10), "vegetation," "plants," "each according to its kind" (v. 11), "fly above the earth across the firmament" (v. 20), and "you shall have them for food" (v. 29).

Our examination of the remaining passages, Isaiah's Temple Vision (Isaiah 6), Psalm 23, the Beatitudes (St. Mat-

thew 5:3-12), and the Lord's Prayer (St. Matthew 6:9-13; Luke 11:2-4), must be compressed into a few lines. We may single out for special notice "two," "flew" (Isaiah 6:2), "called" (Isaiah 6:3, 4), "lost" (Isaiah 6:5), "burning coal" (Isaiah 6:6), "guilt" (Isaiah 6:7), "hear and hear," "see and see" (Isaiah 6:9), "and though a tenth remain in it, it will be burned again," "whose stump remains standing when it is felled" (Isaiah 6:13); "leads me in paths," "even though I walk," "I fear," "overflows" (Psalm 23); "for righteousness" "satisfied" (St. Matthew 5:6), "revile" (with Authorized Version; American Standard Version "reproach") "kinds" "on my account" (St. Matthew 5:11), "be glad" "men persecuted" (St. Matthew 5:12); "as we also have forgiven our debtors" (with American Standard Version) (St. Matthew 6:12), "lead us not" (St. Matthew 6:13; Luke 11:4) "from evil" (St. Matthew 6:13) (both with Authorized Version); and, in conclusion, the omission of "our," "which

art in heaven," "Thy will be done, as in heaven, so in earth," and "but deliver us from evil" (St. Luke 11:2-4), which are in the Authorized Version, but not in the American Standard Version.

From these scattered observations the reader will gather that many discoveries await the investigator who has the leisure to look for little differences. There are now so many English versions that one could easily devote a lifetime to the study of them. What the reader must grasp is that even the critical reading of versions cannot open the heart of the Bible to us. All versions rest upon the original Hebrew, Aramaic, and Greek, and the best judge of versions is the man who is independent of versions.

The Revised Standard Version has before it the prospect of long service in religious education and theological training. Has it also a future in liturgy and private devotion? Thousands of services and ten thousands of prayers must subject it to their slow testing before the answer of Christian believers can be given.

Why We Failed in China

By the Rev. ALFRED B. STARRATT

IN a period of 1300 years since the Nestorians first established a Church in China in A.D. 635, Christianity has been driven out of China five times. Dr. Leonard M. Outerbridge seeks the answer to these repeated failures through an historical analysis of the whole history of the Christian missionary movement from its beginnings down to the present. His book, *The Lost Churches of China*, is the most penetrating analysis of the problem in print today (Westminster Press. Pp. 237. \$3.50).

Here is a book that every member of the Church should read, mark, learn and inwardly digest, for the message it brings not only helps one to understand our failure in China, but also makes one aware of some of the errors that are weakening the work of the Church at home. The mistakes of the men in the field were nothing more than a reflection of the mistaken policies of mission boards in this country which in turn were following the wishes of concerned but fallible Church members at home.

Here is the record of the political alliances by which Churches sought a short and easy way to the conversion of China. Here is the documented account of how Christianity sought power and prestige by stressing the material benefits the Church has to offer, so that we thought to forestall the rising power of Communist materialism by offering the Chinese a more attractive materialism.

Here is an account of how denominational competition made mockery of the Gospel of love again and again. And here, above all, is the history of religious bigotry that is reflected in the earlier version of one of our most popular missionary hymns which spoke of the "heathen" as calling us "to deliver their land from error's chain" in countries where "every prospect pleases, and only man is vile"!

Dr. Outerbridge points out how time after time the various missionary movements proclaimed that there is only one God for the whole earth and that he has made himself known to all people, and then went on to contradict that message by insisting that Western interpretations of Christianity contain the only true knowledge of God. There was very little attempt to understand or appreciate the men who have walked with God in China's own past. The religion came as a foreign product and remained a foreign product.

As one who went through the Communist revolution in Central China, the present reviewer acknowledges the truth of the indictment drawn up by the author of *The Lost Churches of China*. Yet one should add that there are vivid exceptions to the general list of charges against our missions.

The book proclaims the judgment of the God of history. It is a call for repentance and a change of strategy.

Tactics

FOR REVOLUTION

By William F. Bell, Jr.

A French parish may not be the exact parallel of an American one, but the proven methods of the former suggest exciting possibilities for the latter — as a now famous know-how book reveals.

PÉGUY, the French poet, described revolution as an appeal from a less perfect tradition to a more perfect. Conceived in this way, revolution takes on a constructive meaning. It becomes a medicine to give to tradition when it sickens. History and experience show us that tradition does sicken — very often, in fact. Then the medicine — which is very much like a shock treatment — must be given, and given at once.

If we look around, we can see the need for such a revolution in our religious tradition. A heavy, enervating atmosphere clouds the great truths on which religion rests. To the majority of people, the truths hold little interest. For them, religious sentiment has taken the place of dogma.¶ The influence of the Church declines steadily. Secular influences rush in on what used to be sacred ground.

If we look around again, this time a little bit more carefully, we can see that a number of revolutions are already underway. Choosing at random from various communions, we find Anglo-Catholicism, liturgical reform, neo-Thomism, Catholic Action, neo-orthodoxy, and so on.¶ In its own way, each of these movements looks to the apostolic tradition for its *raison d'être*. They are not only medi-

cines but symptoms. A widespread dissatisfaction with religion as practiced has had its effect.

We should note that, like shock treatments, revolutions do not always have entirely good effects. This is true, for example, of the Protestant Reformation — though what was good about it and what was bad about it remains still in dispute. In addition, Arnold Toynbee, the historian, has pointed out the dangers of movements which have their interest so locked in the past that they do no good whatever for the present. "Archaism," as he calls it, is only a way of escape from a disagreeable present. Its proponents are not truly disinterested, not truly revolutionary. The real revolutionary movement looks to and wishes to serve the present. The more nearly perfect tradition to which it appeals exists not only in the past but in eternity.

EXCITING POSSIBILITIES

One of the most interesting books on the actual practice of revolution is *Revolution in a City Parish*, by Abbé Michonneau.* The book is not new or unknown, but I believe it deserves still more attention than it has already re-

ceived. Tentative but extremely provocative are the tactics it describes.

Abbé Michonneau is a Roman Catholic parish priest in Colombes, a suburb of Paris. The area served by his parish contains about 22,000 or 23,000 souls, the great majority of whom have no interest in the Church. Attendance at Sunday Mass is about 1,300. Abbé Michonneau says that this disinterest stems from the 19th century, when in France, as in other parts of Europe, the Church lost its hold on the laboring classes. The people of Colombes mostly belong to the resulting "pagan proletariat."

Now, in the United States, the Episcopal Church faces a largely middle-class population, about one-half of whom belong, at least in name, to some Church or other. The great majority of Church members, however, attend Church irregularly, or not at all. So powerful are the forces of materialism that it is hard to believe that many of the members have more than a tincture of religion. The Episcopal Church has the job, therefore, both of converting pagans and of strengthening those who are already in the Church.

One other feature distinguishes our situation from that in Colombes: in Co-

TUNING IN: ¶Dogmas are basic beliefs which one must hold to be a loyal Church member. A dogma is held because it is believed to be true, but the only truths regarded as dogmas are those necessary to the continuance of the Church and its mis-

sion of salvation. ¶The various Church movements listed—Anglican, Roman, and Protestant—all call for a return to old standards of faith and practice, but all result in a new interpretation of these standards to fit the present-day situation.

lombes there is, practically speaking, only one church; in the United States, there is a host of competing communions and sects.

But great as the differences in situation are, they are not so great as the similarities. Because they belong to the Holy Catholic Church, Sacré Coeur (Sacred Heart) of Colombes and the average Episcopal parish have the same basic characters and aims. As history shows us, both have lost ground during the past several centuries, basically by a similar process and for similar reasons. Today they both confront a secularized world.

In their evangelization of a city parish, Abbé Michonneau and his fellow priests have had as their guiding principle to *convert society as a whole*. It is true that humanity can only be converted by and through individual persons; and yet humanity is one. For man is by nature a social animal. *Society is not just a mass of individuals — it is an organism*. It is, therefore, fitting that God has willed to save man *in* society and not out of it.

In the past we have too often tried to save only isolated souls. We have held a piecemeal Christianity which seemed to satisfy itself with numbers. The goal has been the maximum catch, and the bait has been parish activities. We have made the parish look like a kind of spiritual club. The idea has been, get people inside the church door, and once inside, maybe they will soak up some religion. But can one passively "soak up," as if by osmosis, the grace of God? More likely, one will soak up only the parish atmosphere, the air of geniality, the spirit of camaraderie, which endures until about nine o'clock Monday morning.

For an example of the above — we have put great quantities of energy into our work with children and young people. Too often we have not even considered the possibility of over-emphasis. Abbé Michonneau says, "For years, for generations, we have been told that our control over the children of today means the support of the adults tomorrow. . . . Somehow it seems contradictory that after fifty years of 'controlling' the children, we still have to dream about the support of the adults. . ." (p. 69).

The Catechism¹ and the Church school are fundamental and necessary institutions — but when they have to compete with the daily environment and are not aided by it, they cannot do much. Let some of the vast energy given to work with children be directed at the world in which they live. It will not pay off immediately with numbers — but it will

pay off, in the long run, with a more Christian society and therefore with more souls for Christ.

Skeptical of the efficacy of many parish activities and zealous for the conversion of the world, Abbé Michonneau considers the value of a direct assault. His pet scheme — and the most striking idea in his book — is what he calls the "direct apostolate"²: the direct, personal attempt to convert non-Christians. His original inspiration for the method is illuminating:

"As far back as we can remember, the effect of militant Catholics upon unbelievers astounded us. We used to be afraid that their new-found zeal was too direct, too brusque, that they would repel the pagans they contacted. Instead of that, we saw that they were respected even by those whom they could not convince. . . . It seems only reasonable that this man-to-man way ought to be considered; it does produce results, and it certainly goes directly to its goal" (p. 89).

He wants to show non-Christians "a spiritual, disinterested Christianity that is 'lived,' not 'joined.'" In answer to the question, "How shall we do this?," he replies:

"Not by activities, but by our words, our deep convictions, our unglossed presentation of . . . [Christ's] gospel. One of the most telling ways of doing all this is to have one soul in contact with one other soul; to have the believer tell the non-believer exactly what happened to him" (p. 90).

The method is revolutionary in Péguy's sense:

"We like to go back to . . . [the] cornerstones of the Church and find in them the answer to our present problems. Somebody wrote somewhere that Paul, if he were to



come back to our world, would become a newspaperman. Maybe so. . . . However, there is no conjecture about the fact he did convert his prison guards, that he did talk religion to people he met in the public squares, that he did gather acquaintances and strangers together to talk to them about Christ. We know that he did win people to Christ, and in these ways. Why not, we ask ourselves, use the same methods today?" (p. 92).

How does the priest go about applying the direct apostolate?

"In the course of a priest's day, he makes a great many contacts with souls. Here at Colombes, all the priests consciously try to use these meetings, these

incidents, as stepping-stones toward winning a soul for Christ. . . . There is no appeal here for priests to become backslappers and hail-fellows-well-met. All we advocate is a natural, casual way of talking, an ability to make small-talk. 'Weeping with those who weep and rejoicing with those who are joyful'" (pp. 95-96).

The priests at Colombes also make systematic visits to homes in the area served by the parish:

"We cannot expect to find everyone at home, but we always come back, like insurance men. All of this takes up a great deal of our time, but it is time well spent — better spent than it would be on something less directly connected with the preaching of the word of God.

"Lest we be misunderstood, let us make clear here that the purpose of our home visits is not simply to pass the time of day, not simply to hear the family gossip; we come to talk religion, and that is what we do. As a matter of fact, we firmly believe that we are expected to talk about God and His affairs, and that we scandalize people when we carry on a completely secular conversation with them" (p. 97).

However, it is not enough to have militant priests: the Church must also have militant laymen. Priests must drive home to the laity that a Christian is *per se* an apostle — or should be. Priests must try to cultivate in their parishioners a real thirst for souls.

A WARNING

Americans are fervent organizers and joiners. Therefore, this warning seems fitting:

"Any attempts to organize this apostolate are dangerous. Personal zeal is what we are after. Once a priest erects an organization, with officers and meetings and by-laws, zeal will suffer; that is a proven fact. By some strange quirk in our minds we seem to believe that the founding of an association is equivalent to the success of that organization, and we stop trying to do what we joined together to do. . . . The place of a priest is to guide, to point out possibilities, to talk over results; he is not supposed to rule and dictate, by means of an organization that he, and not the Holy Ghost, brought into being."

Here I have touched on a few of the main points in *Revolution in a City Parish*. The book also contains interesting comments on the offering, the liturgy, the priest's spiritual life, and parish matters. Abbé Michonneau handles them all with characteristic freshness and directness. The book deserves to be read by all Churchmen who take a special interest in the problems of parochial life; and I only hope that many such will do so.

TUNING IN: ¹A catechism is a statement of Church doctrine in question and answer form, designed especially for teaching children by word of mouth in groups. The old Episcopal Church catechism in the back of the Prayer Book appears in modernized

and expanded form in the Offices of Instruction (Prayer Book, pages 283-295). ²Apostolate is the term used in Roman Catholic circles where most Episcopalians would refer to the priesthood of the laity. An apostle is a man sent out on a mission.

BIBLICAL

A Different Book

THE OLD TESTAMENT: KEYSTONE OF HUMAN CULTURE. By William A. Irwin. Henry Schuman. Pp. xiii, 293. \$4.

It is a healthy sign that today's biblical scholarship is concerned more and more with synthesis rather than analysis. Its energies are directed more toward discovering the meaning of the whole rather than merely exploring the infinite ramifications of the parts. In most cases this larger concern has been theological in character and a number of excellent books have appeared in recent years which have shown how basic is the Bible—and, specifically, the Old Testament—for an understanding of the faith which we profess.

Professor Irwin's very readable new book is different in that its orientation is not primarily religious, but cultural. This is not because he is indifferent to the significance of the Bible as the fundamental document of our religion, but because he feels the need of emphasizing the truth, so easily forgotten today, that the Bible is the source of most of the things that are worth preserving in our secular culture as well as the religious systems of Judaism and Christianity.

When once the reader understands what the author is endeavoring to do, he is not likely to be disturbed unduly by what he *fails* to do. No one will be able to follow Irwin all the way, yet everyone will find the book interesting and informative and, despite its predominantly humanistic tone, the preacher will get much grist for his mill.

ROBERT C. DENTAN.

A Helpful Friend

OPENING THE NEW TESTAMENT. By Floyd V. Filson. Pp. 225. Illustrated, 2 maps. Westminster Press. \$2.50.

Dr. Filson, known as a careful and honest scholar, has here provided a popular introduction to the books of the New Testament. He sets them firmly within the life of the expanding Christian community. It is easy to understand, with points of contact kept going, and is remarkably free of jargon. In places it seems a little repetitious.

There are two chapters about the story the Christians had to tell and about how they set out to tell it. The remaining 21 chapters, with the exception of an introductory chapter about Paul, take up the books in the probable order of composition. The setting of each book is well described, its purpose explained, the contents helpfully outlined (descriptively, not in a list), and there is a summary of the main points. At the end of each

chapter there are suggestions for reading in the Gospel or Epistle dealt with. An unusual feature is the use of illustrations. There are no footnotes or indexes which would distract from its popular usefulness.

Dr. Filson is aware of more problems than he discusses, but the important questions of modern scholarship are mentioned and are given, as a rule, solutions which are either tentative or conservative. He does not, of course, put an Anglican emphasis upon passages dealing with the Lord's Supper or the ministry. His approach is not problem-centered but an attempt to reveal the inherent interest of the literature. The book should be read with the New Testament in hand (RSV preferably) and Dr. Filson can then serve as a helpful Christian friend looking over one's shoulder. It could be used by a Bible discussion group.

C. W. F. SMITH.

With Full Deliberation

THE CRISIS IN THE LIFE OF JESUS. By Ernest F. Scott. Scribner's. Pp. v, 153. \$2.50.

The "crisis" with which this book deals was precipitated in the author's view, by the cleansing of the temple. According to St. Mark 11:11 and 15, Jesus acted not on indignant impulse but with full deliberation. Nor did he resort to force, for this was unnecessary. His word was more effective than any whip.

Regarding commercialization as a common evil of ceremonial religion—here Acts 19:23-27 might have been cited—the author finds the motive for the cleansing less in the possible dishonesty of the traders than in the fact that God's house was robbed of due reverence, even as Gentiles were defrauded of their place of worship in its courts (Isaiah 56:7; Mark 11:17). Yet Jesus' zeal for the temple did not preclude his prediction of its destruction, to be superseeded by truly spiritual worship.

Witnesses to this assertion were "false" only because they could not agree as to his exact words (Mark 14:57-59). Additional motives for the cleansing are said to be the assertion of Jesus' Messianic authority, which in turn forced his secret enemies, the priests, to reveal themselves. Thus was precipitated the crisis which led to the cross.

Space permits criticism of the author's thesis and method at but one point: what reader of St. Mark 8:27-30 could describe it in these words: "he confided to the disciples that he was no other than the promised Messiah. . ." or, "at last he threw aside all his hesitation and at Caesarea Philippi made the great confession to his chosen disciples. . ." (Pp. 36, 38).

OSCAR J. F. SEITZ.

Cyclical Rhythm

A STUDY IN MARK. By Austin Farrer. Oxford University Press. Pp. 398. \$5.50.

This newest of Austin Farrer's books is not an exposition of St. Mark's Gospel, but an investigation of the Gospel's literary structure. It is not easy reading. It will not be read as an introduction to the Gospel, nor will it be used by one looking for either homiletic or devotional material. It is a book for scholarly specialists and even they will find it hard going. The reason is Farrer's own involved argument which too often leads the reader to feel that he should be a mathematician or have a penchant for acrostics.

Farrer sees Mark not as a straightforward missionary telling simple stories about Jesus, nor yet as sketching a portrait of reticent Messiah, but as a writer of advanced literary technique in the production of a complicated work. Mark "is found to travel (i.e. write) on a circular path through a limited round of themes and images, over and over again. With fresh variation and steadily increasing clarity each successive phase of Christ's ministry displays the same essentials of redemptive action, until in His Passion and Resurrection they are consummated."

This takes some subtle argument to prove, but this is not the first time that a book of the Bible is found to reflect in its composition the singular mentality (in this case what is called, "inspired thinking" of Mark) of the scholar who is studying it.

The cyclical rhythm of Mark's thinking and writing shows itself in the pattern which is basic to the structure of the whole Gospel, namely, in Mark's treatment of the healing miracles (Farrer numbers 13 "if we count the literal healings only") in such a way as to narrow them down in number and meaning until they concentrate on the 14th and unifying healing, that of Jesus in the Resurrection which is "all things together, it is seeing eyes, open ears and a praising tongue, for it is the life of the world to come."

Farrer's close analysis of the whole Gospel stretched out on this pattern reveals several double cycles and a prefigurative sense throughout. Down the middle runs a break which divides the Gospel into two halves, and significantly it is at the raising (!) of Jairus' child that the 1st half ends (Chs. 1-6, two double cycles and eight healings). This part is a "Little Gospel." It continues in Chs. 7 and 8 with two double cycles and three healings, and ends with the fulfillment of the Little Gospel in Chs. 9-16, which contain two double cycles and three healings.

The general findings of Gospel study

Farrer accepts but offers his analysis as the accurate description of the component materials of St. Mark and of its framework. He gives the topics of historicity, Messiahship, etc., substantially the same treatment as that which prevails among Synoptic scholars. But there is much symbolism, mystery and logical refinement.

Fortunately, there are complete indexes to scriptural passages and topical contents, so that the book lends itself to reference use, in the course of which many stimulating suggestions do turn up.

FREDERICK A. SCHILLING.

HISTORICAL

A New Type of Literature

EARLY CHRISTIAN BIOGRAPHIES (Fathers of the Church, Vol. XV). Edited by Roy J. Deferrari, translated by the editor *et al.* Fathers of the Church, Inc. Pp. 407. \$4.50.

The 15th volume in this ambitious series of new translations of the Fathers introduces to the reader a new type of literature: early Christian biography, the literary beginning of conventional hagiography.

Among the several authors here included are Jerome and Hilary of Arles. The subjects are Cyprian, Ambrose, Augustine, Anthony, Paul the Hermit, Hilarius, Malchus, Epiphanius and Honoratus. The period of both the writers and their subjects is the 4th-5th centuries.

The essays by Jerome have the literary charm one expects of that gifted writer. Much of the rest is lacking in this charm, but all of these biographies are valuable as casting light upon the prevailing ideals of sanctity in that era which most of us know so little about and which is so crucially important.

CARROLL E. SIMCOX.

John Henry Newman

NEWMAN'S WAY: THE ODYSSEY OF HENRY NEWMAN. By Sean O'Faolain. Devin-Adair. Pp. 335. \$4.50.

Here is another book to be added to an already crowded shelf. Has it a needed place there? Only Newman specialists may be able to give a fully competent answer. In the opinion of the present reviewer, *Newman's Way* is not the best first guide to an understanding of the Catholic revival which is, after all, the clue to the Newman saga.

As a theologian, the author plunges beyond his depth and is, at best, only a gifted amateur. This failing, however, does not destroy the value of the book. The author, fortunately, in addition to reviewing Newman's career as such, has set himself an auxiliary objective. This is, to quote his own words, telling the

story of "the almost perverse relations on his part toward the numerous family with whom he grew up, and their equally perverse reaction to him."

One could wish that the author had limited himself to this biographical theme. Happily, a sufficient portion of the book is devoted to this auxiliary story to produce a fascinating personal history of the Newman family circle. John Henry Newman is not the first man subjected to the discipline of "perverse relations" with his family, but he is portrayed here as carrying a burden of loneliness and misunderstanding which might have broken an ordinary character.

His father, to begin with, was a business failure — a plain bankrupt, no less. John Henry had scarcely won his Oxford degree and the modest income of a university fellowship when he was called upon to become the provider for a mother, three sisters, and two brothers. Two sisters, long dependent, did finally marry—the third dying young. One brother, Frank, though a financial burden only for a time, gave lasting pain by his violent revolt against his elder brother's religious pilgrimage. For John Henry, Rome was a final harbor; for Frank, the sect of the Plymouth Brethren and the Baptist conventicle. Frank outlived his famous brother by seven years and wrote of him a bitter memoir. John's relations with his sisters, though comparatively happy until the conversion to Rome, also ended in sad alienations. With one, Jemima, letter-exchange did not wholly cease, but correspondence was the sole remaining link. She would not permit her children to see him and did not invite him to her home for 20 years.

And then there was brother Charles! From the age of 18 he was a near derelict, occasionally close to mental collapse, a constant drain on Newman's purse. He ended his life a hermit, living on a fraternal pension, yet resenting the fact of dependence. One of the saddest scenes in the book is the story of Newman, at the age of 82, a Cardinal prince of his Church, seeking out his brother in a small Welsh village, and being refused even so much as an interview.

THEODORE O. WEDEL.

Mary Baker Eddy

THE CROSS AND THE CROWN. By Norman Beasley. Pp. 664. \$6. Duell, Sloan and Pearce, New York; Little Brown and Company, Boston.

This history of Christian Science is written in excellent style and printed in a most satisfactory manner. Mary Baker Eddy emerges from its pages as a no less controversial figure than before, but certainly far more credible.

The narrative starts with her own in-

stantaneous healing on February 4, 1866, and continues through to "the day of her passing," December 3, 1910. The account of her struggle, her determination, and her success is fascinating reading. The author takes up all the familiar charges: that Dr. Quimby was the real author of "Science and Health with Key to the Scriptures," that in her old age she was cancer-ridden and consulted with physicians, that she had a double who went out riding each afternoon to deceive the faithful about her declining health, etc.

Some of the charges against her life prior to her healing experience are ignored, and probably rightly so, since they have no bearing on the story of Christian Science. Mrs. Eddy, at the author's hands, comes through them all reasonably well. One can only say that the author's defense of her will not convince certain old time New Englanders any more than the attacks on her influenced the members of her church.

Regarding Mary Baker Eddy's teachings as they are explained in this book, one is occasionally at loss to know which are Mrs. Eddy's opinions and which are the author's. Certainly a fixed anti-clerical *tendency* is observable. In direct quotation, Mrs. Eddy's system of religion is far more straightforward and simple than most people think it to be. Taking the text "The kingdom of God is within you" (which she used in the sense of being inside, rather than in the midst of) Mrs. Eddy set out to show that healing is not faith healing, but scientific healing as "the manifestation of the Christ-consciousness in all that is real." She regarded Christian Science as "all, and not a part of Christianity."

According to Beasley, her belief that matter was mortal error, ruled out any sacramental principle in creation. Beasley, in stating the beliefs of Christian Science, says, "God being Spirit, it is a religion which teaches that it is Spirit which is the Christ, and the body which was the corporeal Jesus. It is a religion which teaches that not Jesus, but the Christ is divine—the Christ which, knowing only God, heals instantaneously."

All of this should be balanced by Mrs. Eddy's own comment on "the Word was made flesh," which indicates that Truth must be known by its effect on the body as well as on the mind before the Science of being can be demonstrated.

As an organizing genius Mrs. Eddy was almost unrivalled in our times. Her totally objective view of herself and the teaching ministered through her resulted in an austere and almost Pauline attitude toward her churches. She maintained iron control, and avoided the pitfall of attaching people to a particular personality. In every Christian Science

Church the regularly ordained pastor is "The Bible and Science and Health with Key to the Scriptures."

EDWARD N. WEST.

A Personal Poet

A READING OF GEORGE HERBERT. By Rosemond Tuve. University of Chicago Press. Pp. 215. \$5.

Distressed by a view of poetry, now widely held, that understanding poems is not advanced by "information," Miss Tuve demonstrates how a critic like Empson can miss the essential Herbert by failing to respect his *Zeitgeist* (spirit of the time) or his sensibility.

Though a notable contribution to literary criticism, deserving acclaim on that front alone, her book is a treasure for Churchmen. The Prayer Book, our traditional symbolism, medieval thought and liturgics, and 17th-century metaphysical lore—all enrich this study of a personal poet whose verse was Christocentric and whose aim was imitation of the self-abnegating love of his Saviour.

Though these and hundreds of other symbols and metaphors largely unknown to our age were a part of Herbert's inheritance, Miss Tuve declares Herbert to be a most original poet. His thinking in terms of types and antitypes, of old and new covenants, of emblems and sacramental acts, is closer to us than we suspect.

Everyone may read the book with delight, but those who preach, teach, or love their Prayer Book will put it to work and index the wisdom which George Herbert, priest and poet, can offer to our age.

KENNETH W. CAMERON.

A Visual Essay

EARLY ENGLISH CHURCHES IN AMERICA, 1607-1807. By Stephen P. Dorsey. Oxford University Press. Pp. xvi, 206. \$10.

Mr. Dorsey, at present an Officer in the Bureau of Near Eastern and African Affairs, is a Churchman and a vestryman of Christ Church in Georgetown, (D. C.), whose main hobbies appear to be architecture and history.

A result of these two avocations appears in the present volume, which is aptly described as a "visual essay." It is a study of the early Anglican church buildings in the USA from 1607 to 1807, illustrated with 118 photographs.

Mr. Dorsey has consulted the best historical authorities and seems to have digested their material. He provides many interesting sidelights—for example, the fact that St. Michael's, Marblehead, Mass., had a choir that "chanted" the psalms in 1787 (p. 24).

The format and appearance of the

Seven Books About Christmas

A Round Up of the Annual Quota

By MARION V. LIGHTBOURN

AM AHL AND THE NIGHT VISITORS. From Gian-Carlo Minotti's opera, adapted by Frances Frost. McGraw Hill. Pp. 89. \$2.75.

THE CHRISTMAS BOOK. By Francis X. Weiser, S. J. Harcourt Brace. Pp. 188. \$3.

ONE RED ROSE FOR CHRISTMAS. By Paul Horgan. Longmans. Pp. 96. \$1.75.

STARS OVER BETHLEHEM. By Opal

Wheeler. Dutton. Pp. 59. \$2.

THE PLOT TO OVERTHROW CHRISTMAS. By Norman Corwin. Henry Holt. Pp. 32. \$1.50.

THE CHRISTMAS STORY. Story Book and Manger Set. Warner Press. \$1.50.

THE BIRTHDAY OF LITTLE JESUS. By Sterling North. Illustrated by Valenti Angelo. Grosset & Dunlap. Pages unnumbered. \$2.50.

EACH year brings its special Christmas books, and this year is no exception. An especially lovely book, *Amahl and the Night Visitors*, is an adaptation by Frances Frost (who preserves the exact dialogue) from the opera by Gian-Carlo Minotti, presented for the first time on Christmas Eve of last year over NBC and scheduled to be featured on stage and television this Christmas (also to be released as Red Seal Album by RCA Victor).

The story is a simple one, of a crippled shepherd boy and his widowed mother, who entertain the three wise men as they are on their way to Bethlehem. Balthazar and Melchior were tall and magnificently dressed, but Kaspar made Amahl want to "laugh with delight." His robes, while rich, "didn't fit him very well, and his crown was askew on his head as if he had just slapped it on any old way. His shoes didn't match either—one was gold and the other was purple." He seemed a little deaf. He carried an urn of incense and had a strange bird in a golden cage and a marvelously ornamented box.

All the shepherds in the neighborhood come to visit and bring gifts and sing and dance to entertain the Kings. Amahl resolves to send his crutch as a gift to the Holy Child—"He may need one"—and as he makes this resolution he realizes that he no longer needs it, so he goes himself to take his gift and rides off with Kaspar on a camel, taking the parrot in a cage.

The book is profusely illustrated in both color and black and white by Roger Duvoisin. Gorgeous is the only word for the coloring. The illustrations are as though a child had colored them with crayons, with unusual and very effective results.

The Christmas Book tells many of various ways of celebrating Christmas through the middle ages up to the present. The stories of the origin and history of many of our present Christmas customs are interesting and some of them very entertaining—as, for example, "The Battle of the Mince Pie."

(How many know that mince pies were forbidden when the Puritans came into power in England?)

There are nice little black and white drawings by Robert Frankenberg at the beginning of each chapter.

One Red Rose for Christmas is a moving little tale of St. Kit's Orphanage, the Mother Superior, and "Kathie."

Stars over Bethlehem, printed in blue type with blue decorations at the top of each page, is a moving account of a Christmas in Bethlehem with a meditation about the first Christmas along with the narrative.

The Plot to Overthrow Christmas starts in hell in rather bad verse and ends in Santa Claus' cavern in the North Pole when Nero, who had been entrusted with the mission to destroy Santa Claus, repents of

"... past mistakes
With many pains and aches
Of conscience"

and is given a Stradivarius "with the compliments of the season." An amusing bit of nonsense.

The Christmas Story would make a nice gift for a small child. A box contains a nicely colored illustrated story book with the Christmas story simply told in few words and a Manger Scene, with a background that can be easily colored and set up and sheets with 16 figures that can be pressed out and set up.

The Birthday of Little Jesus is a new and original presentation of the Christmas story. On the morning before His seventh birthday, when He goes out to find the animals, Jesus finds that Deborah the sheep is missing. All He asks for as a birthday present is that He may have the day to go and look for the missing sheep.

His parents consent, and the story of His anxious search all through the long day in the cold and lonely hills is told with simple beauty. He finds Deborah—and her new-born baby—as the day ends and takes them home to safety.



BOOKS

book leave nothing to be desired for an excellent gift.

FRANCIS C. LIGHTBOURN.

PHILOSOPHY

Existentialism

MAN AGAINST MASS SOCIETY. By Gabriel Marcel. Regnery. Pp. 205. \$4.50.

METAPHYSICAL JOURNAL. By Gabriel Marcel. Regnery. Pp. 344. \$6.50.

Gabriel Marcel has been described as the most distinguished exponent of Christian Existentialism—as Sartre is the prophet of atheistic Existentialism. If it is true that all Existentialists agree that a man is nothing but what he makes himself, then we see that Marcel has added two more words—by grace—and insists on the necessity of a Creator.

In *Man Against Society* the reader is not forced to pass on the validity of Marcel's own philosophy, but is allowed to view many contemporary problems through the eyes of the author. The author's interest in the problems of "being," "existence," and "individuality," animates his insight and imparts a tone of reality to his consideration of present day applications of concepts such as freedom, liberty, and sin.

It is difficult to do justice to the compact thought which Marcel has concentrated into this book. In its pages the reader finds Marcel carrying on an argument with himself. This is characteristic of Marcel's works, and is seen clearly in another book which was written much earlier but has recently been translated and published in English, *Metaphysical Journal*.

The *Journal* is a day by day discussion by the author with himself on such philosophical problems as: "being," "existence," and "essence." Marcel poses a problem, discusses the ramifications and implications involved, and where possible posits a solution. He then broaches a new problem to himself and the process of consideration is repeated.

Perhaps the least inexact description which can be applied to Marcel's philosophy is that which he himself prefers: neo-Socratism. In no way skeptical this term implies to Marcel an attitude of constant interrogation toward man and his problems.

WINTHROP P. CLARKE, JR.

Appetite Whetted

THE THEOLOGY OF PAUL TILlich. Edited by Charles W. Kegley and Robert W. Bretall. Macmillan. Pp. xiv, 370. \$5.50.

Those who share the editors' (and this reviewer's) estimate of Paul Tillich as one of the unquestionably "great"

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✓ A great deal of this special Christmas Book Number is devoted to the subject of books for Christmas giving. In the enlarged book review section you will find reviews of books that are of a devotional character, historical and biographical, some children's books, and others that will definitely make worthwhile Christmas gifts for the family, relatives, and friends, as well as suggestions for your own personal reading and enjoyment. We hope you will find this issue valuable as a guide to your religious book buying for this Christmas.

✓ The observance of International Golden Rule Week comes midway between Thanksgiving and Christmas, December 7th-14th. The purpose of this observance is to demonstrate the Golden Rule in the sharing of our physical possessions, and for the past several years the emphasis has been upon food.

According to information sent by the Golden Rule Foundation, sponsors of International Golden Rule Week, at least two-thirds of the world's population is under-nourished, hungry, and starving. The need for immediate relief is so stupendous that it can be met only as governments make substantial grants. International Golden Rule Week, therefore, is dedicated to the sharing of food which is produced in sufficient quantity to provide the necessities of life for every man, woman, and child on this globe. To overcome the difficulty due to inequitable possession and distribution we are asked to do voluntarily what our nation does by law — deny ourselves a measure of luxurious living while we share our abundance with those in need. This year in particular we are asked to remember especially children for whom an extra meal may make the difference between adequate and inadequate diet.

The response of individuals with the coöperation of their homes, churches, societies, schools and colleges, and other groups, may not produce immediate large resources. The spirit engendered and example set, however, will go a long way toward giving reality to the precept of the Golden Rule. Explanatory literature and an attractive chart will be sent to those interested persons who wish to write to the Golden Rule Foundation, 60 East 42nd St., New York 17, N. Y.

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BOOKS

thinkers of our time will hail this first volume of "The Library of Living Theology," as an important contribution to theological thought.

The Theology of Paul Tillich follows the pattern of Paul A. Schilpp's "Library of Living Philosophers." It opens with "Autobiographical Reflections," and closes with a 20-page reply by Tillich, followed by an exhaustive bibliography of Tillich's writings. The body of the work consists of 14 essays by a distinguished group of scholars. Some, such as the fine essay by J. H. Randall, Jr., on "The Ontology by Paul Tillich," and Dorothy Emmet's paper on "Epistemology and the Idea of Revelation," assume a good deal of philosophical knowledge in their readers, while others should have a more general appeal.

Walter M. Horton's introduction, "Tillich's Rôle in Contemporary Theology," is characteristically competent, while Theodor Siegfried, of Marburg, gives a useful account of Tillich's German background, and George F. Thomas and David Roberts offer balanced comments on certain basic themes of Tillich's thought. (I wonder, however, whether both Roberts and Tillich, in making the inevitable comparison of Tillich's thought with Thomism, do not misconstrue some important elements of Aquinas' teaching.)

Reinhold Niebuhr, writing on "Biblical Thought and Ontological Speculation," puts forward some penetrating theological criticisms, while the most helpful piece of positive exegesis is presented by A. T. Mollegen, in his discussion of "Christology and Biblical Criticism in Tillich."

This is almost certainly the most important theological publication of the year, and it whets our appetite for future volumes in this new series.

EUGENE R. FAIRWEATHER.

The Emptying and the Filling

P. T. FORSYTH: *PROPHET FOR TODAY*. By Robert McAfee Brown. Westminster Press. Pp. 191. \$3.50.

P. T. FORSYTH: *THE MAN AND HIS WORK*. By W. L. Bradley. London: Independent Press. Pp. 284. \$3.50.

These two books are a stimulating and rewarding introduction to the writings of a theological genius only recently "rediscovered." P. T. Forsyth was a forerunner of the theological revolution of the past generation. His theology is biblical in the best sense of the word. His main concern was to return to *the* Gospel as distinguished from the Gospels. It is his purpose to go back to the faith of the Apostles.

In this endeavor he felt free to question much of the expression both of

Protestant orthodoxy and Catholic sacramentalism. His criticism of the Liberalism of his day was devastating and still pertinent. He was, moreover, a "high Churchman" and was ever insisting upon the priestly character of the Church.

His theology was wrought out of his own soul and personal experience. For him Christ was God's holiness in human form. In Him God himself confessed *my* sin. "The result of Christ's teachings was that His disciples forsook Him and fled; the Cross created the Church in which He dwells." He was both the *kenosis* (emptying) and *plerosis* (filling), and we are meant to know and feel them both.

Dr. Brown's book is the more "popular" of the two. His concern is to emphasize particularly those aspects of Forsyth's thought that are most relevant to the contemporary Protestant situation. Dr. Bradley's book is more "meaty." After a fascinating account of Forsyth's life and spiritual struggles, there follow chapters on The Holiness of God and Sinfulness of Men, The Need for Atonement, the Doctrine of Christ, and The Church. The final chapter is an appraisal and critique.

That Forsyth still has much of value to say is clearly apparent to a reader of these two books. One may hope that both of these books will be widely read.

PAUL S. KRAMER.

UNCLASSIFIED

Rugged Inspiration

CROWD CULTURE. By Bernard Iddings Bell. Harpers. Pp. 159. \$2.

"It was thus that the Lord spoke to me . . . to dissuade me from going in the popular rut," declared the prophet Isaiah* and proceeded to call even the Almighty a traitor! Such rugged inspiration can also be the mark of a true Christian; and not least of Canon Bell as he brings to judgment both Church and school in the loud crowd culture of contemporary America.

His book argues with great clarity and zest for what Jefferson called a *natural* aristocracy, what Canon Bell more explicitly defines as a "democratically selected and liberally educated elite." He quite properly condemns schools which regard themselves as omniscient, and turn out to be expensive mass-purveyors of poor culture and bad religion. And just as properly he condemns any *artificial* aristocracy in the Church; for in the Church above all "worse than the crowd-is he who forgets the common flesh."

This is all very, very good; but sometimes there is no obvious connection be-

*Ch. 8:11 J. B. Allan's translation.

tween the principles advocated and the measures suggested to implement them. Thus neither Christian love nor Christian reason demands the erection of multiple religious schools (Catholic, Protestant, Jewish, Atheist, etc.) to be run at the public expense. It might be sufficient to expose all students in our present schools to the meaning (as distinct from the truth) of the Hebrew-Christian tradition, just as they are now exposed to the meaning of science and the meaning of poetry.

Yet Canon Bell has given us a ringing utterance, one calculated to take the Kingdom of heaven by storm.

T. S. K. SCOTT-CRAIG.

Only a Part of the Picture

CITIZENS OF THE WORLD. By Stringfellow Barr. Preface by Justice William O. Douglas. Doubleday. Pp. 286. \$3.

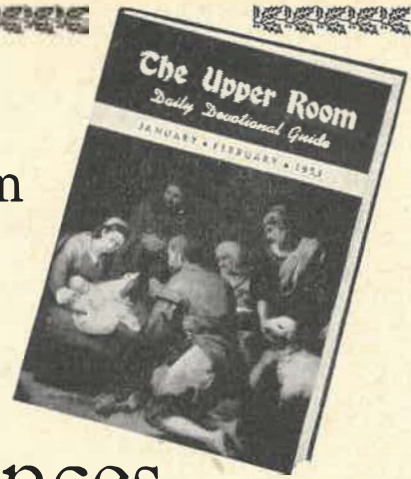
Stringfellow Barr — educator, former president of St. John's College, author, advocate of world government, Democrat, and Churchman — has developed in this book the thesis set forth in his *Let's Join the Human Race*, described by Mr. Justice Douglas as "one of the most important political tracts of our time."

Briefly, Dr. Barr's thesis is that the cold war between Soviet Russia and the United States is only a part of the world picture, and perhaps not the most important part. American foreign policy, he believes, should be less obsessed with Soviet Russia, and more concerned with the two billion human beings in the world who are neither Russian nor American. Most of these people are hungry, and hunger begets revolution. The United States, he says, can neither lead that revolution nor prevent it, but we can and should join it and try to turn it into constructive channels.

Dr. Barr, in this reviewer's opinion, is better in his diagnosis of the world situation than in his prescription for its cure. Our concern with Soviet Russia is not an obsession, but an attempt to deal with a cold, hard fact — the fact that the leaders of the Kremlin are determined to overthrow both capitalism and freedom throughout the world, and that the United States is the center of their target. But he is right in lamenting the fact, if it is a fact, that the one thing on which the United States and Soviet Russia are agreed is opposition to an international agency dedicated to raising living standards in backward nations.

I am not sure this is a fact, though Dr. Barr says that if we really knew what was going on behind the scenes at the United Nations we should realize it. Perhaps so; I am not behind the scenes. But certainly on the surface the

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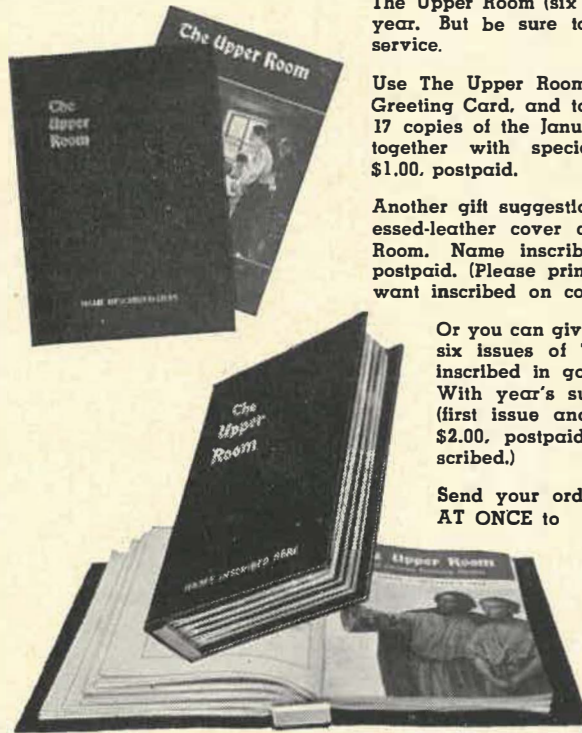
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There is more about these books in the Christmas edition of Sheed & Ward's OWN TRUMPET, the review of our books which we publish four times a year. To get it, free and postpaid, write to Livia MacGill,

SHEED & WARD New York 3

United States has given aid and encouragement to the UN technical development program, as well as to our own far-flung Point Four program.

Perhaps we have exercised undue influence through these schemes, as Dr. Barr charges; but it seems unrealistic to ask this country to foot the overwhelmingly major part of the bill for such programs, and at the same time to accept a minority role in the direction of them.

We may hope that the new Administration will give a new turn to American foreign policy, and that it will not repudiate but enhance what has been done through the Marshall Plan and Point Four programs, in closer cooperation with the United Nations. Dr. Barr's analysis should be helpful in planning such reorientation, even though his specific proposals may not commend themselves very generally.

CLIFFORD P. MOREHOUSE.

Work of a Spiritual Master

MEDITATIONS AND DEVOTIONS. By François de Fénelon. Selected and translated by Elizabeth C. Fenn. Morehouse-Gorham. Pp. 143. \$2.

This book consists of short meditations on various subjects taken from Holy Scripture, morning and evening devotions, affective thoughts for seasons and special days, and meditations for the sick. The last will be the least helpful to modern people, since resignation to sickness is the one and only attitude recommended ("I ask neither for health nor life").

Mrs. Fenn has certainly succeeded in her object—to present Fénelon in a style "not unnatural to the modern reader"—and the result is a charming and handy little devotional volume by a great spiritual master.

FRANCIS C. LIGHTBOURN.

A Picture Gallery

HIGH COUNTRY. By Alistair MacLean. Charles Scribner's Sons. Pp. 256. \$2.50.

High Country is a delicate and delightful little book of sermons which tingles with a wholesome Scotch simplicity. The writer strives to imitate the method of our Lord, "who offers His jewels in artistic and delightful settings." In the series of 47 sermons, dealing with the inner life, we find a beautiful gallery of pictures and a fresh selection of biographical anecdotes.

This book, extremely concrete, offers much to the person who may choose to use it as a manual for meditation. Since the sermons were first written for the author's "congregation of simple folk," they enunciate the fundamental truths of Christian inner experience, not in a

speculative way, nor in language above common understanding, but in a manner clear and at once appealing.

The seminarian and young priest can learn much about a vigorous style and sermon-structure from this collection. Here is a great well of fresh illustrative material and a method of preaching which can hardly fail to enliven the pulpit.

Unfortunately, the book cannot be recommended for the use of lay-readers in their work for the Church. Naturally, the writer cannot totally escape his Calvinistic attitudes and he makes many references to Scottish literature and history which will mean very little to American congregations.

JOSEPH WITTKOFSKI.

Making City Churches Grow

CHURCH WORK IN THE CITY. By Frederick A. Shippey. Abingdon-Cokesbury. Pp. 255. \$4.50.

Over one half of America's people now live in cities. In most cities, the Churches of the nation are ineffective in holding present members and in obtaining new ones, for among the numerous apartments and small houses, it is hard to find present, future, or unknown communicants. In a wonderfully frank, and hard-hitting book, the author really lays out the facts on the work the Church must do in cities—or else grow weaker. The Rev. Mr. Shippey speaks from long experience.

This book is heavy reading. There are lots of charts, thoughtful, and thought-filled passages. It will make a good Christmas present to a religious leader who is worried about the tomorrow, who wants his downtown Church to grow in 1953. It won't relax him today, but it will help safeguard his Church's future.

FREDERICK H. SONTAG.

Get It From the Children

LET'S EXPLORE WORSHIP. An Activity Program Created by the Pupils for Church School Worship. Compiled by Edna Eastwood. Morehouse-Gorham. Pp. x, 116. \$2.

Much of this material is unexceptionable—as, for example, the two Christmas pageants, to one of which the author appends this significant comment:

"I doubt whether any of those boys and girls ever forget that Santa Claus was a bishop who served God through Christmas worship and through kindness. No one doubted that there was a Santa Claus, but he ceased to be just a secular myth who later had to be discarded" (p. 44).

The basic principle on which the book proceeds—that of enlisting initiative and

BOOKS

inventiveness from the pupils themselves, by having them plan programs, compose prayers, and draw up schemes of intercession — is all to the good; but in this reviewer's opinion, such forms should not be allowed to obtrude themselves into the regular adult service. (Solemn High Morning Prayer is enough of a hodgepodge without the addition of the "costumed" Palm Sunday procession described on page 23!)

For this reason the wisest use of the book will probably be in parishes of the Catholic tradition, for in these all of this other material (right and proper in itself) will be treated as extra-curricular and extra-liturgical, with the Family Eucharist forming *the* service for children and adults every Lord's Day.

FRANCIS C. LIGHTBOURN.

Periodicals

ST. VLADIMIR'S SEMINARY QUARTERLY.
537 W. 121st St., New York 27,
N. Y. \$2 a year.

This magazine, which the faculty of St. Vladimir's Seminary in New York has begun to publish, should meet the long-felt need for a serious religious and theological journal or Eastern Orthodox Christianity in this country.

Of special interest in the first number are a sketch of the history of St. Vladimir's and its predecessors and an article by Metropolitan Leonty on "Problems of the Eastern Orthodox Church in America." E. R. HARDY, JR.

BULLETIN ANGLICAN. Trimestrial (Quarterly). Edited by A. G. Hebert, SSM, J. W. Earp, C. R. Rutt. Available from Canon H. A. Moreton, The Close, Hereford. 7/6 a year; 2/- single copies.

An editorial in the first number (Numéro 1, Septembre 1952) of this publication explains that it takes up the work of *Oecumenica*, French language Anglican review that appeared 1934-40, but in another manner (d'une façon différente), so as actually to be a new magazine, in no sense of the word "une publication officielle," but rather directed by "un groupe absolument indépendant." The *Bulletin* is at present mimeographed (polycopié), although the editors have not lost hope of a better format some day — "nous ne perdons pas l'espoir de faire mieux un jour."

First number contains an ordination sermon, "Le Prêtre Anglican en Face du Monde Moderne" ("The Anglican Priest in the Face of the Modern World"), by S. M. Gibbard, SSJE, an article, "L'Évangélisme Anglican et le Mouvement Liturgique," by Gordon Hewitt, and some miscellaneous items.

FRANCIS C. LIGHTBOURN.

The Life and Writings of
JEREMY TAYLOR

by
C. J. Stranks

Just received from S.P.C.K., London, here is a study of one of the greatest figures in a great period in the history of the Church of England. The author of this book writes out of a long and deep study of Taylor's writings, and works with the exciting advantage of having at his disposal a considerable number of interesting facts about Taylor's life unknown to previous biographers. \$5.00

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NORTHERN MICHIGAN — The tenth anniversary of the consecration of Bishop Page as bishop of Northern Michigan was observed recently. In the past ten years the financial support of the diocese and the National Church's Program has increased more than six times; a new church has been constructed in Menominee; a new church is now under construction at Iron Mountain, and a fully equipped conference center accommodating 50 persons has been constructed at Little Lake.

KANSAS—A plane named the Blue Box was picked up by Bishop Gordon of Alaska on his recent visit to Wichita, Kans. The new Cessna-170 was so



BISHOP GORDON*
St. James' Parish paid for the paint.

named because the money to pay for it was a gift to the bishop from the United Thank Offering, made up of offerings put in their little blue boxes by women of the Church throughout the year. St. James Parish, Wichita, contributed the painting of the Blue Box and also the installation of a safety harness in the plane to help the bishop in the hedgerow flying involved in his ministry in Alaska.

KANSAS — At a joint meeting of the Bishop Vail Foundation and the Standing Committee of the Diocese of Kansas, at diocesan headquarters in Topeka, on October 2d, election was held to fill the vacancies caused by the death of the Rev. Samuel E. West and the removal to New Mexico of the Rev. Charles R. Davies.

New members of the Standing Committee are the Rev. H. Laurence Spencer, rector of St. Michael and All Angels', Mission, and the Rev. W. James Marner, rector of Grace Church, Winfield. The Very Rev. John Warren

Day, Dean of Grace Cathedral, Topeka, was elected president of the Standing Committee, to fill the position which had been held by Fr. West.

Hubert Dye, of Wichita, Kansas, was elected a member of the Bishop Vail Foundation.

KANSAS—Forty-eight persons signed a petition to Bishop Fenner of Kansas for permission to organize a mission in a rapidly growing residential area in southeast Wichita, and in a formal organizational meeting on Sunday, October 5th, chose the name of St. Christopher for their new mission.

Services were begun in July, and were held for a time in the basement of a home. Later, the Coca Cola Company, which has an extensive plant in that section of the city, offered the use of its social hall, a very comfortable place and well adapted for the services. The congregation will use these facilities until their new church, for which plans are underway, is constructed.

The bishop confirmed five people on his visit to the mission, the day of its organization. The priest in charge is the Rev. John H. Pruessner, a native of Wichita.

This is the second mission that has been organized in the diocese of Kansas in recent months. The other is St. David's in Topeka, where the construction of the first unit of the parish buildings is nearing completion. The congregation hoped to be able to worship in its own Church by Thanksgiving Day. The Rev. Harry R. Heeney is the priest in charge.

DELAWARE — Bishop Watson of Utah conducted an eight day preaching mission in the diocese of Delaware recently. All during his various sermons and addresses, he told of his work among the Indians and said that they were in need of additional attention and progressive help to better their living standards. The bishop has been traveling through the East, acquainting himself with the condition of the various dioceses.

CALIFORNIA — Between 300 and 400 guests attended the dedication ceremony held at Christ Japanese Mission, San Francisco, for the opening at their new location at the corner of Clay and Pierce Streets, on October 19th. An old residence, the building is spacious and strategically located in a good neighborhood, and its modernization will lend great support for future progress in the mission's varied program.

After an Open House program, a suki-yaki dinner, cooked on gas plates which are set right on the dining table, was served to 150 guests.

The building, more than 50 years old,

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DIOCESAN

was modernized by Eugene Chin, member of the Chinese True Sunshine Mission, and a leading Chinatown architect.

History of Christ Mission dates back to 1895, when the Rev. Masaichiro Tai was sent by the Church in Japan to minister to Japanese immigrants in San Francisco.

CALIFORNIA — The most modern in art and architecture, together with the most traditional in liturgy and usage, are combined in the new church of St. Peter in Redwood City, Calif., which was dedicated recently in the presence of a congregation of about 1000.

Built of pre-fabricated concrete slabs — a method widely used in factory and industrial construction—at an estimated



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saving of some \$30,000 over more usual building methods, the \$150,000 plant is earthquake and fire-proof, with radiant heating laid in the floor, and the most modern equipment in sacristies and working spaces. Yet its nine-ton stone altar, rising solid on its own foundation, contains stones from the historic cathedrals of Canterbury and York, from St. Paul's Church in London, and from the National Cathedral in Washington, D. C. Enshrined within it is an ancient lamp, relic from the tomb of St. Demetrios, a third century Christian martyr.

The severity of line arising from the type of construction is balanced by a warm use of color. Rose-colored windows light pale green walls trimmed with natural redwood; and the great wall behind the altar is the blue of the sky. Dominating the church from any vantage point is the crucifix of walnut above the altar,

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WESTERN MASSACHUSETTS — The diocesan council of Western Massachusetts has acted favorably upon the

offer of Mrs. James Sibley Watson, Jr., of Rochester, N. Y., to give the estate of her mother and father, "Oakhurst" in Whitinsville, Mass., to the diocese.

The property includes a 30-room house located on a nine-acre plot of land, 4½ acres of which have been improved. The remainder is wooded. In the house is a pipe organ; and on the grounds is a four-car garage, a greenhouse, and a stable. Mrs. Watson has also generously

offered to give money to install a complete, new heating plant.

The estate will probably be used as a year-round adult conference center and retreat house for the diocese, and will also be available for local organizations.

NEW JERSEY — One of a number of Churches founded by the Society for the Propagation of the Gospel, St. Mary's Church, Burlington, N. J., has been celebrating its 250th anniversary. It is believed to be the oldest SPG parish in New Jersey.

NEW YORK — The Rev. Canon Thomas A. Sparks, recently retired as canon of the Cathedral of St. John the Divine, New York City, has gone to the top of the Empire State Building for

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the first time in his life. The visit, as the guest of the officers of the Empire State Building corporation, took place after the canon in a retirement interview with the New York *Herald Tribune* had said that for many years he had looked at the Empire State Building each morning while shaving, but he had never been on top of it.

WEST TEXAS—Because a South Texas minister read Alan Paton's *Cry, the Beloved Country* to a blind parishoner, the little mission of the Church of the Epiphany at Raymondville is helping African natives.

It all started when Gerald McAllister, a 1951 graduate of the Virginia Seminary, read the volume to Lillian Patterson. Afterwards, they discussed the faithfulness of the native minister in ministering to the native South Africans, in the Umzimkulu River valley, the locale of Paton's story.

They noted with interest a letter to

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the editor published in *THE LIVING CHURCH* from a Church of England missionary, a Rev. Mr. Fielding, who was located in the same Umzimkulu River valley.

As a result they wrote to the Rev. Mr. Fielding and he answered at once, telling them of some of the needs of his mission. Vestments, altar linens, and other needed supplies were sent.

WESTERN NORTH CAROLINA — Members of the Southeastern Region of the American Church Union met at St. Mary's Church, Asheville, N. C., recently for their annual service of witness.

The Rev. Fr. Roy Pettway, rector of the Church of our Saviour in Atlanta, Ga., was the preacher at a sung eucharist. The Rev. Gale D. Webbe, rector of St. Mary's Church, was celebrant.

The day closed with a meditation, "The Hidden Life," led by Dr. Merle Walker of Atlanta.

WEST MISSOURI—In Christ Church, Boonville, Mo., reported to be the oldest parish in the diocese of West Missouri and the oldest Episcopal church west of the Mississippi, a celebration observing the 25 years of service of the Rev. J. R. Gregg, rector, was held on October 12th. Fr. Gregg began his Church career as a choirboy at old Trinity Church, Kansas City, before it was merged with Grace Church to become the Cathedral. He was later a vestryman there. During his long incumbency of Boonville, he has been active in interchurch activities and president of the Ministerial Alliance for many years.

MISSOURI — A mission barely two years old in organization, which has been meeting since its start in the local Methodist Church, has built an attractive Georgian style church which was dedicated on September 28th. St. Paul's Church, Sikeston, Mo., with only 40 communicants raised more than \$20,000 within six months to start its building program, through the enthusiasm of its warden, Kenneth Smitten. The services will be taken by the Rev. John C. Tierney, rector of Christ Church, Cape Girardeau, until the parish gets its own minister.

WESTERN NEW YORK—The Episcopal Church School Leaders' Group of the diocese of Western New York looks to its 20th year with more than ordinary interest because, for the first time, the new program folder bears the words "Coöperating with," giving evidence of its definite recognition by the department of religious education of the diocese and the support of the new director of religious education, Miss Edna Evans of Rochester, N. Y.

Meeting at different churches in the

diocese the second Monday of each month except December and May, the members of the Leaders' Group are able to look to this winter as the beginning of a new era for them and anticipate better teachers throughout the diocese.

The theme for the 20th year is "Teacher Training" with the emphasis on teaching aids rather than on course contents. It will cover the "Do's and Don'ts in Christian Education."

WESTERN NEW YORK—The Bishop's Award for distinguished service to her parish, Trinity, Buffalo, during 1952 was presented recently by Bishop Scaife of Western New York to Mrs. James W. Greene of Trinity Church, Buffalo.

Mrs. Greene, chairman of the choir committee and choirmother for 25 years, was the first woman to receive the award instituted by Bishop Scaife three months ago. The first award was to George Napier Hofner, of St. Matthew's, Buffalo, who had served his parish faithfully as treasurer, layreader and warden since its founding 63 years ago. The second award was given to Charles N. Hood, of St. John's, Medina, N. Y., for his loyal service to the parish during the past 60 years as warden, teacher, and choir member.

Besides the choir, the parish House and the equipment of the kitchen have been one of Mrs. Greene's special responsibilities.

ROCHESTER — The Bishop's Men of the diocese of Rochester, 1500 of them, packed Christ Church, Rochester, N. Y., to the doors at their annual mass meeting recently.

Presiding Bishop Sherrill addressed the men on the unprecedented opportunities facing the Church today throughout the world and asked them to assume their responsible share in providing men and money for the task.

The Bishop's Men's offering presented at the Corporate Communion last February amounted to over \$3700, and was presented to St. Simon's Church, Rochester, to be used toward the cost of building a new parish house, in a very underprivileged section of the city. Recently the house was formally opened for use.

PITTSBURGH — A new parish in Ligonier, Pa., St. Michael's of the Valley, which has been meeting in a school, recently broke ground for its own building. Although it was a mission for ten years before 1952, it never received any financial help from the diocese—not even a loan. It was organized as a mission in order to be able to benefit by guidance from the archdeacon and Pittsburgh's department of missions. The present rector, the Rev. Charles P. Price, came in 1949—as the mission's first full-time minister.



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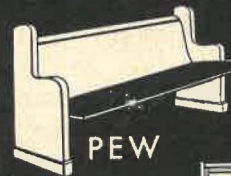
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DEATHS

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

Arnold Krone, Priest

A cable was received early in November at Holy Cross monastery, West Park, N. Y., announcing the sudden death of the Rev. Arnold Krone at Holy Cross Mission, Bolahun, Liberia. Fr. Krone came to Holy Cross from the diocese of Olympia, and last year went over to the African Mission where he was doing a magnificent work in the schools and hospitals, according to Bishop Campbell, OHC Superior.

In his earlier days, Fr. Krone worked in Alaska where he was ordained both deacon and priest. He was a priest-companion of the Order of the Holy Cross.

Edwin F. Wilcox, Priest

The Rev. Edwin F. Wilcox, D.D., for 22 years rector of Grace Church, Winfield, Kans., died on October 11th, at the home of his son, Park, in Wichita. He was 72.

Although he suffered a severe heart attack in 1944, Dr. Wilcox continued in the Winfield rectorship until 1948. That year he retired and moved with his wife, Molly Warren Wilcox, to Wichita. For the past 18 months he had been confined to his home.

After college Dr. Wilcox did newspaper work for four years and then entered the ministry. Before going to Winfield, Dr. Wilcox was rector of parishes in Ft. Smith, Ark., and Webb City, Mo., and was archdeacon of West Missouri.

During his rectorship in Winfield the old Grace Church building was destroyed by fire in 1934. Under his leadership the present church was built.

He was made rector emeritus earlier this year, and it was one of his fondest hopes that he could once again conduct a service in his parish, but this was never possible.

The vestry of Grace Church, with the approval of the family, suggested that a permanent memorial to Dr. Wilcox be placed in the church.

Surviving besides his wife and son are his daughter, two grandchildren, his stepmother, two half-brothers and a half-sister.

Lucy R. Shero

Lucy R. Shero, widow of the late Rev. Dr. W. F. Shero, died on October 17th in a nursing home in Warren, Pa., at the age of 90. Her husband, who died nearly ten years ago, was at one time warden of Racine College and for a number of years before his retirement was president of the standing committee of the diocese of Pittsburgh. For more than 25 years he was rector of Christ Church, Greensburg, Pa.

CHANGES

Appointments Accepted

The Rev. William F. Bassill, formerly rector of All Saints' Church, Scotch Plains, N. J., and chaplain of the Bonnie Burn Sanatorium and of the American Legion Post, is now vicar of Christ Church, Dublin, Ga., vicar of Trinity Church, Cochran, and St. Luke's, Hawkinsville, and chaplain of the veteran's hospital in Dublin. Address: 903 Anderson St., Dublin.

The Rev. Laurence H. Blackburn, formerly rector of St. Anne's Church, Lowell, Mass., is now rector of Emmanuel Church, Cleveland. Address: 8614 Euclid Ave., Cleveland 6.

The Rev. Howard B. Connell, formerly curate of the Church of the Ascension and St. Agnes, Washington, is now curate of St. Mary's Church, Park Ridge, Ill. Address: 900 Vine Ave.

The Rev. Chester A. Falby, formerly vicar of St. James' Mission, Sedro Woolley, Wash., is now curate of St. Paul's Church, Seattle. Address: Roy St. and Queen Ave., Seattle 9.

The Rev. Harold G. Holt, who is vicar of Trinity Church, Waupun, Wis., is now also Episcopal chaplain at the state prison in Waupun. Address: 315 E. Jefferson St.

The Rev. Frank W. Hutchings, who has been serving Christ Church, Huron, Ohio, will on December 1st become rector of Epiphany Church, Lake Shore Blvd. at E. 210th St., Euclid 23, Ohio.

The Rev. Dr. Burke Inlow, formerly vicar of St. Mark's Mission, Crockett, Calif., is now rector of Grace Church, Martinez, Calif.

The Rev. Aronah H. MacDonnell, formerly rector of Trinity Church, Ashland, Ore., will on December 1st become rector of St. Barnabas' Church, McMinnville, Ore. Address: 414 Fifth St.

The Rev. Robert S. Morse, formerly curate of St. Paul's Church, Burlingame, Calif., is now vicar of the Church of the Transfiguration, South San Francisco, Calif. Address: Box 43, South San Francisco.

The Rev. Paul S. Moss, formerly rector of St. Stephen's Church, Ashland, Nebr., in charge of Trinity Church, Crete, and St. Andrew's, Seward, will on December 1st become rector of Trinity Church, El Dorado, Kans. Address: 324 W. Pine St.

The Rev. Sherman Stevens Newton, formerly rector of Trinity Church, Arkansas City, Kans., is now rector of the Church of the Holy Nativity, Beverly Hills, Chicago. Address: Ninety-Fifth St. and S. Longwood Dr.

The Rev. Charles Fred Parks, formerly vicar of St. Luke's Mission, Los Angeles, is now rector of Christ Church, Sidney, Nebr. Address: Box 567.

The Rev. Russell B. Staines, formerly rector of St. Mark's Church, Berkeley, Calif., is now rector of St. Stephen's Church, Seattle, Wash. Address: 4805 E. Forty-Fifth St., Seattle 5.

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CHANGES

tor of St. Mark's Church, Cocoa, Fla., is now rector of St. Paul's Church, Delray Beach, Fla. Address: 15 S. W. Second St.

Changes of Address

The Rev. Edward L. Freeland, who is serving Christ Church, Florence, Ariz., formerly addressed at 2246 N. Twenty-Second St., Phoenix, should now be addressed at 1801 N. Thirty-Eighth Ave., Phoenix.

The Rev. Kenneth S. Mainland, a perpetual deacon, who has been serving the Church of Grace-St. Luke's, Memphis, Tenn., may now be addressed for all mail at 294 Maplewood Rd., Riverside, Ill.

The Rev. William K. Russell, who is serving St. Andrew's Church, Normandy, Mo., formerly addressed at 7357 Burrwood Dr., St. Louis 21, may now be addressed for all mail at 5913 Bermuda Ave., St. Louis 21, Mo.

The Rev. Stamo S. Spathey, rector of Christ Church, Richmond, Va., formerly addressed at 2120 Vinable St., Richmond 23, may now be addressed for all mail at 2412 Kenmore Rd., Richmond 28. A new Christ Church will be erected at Laburnum and Hermitage, as the church changes its location.

The Rev. Tom Thurlow, who is serving the parish of Gilbert Plains, Grandview, and Roblin in Manitoba, formerly addressed at Box 205, Gilbert Plains, should now be addressed at Box 87, Roblin, Man., Canada.

Ordinations

Priests

Long Island: The Rev. Halsey Moon Cook, curate of Grace Church, Utica, N. Y., was ordained priest on November 1st by Bishop DeWolfe of Long Island at Grace Church. Presenter, the Rev. George Cook; preacher, the Rev. Sidney Peters. Address: 2 Grant St.

Nebraska: The Rev. John Charles Pedersen was ordained priest on November 3d by Bishop Brinker of Nebraska at St. Paul's Church, Ogallala, Nebr., where the new priest will be in charge. Presenter, the Rev. S. H. Bean; preacher, the Rev. C. E. Whitney. Address: 218½ W. G St., Ogallala.

New Hampshire: The Rev. Hans Wilhelm Frei was ordained priest on November 1st at St. John's Church, Crawfordville, Ind., by Bishop Kirchoffer of Indianapolis, acting for the Bishop of New Hampshire. Presenter, the Rev. E. L. Conner; preacher, the Rev. J. P. Craine. The ordinand holds the chair of religion at Wabash College, Crawfordville, and is acting vicar of St. John's Church there.

New Jersey: The Rev. Paul B. Denlinger was ordained priest on October 17th by Bishop Gardner of New Jersey at Trinity Cathedral, Trenton. Presenter, the Rev. Peter Sturtevant; preacher, the Bishop. To work under the Bishop of Tokyo.

North Dakota: The Rev. Samuel Arthur Glasgow was ordained priest on October 30th by Bishop Emery of North Dakota at St. James' Church, Grafton, N. Dak., the first person to be ordained by the new Bishop. Presenter, the Rev. H. A. Guiley; preacher, the Rev. H. R. Harrington. To be vicar of St. James' Church, Grafton, N. Dak., in charge of St. Peter's, Park River.

Pennsylvania: The Rev. William David Leech was ordained priest on November 1st by Bishop Hart of Pennsylvania at Emmanuel Church, Quakertown, Pa., where the ordinand has been serving. Presenter, the Rev. Dr. N. B. Groton; preacher, the Rev. Dr. C. E. Hopkin.

Rhode Island: The Rev. William Norman Shumaker was ordained priest on November 8th by Bishop Bennett of Rhode Island at Christ Church, Coventry, R. I., where the new priest will be vicar. He will also serve the Church of the Messiah, Foster. Presenter, the Ven. A. R. Parsley; preacher, the Rev. Dr. John S. Higgins. Address: Box 13D, RFD 1, Greene, R. I.

South Dakota: The Rev. Gordon LeRoy Roth was ordained priest on November 11th by Bishop Roberts of South Dakota at Trinity Church, Howard, where the new priest will be in charge. He will also serve Grace Church, Madison, S. Dak., and reside in Madison. Presenter, the Very Rev. F. J. Pryor, III; preacher, the Bishop.

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THE LIVING CHURCH

CHANGES

Deacons

Idaho: William C. Johnson was ordained deacon on November 11th by Bishop Rhea of Idaho at Trinity Memorial Church, Rupert, Id., where the new deacon has been lay reader. He will continue to serve Trinity Church, and St. James', Burley. Presenter, the Rev. E. L. Rolfe; preacher, the Bishop. Address: 906 Sixth St., Rupert.

Indianapolis: Overton Sacksteder III, former lay reader of St. Stephen's Church, Elwood, Ind., was made a perpetual deacon by Bishop Kirchhoffer on October 18th at Grace Church, Muncie, Ind., where

the ordinand was formerly a member. Presenter, the Rev. C. R. Moody; preacher, the Rev. Dr. M. M. Day. This is perhaps the first ordination to the perpetual diaconate since the recent action of General Convention on the subject [L.C., September 28th]. Through an error, the ordination of the Rev. Mr. Sacksteder was reported as having taken place on July 25th. Though scheduled for that day, the ordination was postponed.

Deaconesses

Deaconess Helen L. Taylor, formerly at work in the diocese of Chicago in the Christian educa-

tion department and the Town and Country council, is now director of education and parish assistant of the Church of Our Saviour, Elmhurst, Ill. Address: 116 E. Church St.

Diocesan Positions

The Rev. Allen F. Bray, III, of St. John's Parish in Maryland, has been elected secretary of the southern convocation of the diocese of Washington to fill the unexpired term of the Rev. John Hildebrand, who is leaving the diocese in January for work at the University of Wyoming.



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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, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

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

DETROIT, MICH.

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, 9:30, 11, Ev & B Last Sun 5; Daily
7; Thurs 10; C Sat 7:30-8:30

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11,
MP, HC & Ser. 4 EP & Ser. Daily 7:30, 8 HC; Mat
& Ev, 8:30 & 5 (Choir ex Mon); 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 & 9:30, Morning Service & Ser 11; Tues,
Thurs, and HD: HC 12; Wed Healing Service 12

ST. IGNATIUS' **87th St. & West End Ave.,**
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherly
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

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: 8:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' **Rev. Roelif H. Brooks, D.D.**
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 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; HD 7 & 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 15 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

PITTSBURGH, PA.

ST. MARY'S MEMORIAL **362 Mc Kee Pl, Oakland**
Sun Mass with ser 9:30; Int & B Fri 8; C Fri 7
& by appt

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

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, r; 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**
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WASHINGTON, D. C.

ST. PAUL'S **2430 K St., N.W.**
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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.**
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

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.

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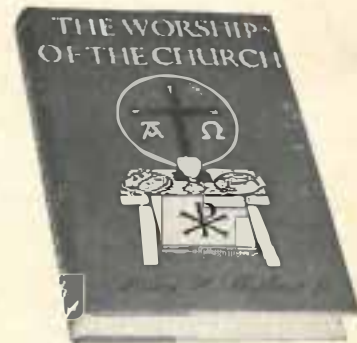
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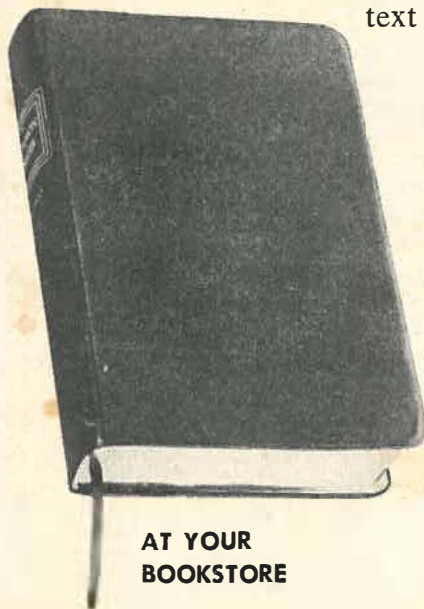
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