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71

The Living Church

May 16, 1954 Price 20 Cents



IRELAND: Link between England and America [p. 12]

SPRING BOOK NUMBER

F L C 2 7 A
MADISON WISCONSIN
816 STATE STREET
STATE HISTORICAL SOCIETY

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Recognition or Reward?

SOON, all over the Church, there will be held an annual ceremony, service, or program variously entitled Church School Graduation, Award Day, or Church School Closing Day.

This may be dignified by being held at the 11 P.M. service, as a sort of spring children's day to bring out the parents. Or it may even be on Whitsunday, or Trinity Sunday in the hope of giving a shot to waning spring attendance. But in any case, the typical parish uses the occasion to tell the teachers and all others that it can, to take it easy for a season, and not to feel tied down to an every-Sunday routine. This is the great release! Nothing to do now until the new texts are given out in September!

This article is not to protest the closing of our Church schools during the most interesting and profitable of seasons. That is another scandal. Rather, we here call attention to the futility and weak aim of most of the graduation services. The form and subject matter of the ceremony exposes the inadequacy and low purpose of the entire educational program of the school. In summarizing the year's work, and rewarding individuals, is revealed just what has been expected of teachers and pupils all year.

What have we expected? What are we now recognizing as achievement? The awards we now give reveal our conception of our program. Quite frankly and simply, most schools recognize little, save attendance. You get a prize for having been there — just been there — for a reasonable number of Sundays. Perfect attendance is especially glamorized, and those who have not missed a single time receive the top award — the nicest book or badge. These are the saints: those who always came. Curiously, few parishes note the attendance by the various teachers, often pretending that they come anyway, and that to show up their general irregularity by crowning the few hundred-percenters would be embarrassing. (We don't expect perfect attendance from the teachers so we don't put it into the agenda.)

And so the service is held and certain ones are called forward to receive a prize or card. Those who have missed one, two, or three times get lesser awards. Nothing is said of tardiness, conduct, and above all of achievement. Now and then a class or department may stage a

showing of "What We Learned This Year," or "Our Most Interesting Lesson," by way of interesting the parents, and padding out the program. But those who are interested in the reasons for having a school are curious why there is nothing else to note for a year of effort.

The truth is, we should give recognition for achievement, for lessons learned and remembered, for work done, for growth and accomplishment in something. Some of this may have occurred during the year, but there has been kept no record of performance. There have been, Sunday by Sunday, no notes taken of results by individual pupils. There was nothing noted because there was nothing expected. Attendance, the lowest order of human performance, is alone glamorized.

Well, what can be noted, recorded, and brought out at the end of the term? Here are some items. The notebooks can be inspected regularly by the rector, marked, and shown the last day. Definite memorization assignments can be recorded and perhaps a sample recitation given at the service.

Some alert parishes have a point system: attendance, on time, conduct, assignment done, plus points for taking part in major school events through the year. In such a parish comes Graduation Day summarizing the whole term's constructive performance. All pass who have received a reasonable total, of which mere attendance is only a fraction.

All this reveals the motive of the parish's curriculum. If the intention is to move pupils (and teachers) to accomplish something, and then to give public credit for it, then some account must be made of class work done. This may be more difficult with smaller children, but it is possible.

Recognition before the parish family of the rounding out of a definite period of effort — this is our Thank You, our applause. This is the best incentive, the finest reward. The parish cares, and notices. Prizes (the most expensive Bible to the smartest child) tend to become bribes.

And don't forget the teachers. This is the one time in the year to thank them publicly. Recognition of number of years served, with service bars, for example, will tend to reduce the large turn-over in our staffs.



Christ Episcopal Church, Indianapolis, Ind., The Rev. J. Craine, D.D., Rector, George West, Archt.

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Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 19, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription Rates—\$7.50 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage \$1.00 a year additional.

News deadline of THE LIVING CHURCH is Wednesday, 11 days before date of issue (Sunday). Late important news, however, received in this office up to the Friday morning nine days before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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May

16. 4th Sunday after Easter.
17. Albany Convention, to 18th.
18. Western New York Convention. Southwestern Virginia, to 19th. Connecticut Convention. Colorado Convention and election of coadjutor, to 20th. Long Island Convention. Rhode Island Convention. NCC General Board, Chicago, to 19th.
19. Maine Convention. Western Massachusetts Convention. Virginia Convention, election of Coadjutor.
21. Erie Convention, to 22d.
23. Rogation Sunday Olympia Convention, to 24th.
24. Rogation Monday South Florida Convention.
25. Rogation Tuesday Harrisburg Convention, to 26th.
26. Rogation Wednesday
27. Ascension Day
30. Sunday after Ascension

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

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IF THIS column may have seemed somewhat irregular in appearing lately, it is because I have been on my travels in the interests of THE LIVING CHURCH and of the Church. This time, because I took Mary with me once before, Michael claimed and won the right to a week in New York and Washington.

MIKE went with me to the meeting of the Conference of Church Workers, reported in another part of the magazine, and was quite surprised and upset to learn that these fine and sensitive people were subjected to indignities in various parts of the country.

I HAVE gone to New York and Washington dozens of times in the course of my work, but have never fully appreciated the things I have seen until I saw them in company with a child. I think it is an important part of the divine plan that children should be our teachers. In fact, there was a time when the word, "learn," meant "teach" as well as "be taught."

AS IT IS with the historic monuments and scenes that enshrine our national heritage, so it is with our spiritual and ethical values. When we impart them to our children, we are almost on trial in a court in which they are the judge. They are conscience become external, able to give or to withhold the approval which matters more to us than almost anything else.

CHILDREN are sometimes invoked in the problem of race relations in the familiar phrase: "Would you want your child to marry a Negro?" But, on the basis of fresh experience, I have another question: "Would you want your child to hear the things my child has heard about the way you treat Negroes?"

THE QUESTION may raise your blood pressure. Don't blame me; blame the terrifying moral authority of your own child; blind, as justice is blind, to all the practicalities of the situation, unimpressed by the flimsy cobwebs that bar the door between us and the Kingdom of God.

WHEN we come into court guilty, we confront a fateful dilemma. Shall we admit our guilt? Should we conceal it? Or should we try to pervert justice itself? Parents also must decide whether to let their unrighteousness be known to their children, or to be hypocrites before them, or to teach them a debased code of behavior, a lower set of standards which adjudges us good by perverting the definition of goodness.

THERE IS no human way out of this dilemma—or trilemma, if there is a stickler for precision in the house. If we are not all that we know we ought to be, we cannot pass on to our children the most precious gift we have—an educated conscience—without passing on to them the very thing that condemns us.

BUT THERE IS a divine way out—the way shown by Christ, who taught us the mystery that there is a righteousness

above justice, that the answer of Ultimate Righteousness to guilt and failure is not condemnation but love. Woe unto us if we do not teach righteousness to our children; but on God's own authority we can say that righteousness includes loving sinners while they are still in their sins.

WE DO NOT have to teach our children to condemn us, but we do have to teach them to condemn our sins.

FORGIVENESS and mutual forbearance are not too hard to come by in private and personal relationships. But in great public issues, such as the issue of race relations, the demand for a great public answer sometimes results in a depersonalized approach that sets justice above charity. Probably this is inevitable.

THE RUB comes at the point where individuals who hold conflicting opinions begin treating each other, not as individuals between whom love and forgiveness should prevail, but merely as representatives of their respective groups.

BUT the unity of mankind is not to be found in the breaking up of groups, nor in disloyalties or compromises. As Mike and I have touched and gazed upon the symbols of our national heritage and the instruments of our present grandeur, we have not learned that we must be good Frenchmen, nor Englishmen, nor Brazilians, nor Japanese, nor that we must find a way of being less American, or even less Milwaukeean.

BETWEEN groups and nations, justice and honorable dealing—that is basic. But human unity operates at other levels. In the first place it is grounded in God, who loves His children impartially, regardless of their mundane groupings. In the second place, mankind is composed of individual human souls, with whom we must deal personally, lovingly, forgivingly, not ignoring their group relationships but building another triangular relationship between God and them and us. In the third place, it involves daring to build, and to have faith in, new organs of common effort, such as the United Nations, which one day may represent a proud international heritage and a future human grandeur.

GOD and the attrition of time dispose of groups that have outlived their day. Temporal loyalties can become silly, or pernicious, or pathetic, and they can be in conflict with each other. But it is still true that group loyalty lies very close to the heart of virtue, and that he who would draw closer to virtue must do so by ascending to a higher loyalty, not by descending to disloyalty.

IN CHRIST, we meet each other at our highest level, where there is neither bond nor free, nor rich nor poor, nor black nor white. Let us not let some lesser loyalty keep us from meeting each other in Christ. And let us from time to time go sightseeing with our children in the realm of right and wrong.

PETER DAY

Evil Wherever

I HELD my head a little higher than usual on the Monday morning following the sermons on "McCarthyism" by the deans of two of our great cathedrals [L.C., April 4th]. But during the past two weeks my pride has been humbled and deflated considerably by certain letters to THE LIVING CHURCH.

I have been naively unaware that the activities of the State are outside and beyond the moral concern of the Church. Can it be that I was cheated out of a chapter of moral theology in my preparation for the priesthood? My slow-witted professors had somehow learned from the Church and her Gospel that every activity of man (even political activity) is under the judgment of God. And I have been so gullible as to believe that it is one of the sacred functions of God's Church to stand against evil wherever it appears—even when an ambitious official of State shows nothing but contempt for the Christian doctrine of man in his unholy grasp for power. Could I be wrong?

(Rev.) C. EDWARD SHARP,
Deacon-in-Charge, St. George's Church,
Lake Landing, N.C.

Anglo-Catholic Directory

I WAS sorely distressed to read Mr. O'Connor's letter [about establishing an Anglo-Catholic directory, L.C., April 25th]. It appears to me that such a letter is promoting partisan feeling on churchmanship in a most marked manner. To me, the implication of the letter is that there are people who so favor such services as benediction, rosary, and novena that they would go to considerable effort to classify Episcopal churches into those who do and those who don't conduct these particular services.

When we fail to recognize the spirit of truth that resides in our Holy Communion, the universal Church, the body of Christ—we lay on Him again our own iniquity. The opening sentence for Good Friday expresses what I couldn't begin to say: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" [Isaiah 53:6].

If the Prayer Book services are insufficient for the spiritual needs of some, let us not willingly afflict this body of which we are all one by aggravating differences which in themselves might well remain unheeded and harmless.

(Rev.) JOHN S. MARTIN,
Rector, St. John's.

Hermiston, Ore.

I CERTAINLY support the effort of Mr. Richard K. O'Connor [L.C. April 25] to establish an Anglo-Catholic directory. It is badly needed as anyone who has spent Sunday in a strange place knows. If, in addition, all Episcopal churches, especially those in small towns and rural communities, would advertise their services regularly and conspicuously in their local papers, it would help the traveler immeasurably.

(Miss) MARGARET KEPHART.

Greenwich, Conn.
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FOURTH SUNDAY AFTER EASTER

EPISCOPATE

Reluctance, but Clarity

The Rev. Robert Foster McGregor, rector of St. Stephen's Church, Oak Ridge, Tenn., has declined election as the first suffragan bishop of Tennessee. He was elected April 22d on the sixth ballot with 69 clergy votes and 122 lay votes.

In a formal statement on the decision, he said:

"Thought and prayer and the counsel of trusted friends have not awakened within me the conviction that I should at this time exchange the parochial ministry for the broader responsibilities of the episcopate. I have therefore made known to the Bishop of the diocese of Tennessee and St. Stephen's parish in Oak Ridge my decision to decline the election of the convention of the diocese to be suffragan bishop. My decision comes with reluctance because of the confidence placed in me by the convention, but with clarity as God has led me. I cannot accept a call of such importance without clear and positive indication of the Spirit within me as to the rightness of the action."

SOCIAL RELATIONS

Not Just a Watch-Dog

Does a Negro organization, by its very existence, provide a barrier to racial integration? This question was raised by the Ven. Thomas W. S. Logan, president, for discussion at a special meeting of the Triennial Conference of Episcopal Church Workers, called to consider plans for its 1955 meeting and conference. The group met April 28th in St. George's Church, Washington, D. C.

The 72-year-old organization began as a group of Negro clergy and laity and has been a factor in developing Church work among Negroes. With its advice and support the American Church Institute for Negroes¹ was established in 1906, a specialist in racial missionary problems has been added to the staff of the National Council, and other significant gains have been made.

Nevertheless, the unanimous sentiment was expressed that the conference should not continue as it is. The Ven. Richard B. Martin of Southern Virginia voiced the generally accepted opinion when he said, "the conference should not just be a watch-dog group for things concerning



REV. TOLLIE L. CAUTION
The conference has been invaluable.

Negroes." There is a danger, he pointed out, of making "desegregation" the goal instead of "integration." The negative objective of eliminating wrongs must be replaced by the positive one of creating Christian fellowship.

Archdeacon Martin was a member of a panel of seven speakers who were unanimous in agreeing that the conference should continue, revising its structure and program to meet the present-day situation. Today, it was pointed out, the main area of concern in race relations is the local and diocesan level rather than the national level. The Rev. H. Randolph Moore, past president, set the keynote with his assertion, "the conference should continue." The Rev. John C. Davis said, "The 1955 conference will be one of our most important meetings." The Rev. John M. Coleman said, "the conference does have a place, but it should be revamped." And speeches of similar effect were made by Dr. Edgar C. Young² and the Ven. James K. Satterwhite.

The Rev. Tollie L. Caution, assistant secretary for Domestic Missions of the National Council, declared, "the conference has been invaluable" as a means of providing more representative opinions than his own individual ideas on the right approach to current problems.

The direction which a revamping

should take had previously been outlined by the 1952 triennial meeting in Boston. Its main points were: To set integration as the objective; include clergy of the Caucasian and other races; and to include more lay members.

The meeting divided up into "buzz-groups" to consider (1) the integrated parish (especially in changing neighborhoods); (2) recruiting men for the ministry; (3) meeting the challenge of the accelerated program of the Roman Catholic Church; (4) the American Church Institute for Negroes; (5) recognition of men who have served 45 or more years in the ministry. These will be the themes of the 1955 meeting, and suggestions were made for a bi-racial panel of speakers at that meeting.

It was pointed out that while the A.C.I.¹ serves a Negro constituency at the present time there is nothing in the rules or policies of any of its affiliated schools which excludes other races and the administrations are alert to the possibilities of the South's changing situation.

The 1955 conference will not be held in Houston, the General Convention city, but in St. Louis, Mo., at All Saints Church. The vestry of St. Luke's Church, Houston, declined to provide hospitality for a "segregated Church workers meeting."

The question of General Convention and Houston racial policy was vigorously discussed after the presentation by Peter Day, editor of THE LIVING CHURCH, of the results of a questionnaire to the Negro clergy. The members of the conference still hoped that the site could be changed, frankly stating their belief that members of the Negro race will be subject not only to many inconveniences but danger of physical violence. A committee was appointed to draft a statement expressing this point of view and urging all Churchmen to bear witness at Houston to the Christian teaching regarding human brotherhood.

A lay member raised the question whether the Texas theological seminary, a large beneficiary of Builders for Christ, was a segregated institution. Half-a-dozen other speakers promptly asserted: (1) no seminary follows a policy of racial exclusiveness; (2) it is the obligation of all Churchmen to support Builders for Christ, which includes educational objectives that will benefit all races.

¹TUNING IN: American Church Institute for Negroes was established "to promote the cause of education of Negroes in the Southern States." Its income is partly from grants from the Church's National Council, partly from invested funds.

²Dr. Edgar C. Young, Negro priest, is professor of Old Testament in a largely white theological seminary, the Philadelphia Divinity School. ¹ACI is the accepted abbreviation for American Church Institute for Negroes [see above].

NATIONAL COUNCIL

New Schedule in Effect

By ELIZABETH McCracken

The meeting of National Council, April 28th and 29th in Greenwich, Conn., was different in some important respects from any earlier meeting. In the first place, the new schedule, voted at the February meeting, was in effect. The departments and divisions held their meetings. Matters requiring reference to the Finance Department were directly referred, not first reported to the whole Council. This did away with the old practice, whereby the Council heard each report twice: once before, and once after reference.

A considerable number of department and division meetings were held at the Church Missions House Monday, April 26th; others were at Tucker House and Seabury House the 27th and the morning of the 28th. The Finance Department held its meeting the evening of the 28th. On the 29th, the last day, full reports were presented and voted upon. Instead of adjourning in mid-morning, the Council was in session until 3:30 p.m.

At the end of the final session, there was a short discussion of the new schedule. Two or three members thought it less satisfactory than the old plan. It was decided to try it out again for the October meeting before voting either to continue it or to return to the former schedule.

Hope of Asia

The full National Council session the afternoon of April 28th was marked by an address by Francis B. Sayre on the year spent by him in Japan as personal representative of the Presiding Bishop. Mr. Sayre said:

"I was proud to be the representative of that man (Presiding Bishop Sherrill). His visit to Japan put new life into the people. All who follow his leadership are proud. . . .

"To understand Japan's position in the Far East, we must see something of what Christianity must mean to Japan. The one hope of Asia is a Christian Japan. Material values are to Communists supreme, and ultimately triumphant. Christianity in Russia, and elsewhere, goes underground, and then fades, where the Communists are active. Communism has captured the youth of Russia, who really believe in it. If the Russians succeed in Indo-China, they will go on into the nearby lands. They now hold one-third of all peoples of the East. . . . The one hope of Asia is a Christian Japan.

"Three fundamental concepts must be

believed and followed if we are to have a lasting peace in the world: (1) a broad internationalism, based on a conviction strong enough to pull down racial and national barriers; (2) the people must become convinced that human personalities have a value beyond material values; (3) advance from totalitarianism in government to democracy. This is what Christianity is; it is what Christ taught. Mankind is a brotherhood. Until people come to realize it, we can have no peace in the world.

"If the Japanese people could be shown what these three fundamental concepts mean, and accept them, it would transform the East. The Japanese are a powerful race, who can do and endure beyond any other race. . . . They are friendly to America and to Americans. If we have the wit to seize the opportunity and to use it, the whole East will be changed through the leadership of a Christian Japan. . . . Bishop Yashiro (Presiding Bishop of the Nippon Seikokwai), and the other bishops and clergy of Japan are doing a mighty work. They need all the help we can give them. . . . America must help Asia; and the most strategic way to help Asia is to help Japan to become a Christian nation."

Happiest Years

Bishop Hobson of Southern Ohio, chairman of the Department of Promotion, announced to National Council that the readers' survey of *Forth* [official Church periodical] readers showed encouraging results. He also announced that a full-time circulation manager for the magazine would be appointed.

Then, he asked Robert D. Jordan to



JOHN W. REINHARDT
Director of Promotion.

speak. Mr. Jordan said:

"Our moving pictures are now self-supporting, from rents and sales of films already made. We expect to make a movie for the Urban and Industrial Division, showing city conditions and opportunities. We shall make one in Haiti soon. Tonight you are invited to see a movie of the children's hospital in Cincinnati, a great institution which grew out of one room containing six beds. A Churchwoman of Cincinnati rented that room, furnished it, put six sick children in the beds, and engaged doctors and nurses. Bishop Hobson will tell you about it tonight. . . .

"We have reached today a period which will determine whether the Builders for Christ campaign is to succeed or fail. We expect success: the whole \$4,000,000. I do not see how the campaign can fail, with the type of leadership we have had from the Presiding Bishop. . . . I wish to thank you for the opportunity of the past ten years—the happiest years of Mrs. Jordan's and my life. On June 1st, I begin work as vice president of the Episcopal Church Foundation. I shall be under Mr. Given, one of the most consecrated laymen I know." (William B. Given, Jr., National Council member elected to serve until 1958, and president of the Episcopal Church Foundation).

Bishop Hobson then offered a resolution in praise of Mr. Jordan. Then, the Presiding Bishop presented from the Council a beautiful silver bowl, with warm commendation of Mr. Jordan's work.

Advertising, Parish Work

John W. Reinhardt, newly chosen to fill Mr. Jordan's place as promotion director for National Council, was introduced to Council. He begins work June 1st.

Mr. Reinhardt is a native of Philadelphia. He has been advertising manager for Proctor and Swartz, Inc., for the past 11 years. Before that, he had been with three weekly papers in suburban areas of Philadelphia; and earlier with the Electric Hose and Rubber Company of Wilmington, Del., as assistant advertising manager. For six years, he has supervised a course in industrial advertising at the Charles Morris Price School, conducted by the Poor Richard Club of Philadelphia.

In 1953, Mr. Reinhardt was awarded the Yoke of St. Michael medallion, given to laymen for parish work. This award was the first of its kind to be given in the diocese of Pennsylvania. For the past ten years Mr. Reinhardt has been lay-reader in Christ Church and St. Michael's Church, Germantown, and has served on the parish council. He is 36 years old and married.

TUNING IN: ¶The Presiding Bishop and the National Council "have charge of the unification, development, and prosecution of the missionary, educational, and social work of the Church, of which the Presiding Bishop shall be the executive head."

The officers of the National Council consist of a President (the Presiding Bishop), one or more vice presidents, a secretary, and a treasurer. Their duties are such as the Council shall from time to time prescribe.

Academic Christianity

Dr. Thomas S. K. Scott-Craig, ending his second year as executive secretary for Faculty Work in the Division of College Work, made a report to Council:

"The faculty program has four objectives: (1) to reactivate nominal Episcopal faculty members and to help them relate their religious life and beliefs to their academic fields; (2) to evangelize non-Christian faculty members; (3) to create respect and goodwill for Christianity in the academic community; (4) to provide a matrix for communication within faculties, relating the disciplines to each other and reviewing academic objectives in the light of Christian doctrine.

"These objectives are furthered by (1) aiding in the organization of local faculty groups; (2) promoting of religious conferences; (3) furnishing of speakers; (4) publishing of faculty papers and faculty notes; (5) cooperating with related organizations, etc."

Dartmouth College granted Dr. Scott-Craig one year's leave, and then extended it for a second year. Dr. Scott-Craig now feels that he must return to his teaching at the college.

The Rev. Roger Blanchard, executive secretary of the Division of College Work, made a report, showing progress along the three major lines to which particular attention had been given by the division: (1) diocesan and district meetings to plan a strategy for college work; (2) three conferences for college clergy and women college workers; (3) continued exploration and establishment of certain phases of the faculty program.

Cross-Section School Report

The Rev. Dr. Malcolm W. Strahan, of the faculty of Groton School, who was granted a year's leave of absence in order to act as consultant to the Department of Christian Education on Church Preparatory Schools, presented a detailed report to Council. The report was divided into two parts, the first dealing with the preparatory schools, the second with parish day schools.

At a conference in the spring of 1953, when Dr. Strahan's work began, the heads of 12 Church preparatory schools met at Kent School, the head of that school, the Rev. Dr. John O. Patterson, being their host. The other headmasters were the Rev. John Croker of Groton; the Rev. Charles Martin of St. Albans; the Rev. Walden Pell of St. Andrew's (Delaware); the rector-elect of St. Paul's (New Hampshire); and the deans of the seven Church schools owned by the diocese of Virginia. Of the conference Dr. Strahan said:

"These schools were a reasonable cross-section of Church schools. All conduct their chapel services according to the Book of Common Prayer; all maintain courses in religious studies which the students are required to take; all have their bishop ex-officio on their boards of trustees. . . . Some more than others lay stress on the Church membership of their faculties. One tries to assemble a faculty entirely composed of committed Christians within the Episcopal fold; another holds that academic excellence as a criterion for faculty membership is indispensable and that an atheistical, good teacher might possibly do a more Godly job than a poor teacher of great faith.

"But all are perfectly conscious of the problem of combining in one teacher excellence in class-room skill and dedication to the work with boys and girls, with depth of Christian commitment. . . . It was felt, too, that faculty members, even when they are deeply concerned, personally, for the cause of religion, were not always satisfied about the appropriateness of the Church school as the context for their class-room presentations of their subject matter. It was this last problem that drew forth the major decision of the conference. This was to explore the possibilities of setting up a program for in-service training for teachers in Church schools. Such a program would be designed to help teachers understand the relevancies of the Christian interpretation of reality to their work in the class-room. . . .

"The work in the parish day school field has been somewhat different. One of the major problems right from the start was to find out where they exist and what they are doing and how closely associated with the parish they really are. . . . Of those we were able to include in our survey 92 are daily nursery and kindergarten schools; seven, grade schools; 68 operate from nursery through the grades — making a total of 167. On a rough estimate, 160 of the schools are of post-World War II foundation. . . . The schools are here, and undoubtedly here to stay. . . . Those parishes which have sponsored day schools almost invariably believe the school to be a new source of strength to the total life of the parish and to be the means for drawing new families into the Church. . . . Most of them are very anxious not to have them 'private' schools in the sense that tuition cost shall bar some parish parents from sending their children to them. On the other hand, the operation of a good school is a very expensive proposition. . . . The parish day schools need all the informed help and guidance they can get."

There was prolonged applause when Dr. Strahan ended his report. The Presiding Bishop said with warmth:

"This is a very important contribution to the life of the Church that Dr. Strahan has made. He is one of the great teachers in one of our great Church schools. He is sensitive, thoroughly informed, intuitive, as

this fine report shows. I am glad to announce that Groton has extended his leave of absence and that he will be with us for another year."

No Press Deficit

Leon McCauley, manager of Seabury Press, reported for the Press that for the first three months of 1954, there had been an excess of income over expenditure in the amount of \$700. The expectation was that the Press could carry on for the remainder of the year without any deficit at all. Mr. McCauley announced that the revised edition of the *Annotated Constitution and Canons*, two volumes, would be ready in time for the Anglican Congress.

Native Texan

The Rev. Gordon T. Charlton, Jr., was appointed assistant secretary in the Overseas Department, to take the place of the Rev. Charles Long, who goes July



THE REV. GORDON T. CHARLTON
Overseas Department Secretary.

1st to Hong Kong, as Yale-in-China representative for Yale University. Mr. Charlton is a native Texan, and a nephew of Bishop Jones of West Texas. He is at the present a missionary in Alaska. He is married and has two children.

"Preach There Also"

Laurence H. Norton, of Ohio, chairman of the Division of Town and Country, began his report to Council by announcing that Bishop Warde, Suffragan of Chichester, England, and chairman of the Church and Countryside Association

TUNING IN: ¶Present and original edition of *Annotated Constitution and Canons* is a biggish volume (9¼" x 6¼" x 2½") published in 1924 by order of the House of Deputies. Its author was the Rev. Edwin Augustine White (1854-1925). In plan, the

book presents each article of the constitution and each canon in its present (1922 Convention) form, then traces the history of the canon and successive changes made in it, citing precedents and giving an exposition of the canon.

in Sussex, would be in the United States in October, and would attend the October meeting of the Town and Country Work Division. Mr. Norton went on to say:

"Enrollment of seminarians at Roanridge and at the other regional institutes is higher this year than ever before. . . . The staff of the National Town-Country Institute has been conducting a number of town and country training programs in various dioceses.

"As a service to the churches for Rogation days' observances we had a reprint made of the processional service, *The Cross and the Plough*. Demand for this has been very heavy. . . . During the coming month, there will be published by the Seabury Press a book on Episcopal town and country life, by the Rev. E. Dargan Butt, entitled *Preach There Also*.

"In recent months, activities at Roanridge have continued to be on an accelerated and extending basis of operation. These sessions include: Institute for Town and Country clergy; Supervisors' Training Institute for the clergy under whom men

between the Division of Town and Country Work and the seminaries. The Church is especially indebted to Bishop Henry of Western North Carolina and to Bishop Horstick of Eau Claire for their continual readiness to serve the seminaries in this manner. Several other bishops and experienced rural clergy also have provided leadership."

Solution to Problems

The Presiding Bishop's Committee on Laymen's Work, reporting through the Rev. George W. R. McCray, associate director, stressed the Laymen's Training Course, stating its purpose and problems, and outlining possible ways of meeting the problems. Mr. McCray said:

"The purpose of the Laymen's Training Course is to acquaint as many people as possible with the policies and program of the National Council. The course this year is aimed at the solution of four problems, revealed by experience in past years:

"(1) The idea held by some Churchmen that the laymen must not be asked to talk about money; (2) the fact that a wall of mis-information about National Council operations stands between us and the laity; (3) the complaint that we have not told the laymen in definite enough terms how to spread the information they received in the Laymen's Training Course; (4) the failure to participate in the provincial meetings to set up machinery for the dissemination of this material on the parish level.

"To meet these problems we have taken professional advice and will use the following methods: (1) audience participation in the definition of Christian giving, so that the relationship of the spiritual and the material is stated not by us but by members of the conference; (2) a lecture on popular misunderstandings of National Council policies and programs, together with corrections of these misunderstandings; (3) instructions in how to handle a group and in the techniques of presentations, together with an analysis of the obstacles to group communication; (4) audience participation, under guidance in the formulation of plans for presenting the laymen's training material in the parish."

Tried and True

The Rev. Dr. James W. Kennedy, acting executive secretary of the Division of Radio and Television of the Department of Promotion, made an interim report. He said:

"Radio's opportunities lie ahead. It most certainly has not been supplanted by television. . . . The Church must not ignore this tried and true instrument for the spread of Christ's Kingdom on earth. . . . Whatever we may feel about television and the kind of religious shows which we see, we can improve religious broadcasting by investing our time, and money, in doing

something better and more effective. Television is here to stay, and the churches must keep abreast of the times, or fall behind and lose a marvelous chance for speaking the Word with boldness and power."

A grant of \$5,000 was made to the Broadcasting and Film Commission of the National Council of Churches. This commission has done and is doing a valuable piece of work, of importance to all the Churches [L. C., May 2d].

Congress in Good Shape

Bishop Gray of Connecticut, chairman of the Anglican Congress asked by the Presiding Bishop to speak to the Council about the Congress plans, said:

"I am glad to tell you about the present state of the plans and our confident hope for their satisfactory completion. To date, 525 registrations have been received, and more are coming in every day. The full number will probably total 600.

"The program is fully matured. Every spot on it is taken. The Bishop of South Carolina (Bishop Carruthers) has done a very remarkable job.

"Mrs. Witherspoon, in charge of the Speakers' Bureau of the National Council, 281 Fourth Avenue, New York 10, N. Y., has done, and is doing, a fine job. This work, now in process, a detailed work concerning speakers, is of great importance. Whatever can be done should be done. Remarkable men are coming, known throughout the Anglican Communion. It would be most unfortunate if distinguished people who are coming should not have invitations to speak. Write to Mrs. Witherspoon. She already has a splendid list, and is adding to it every day, as new speakers are named.

"Speakers, it must be mentioned, will have no funds for travel beyond that to and from the Congress. Therefore, their expenses in connection with speaking engagements must be met by the churches or other groups inviting them. Dates naturally must be either before or after—preferably after—the Congress.

"Receipts, for the traveling expenses of delegates are coming in well. Approximately \$7,000 is needed, and we hope that we shall have it. We now have enough to take care of those to whom we promised this help; but we must have a margin.

"Bishop Keeler is doing a splendid work with his 15 committees. Things are in very good shape."

NCC Assembly

The National Council approved the appointment of these delegates to the Biennial Assembly of the National Council of the Churches, to be held November 28th to December 4th in Boston, Mass.:

Bishops: The Most Rev. Henry K. Sherrill, the Rt. Rev. Richard H. Baker,



REV. CHARLES LONG
Yale-in-China.

will do their field work during the summer; and several conferences.

"Numerous lectures and seminars have been held on rural work in the various seminaries during the past several months. These have been on a cooperative basis

The Living Church Development Program

Previously acknowledged	\$1,588.35
N. B., New York City	10.00
\$5 each from: R. K. N., Chula Vista;	
G. P. M., Gramercy	10.00
A. M. B., Berkeley	3.00
E. B. S., Maplewood	1.00
	\$1,612.35

TUNING IN: The Rogation Days are the three days preceding Ascension Day. As Ascension Day always falls upon a Thursday, the Rogation Days are always Monday, Tuesday, and Wednesday. They form as it were a little Lent before

Ascension, just as the pre-Easter weeks form a season of penitence before Easter. Rogation Days, however, are not days of fasting or abstinence, according to present Prayer Book, but days of prayer for God's blessing on fruits of the earth.

the Rt. Rev. Horace W. B. Donegan, the Rev. John S. Higgins, the Rt. Rev. William W. Horstick, the Rt. Rev. Oliver L. Loring, the Rt. Rev. Norman B. Nash, the Rt. Rev. Frederick J. Warnecke.

Priests: The Rev. Shelton Hale Bishop, New York City; the Rev. Canon John V. Butler, Princeton, N. J.; the Rev. Gardiner M. Day, Cambridge, Mass.; the Rev. Elsom Eldridge, Nashua, N. H.; the Rev. Whitney Hale, Boston, Mass.; the Rev. Smythe H. Lindsay, Amarillo, Texas; the Rev. Canon Eric Montizambert, San Francisco, California; the Very Rev. Albert R. Stuart, New Orleans, La.

Laymen: Alan R. Crite, Boston, Mass.; W. A. Cochel, Parkville, Mo.; Peter Day, Milwaukee, Wis.; Charles W. Kappes, Jr., Ridgewood, N. J.; the Hon. Robert McC. Marsh, New York City; Noel G. Sargent, Garden City, Long Island, N. Y.

Laywomen: Mrs. J. Birdsall Calkins, Arlington, Va.; Mrs. Clifford C. Cowin, Cleveland, Ohio; Mrs. Laurence T. Doty, Rochester, N. Y.; Mrs. Norman D. Goehring, Milton, Mass.; Mrs. Emory Lane, Denver, Colo.; Mrs. James S. McCulloh, Rye, N. Y.

Young people: Sydney Everett, State College, Miss.; Charles Taylor, Decatur, Ga.

General Board

The Most Rev. Henry K. Sherrill, the Rt. Rev. John S. Higgins, the Rev. Canon John V. Butler, and Noel G. Sargent, were appointed to the General Board of the NCC. Four additional members also were appointed to the General Board. They are the Rev. Shelton Hale Bishop, Peter Day, the Hon. Robert McC. Marsh, and Mrs. James S. McCulloh.

ORTHODOX

Return to Krasnodar

The State Department has rejected the request of Archbishop Germogen of Krasnodar and the Kuban, U.S.S.R., for a permanent United States residence visa.

The Archbishop came to New York late in February as the "personal representative" of Patriarch Alexei of Moscow and of all Russia, and subsequently was elected, at a Church Sobor (convention) there, to succeed the late Metropolitan Makary of New York as the Moscow Patriarchate's Exarch for the Archdiocese of the Aleutian Islands and North America.

New York sources said Archbishop Germogen will return to Russia when his temporary visa expires on May 24th and administer the archdiocese from Krasnodar.

Meanwhile, it was understood that an effort will be made to obtain State Department clearance for the admission to the U.S. of Bishop Nicholai of the Russian Orthodox Diocese of Paris to function here as Auxiliary to Archbishop Germogen. [RNS]

EGYPT

Islam and Christianity

A five-day Moslem-Christian conference, believed to be the first of its kind, was held in the mountain village of Bhamdoun under the auspices of the American Friends of the Middle East.

Among Americans taking part in the sessions was the Rt. Rev. G. Ashton Oldham, retired Bishop of Albany, N.Y.

Theme of the conference, presided over by Dr. Garland Evans Hopkins, executive director of the American organization, was How the Spiritual Forces of Islam and Christianity Can Unite Against Materialism.

At the final session, a continuing committee was named to work out plans for future liaison between the two faiths.

The conference was attended by 37 Moslems and 37 Christians. Most Eastern Churches did not send representatives.

The conference received a lukewarm reception in the Arab press, both Moslem and Christian. One newspaper saw it as an attempt by the American Friends of the Middle East "to convert the Islamic world to the Western camp in the cold war." Other newspapers were critical of the lack of representation on the part of Eastern Christianity.

[RNS]

FORMOSA

Services in Taipeh

Bishop Kennedy of Honolulu recently confirmed 66 persons, 13 of whom were American personnel, during a visit to Taipeh, Formosa. Taipeh was one of the first stops Bishop Kennedy made on his trip to the Orient. He left March 28th



BISHOP KENNEDY
Confirmation class of 66.

for a six weeks visit to Korea, Japan, Okinawa, Formosa, and Guam.

Early last March, the Rev. Theodore T. Y. Yeh took charge of the work in Taipeh. Bishop Kennedy reports that Sunday congregations there reach over 300.

Bishop Kennedy spent Holy Week and Easter Day conducting services and making visits among the various troops stationed in Korea. Families of several hundred Episcopal service men will be receiving letters from the Bishop reporting on his visits with the men.

KOREA

Bitter Calvary

A Roman Catholic nun has written an account of the burial four years ago of Sister Mary Clare, who was captured with the Bishop in Korea* by the Communists and taken on the "death march."

The account appeared recently in the bulletin of the Roman Catholic Holy Ghost Fathers. An extract of it reads:

"This morning we found our dear Sister Mary Clare, an Anglican religious, 60 years old, dead on her bed of straw. A person of deep charity, she helped us in times of distress. We loved her very much. She shared with us the unbearable life in camp, and now she has finished her bitter Calvary. May she rest in the peace of the Lord!

"With her companions who helped her so much on the forced march, we prepared her body for burial. Preceded by our guards, her friends, Sister Bernadette (a Carmelite), and myself, we carried her, the five of us, on an improvised bier to the top of a neighboring hill, quite close to our camp. We ourselves dug her grave, only so deep as our failing strength allowed, and we laid her down there, showing a little sisterly reverence. Then, after the last prayer, we covered this poor body with a little earth and stones. With bits of wood, we made a cross, and placed this sign of Redemption on her tomb."

*The Bishop, the Rt. Rev. Cecil Cooper, survived the imprisonment and is once again in charge of the Anglican Church in Korea.

ACU CYCLE OF PRAYER

Parishes accepting station days in the cycle of prayer sponsored by the American Church Union, as a minimum observance, offer the Holy Communion for the cycle's intentions.

May

16. St. Mary's School, Peekskill, N. Y.
17. St. Paul's Cathedral, Springfield, Ill.
18. St. James the Less, Philadelphia, Pa.
St. Matthew's, Detroit, Mich.
19. Sisters of the Holy Nativity, Providence, R. I.
The Rev. Douglas B. Northrop, Tacoma, Wash.
20. St. Paul's, Hammond, Ind.
Trinity, Haverill, Mass.
Holy Trinity, Waupun, Wis.
21. Holy Cross, Dallas, Texas
22. Trinity, Detroit, Mich.
St. Mark's, Mendham, N. J.

The Poison Industry

Just how bad are the comics?

By Peter Day

Editor of *The Living Church*

I LIKE comic books. I enjoy children's literature of all kinds, and not least the kind that has developed in a world almost sealed off from adult readers — a world of picture-stories roughly printed in crude colors, with dialogue in "balloons."

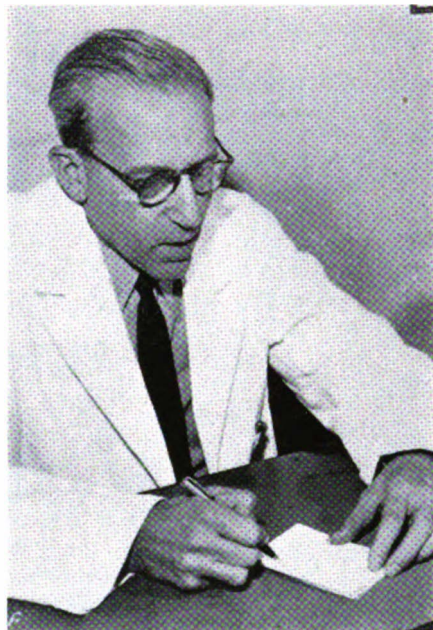
Although some of the comic book characters appear in the comic strip sections of daily and Sunday newspapers, others appear in the 10-cent and 15-cent "book" form only.

Pogo Possum is pretty good in the newspapers, but where he really expands and reaches his artistic heights is in his comic book which once was quarterly but is now coming out six times a year. Little Lulu was a fixture of the rear pages of the *Saturday Evening Post* years ago. Today, she and her friend Tubby preside over a comic book that has more insight into children and their behavior than most of the classics of children's literature. The Disney comic books are good, though they are not the best of Disney.

Then there are other good, fair, and poor comic books. Tastefully done, and in quality almost above the comic book class, is the weekly Sunday school publication, *Sunday Pix*, enjoyed by the children at our parish church and in many other churches across the country.

But this world into which parents almost never come has other and uglier inhabitants — comics basing their appeal on crime, on sadism with unmistakable sexual overtones, on sordid romance, on all kinds of bestiality and foulness. In some of these comics, the concentration on evil-doing is so complete that the forces of law and order are merely a background for reveling in violence and horror. Children learn early that their parents must be shielded from contact with comics of this kind, and the mere fact that you do not find them around the house is no indication that your child is not absorbing them at the corner drug store or in some friend's house or neighborhood hideaway.

An all-out war against comics of this type is being waged by Fredric Wertham, M.D., a distinguished psychiatrist. In his latest book, *Seduction of the Innocent*,* Dr. Wertham attempts to demonstrate the magnitude of



DR. WERTHAM
Primer of juvenile delinquency.

the problem and its close connection with an ominous wave of juvenile crimes of violence.

Dr. Wertham does not care much for any comic books — not even for those that I think are good ones. When I first picked up *Seduction of the Innocent*, I expected to pooh-pooh his findings. Indeed, I do not agree with him that all the Western comics are merely "crime comics" in disguise, although some of them deserve such condemnation.

But, as a comic reader who happens to have really taken a look at the field, I can second everything Dr. Wertham says about the bad ones.

Children like a fast-moving story, it is said. But when torture comes into the story, the narrative slows down almost to a complete stop. Picture after picture dwells on details of one nauseating scene, reveling in evil for evil's sake.

Examples of children acting out in real life the scenes they have dwelt on in crime comics are all too easy to find. Sometimes they have had fatal results. Seven juveniles who died by hanging are recorded in one list in the book; several of them actually had a comic book beside them opened to a page showing a hanging.

Several deaths of child-imitators of Superman are also recorded by Dr.

Wertham. Twenty-two real crimes of violence by children against other children in comic-book style are recorded in one chapter, crimes committed by children aged six, seven, eight, and ten, as well as by teen-agers.

The figures furnished by the comic book industry itself are impressive. According to the Association of Comics Magazine Publishers, some 80 million are circulated per month. One crime comic claims six million readers; this is a publication that Dr. Wertham calls "one of the worst comic books, a veritable primer of juvenile delinquency." In 1946-47, says Dr. Wertham, crime comics represented about one-tenth of the total of all comic books. "In 1948-1949, they increased to one-third of the total. By 1949 comic books featuring crime, violence, and sadism made up over one-half of the industry. By 1954 they form the vast majority of all comic books."

If you want to check Dr. Wertham's assertions, just go to the nearest drug-store and look over the comics on display there. Some proprietors refuse to put the most objectionable ones on display; but their freedom to refuse them altogether is limited by the policies of the magazine distribution companies. Some of the comic magazines are produced by respected publishing firms that do business with grown-ups under different names.

Laws against obscene literature do not work perfectly but, on the whole, they keep books that dwell unduly on normal sexuality out of the hands of children. There appears to be no law, however, that can check the abnormal sexuality of the comic magazine field, nor any effective means by which local merchants or parents can keep down the circulation of these nauseating publications.

It is, of course, true, that juvenile delinquency has always been with us and that some children would do strange and horrible things without the stimulus of picture books giving the details. I remember that in my own childhood it was more fun to be an Indian than a cowboy in the game that was popular in those days, and do not doubt that occasionally such games got out of hand, with tragic results. But today a multi-million dollar industry is pouring a steady stream of evil fantasies into the minds of children. The difference is vast, and there is good reason to think that this wholesale pollution is having its effect.

The tradition of freedom of the press is a precious thing, not least to a news-magazine editor. Legislatures and courts do not like to take any action that might be regarded as abridging this freedom. Yet, Dr. Wertham makes out a convincing case for the need of a legislative attack on the comic book problem. He asserts that self-regulation by the industry has not worked, and it is obvious

(Continued on page 27)

*Rinehart. Pp. x, 397. \$4.

Ireland has a population of over four million in an area of about 30,000 sq. miles. The Anglican Communion there, the Church of Ireland, has a membership of somewhat less than 500,000, which presumably includes all baptized persons.

Church of Ireland is divided into two Provinces — Armagh and Dublin. Archbishop of Armagh is Primate of All Ireland, Archbishop of Dublin, Primate of Ireland. (Bishop of Meath, though not an archbishop, is addressed "Most Rev.," since, according to tradition, kingdom of Meath was the first that St. Patrick, A.D. 389-461, converted.)

There are eight dioceses in the Province of Armagh, six in Province of Dublin.

Church of Ireland is the most austere in ceremonial of all Churches of Anglican Communion. Neither cross nor candles are permitted on the altar, nor may worshipers make sign of the cross. Yet doctrinally the Church is sound, and canons and rubrics obeyed more faithfully, perhaps, than elsewhere in the Anglican Communion.

**Now is the time to strengthen the ties
that unite American Churchmen with their
fellow Anglicans of the Church of Ireland.**

The Grandmother of the Anglican Communion

By the Rev. Charles M. Grey-Stack

Priest of the Church of Ireland

ONCE upon a time I investigated a Roman place of worship in Dublin's dockland where I found, before a statue of St. Anne, a prayer-card which began "O, grandmother of God!" There is indeed a sense in which the theological orthodoxy of the saying may be defended, and yet. . . ?

So if I speak of my own Church as the grandmother of Anglicanism, I must acknowledge that the phrase could provoke a gentle smile. Indeed, there are some respects in which the American Church could instruct her Irish grandmother in the best way to suck eggs, and perform certain other functions much needed in the modern world.

What do I mean when I speak of the Irish Church as the grandmother of our Communion? Is not England the Mother and did she not get the Faith from Gregory the Great when he sent St. Augustine to her shores in 597 A.D.? Or did she? Was there not a certain St. Aidan who came down from the Columban Mission in what is now Scotland and converted the kingdom of Northumbria? It was only in the days of St. Colman, when the two missions met, that the Synod of Whitby decided to associate with Rome rather than Ireland.

But for this the Anglican Communion might have been born several centuries earlier than it was, though under another name. With Western Orthodoxy on one side of it and Eastern Or-

thodoxy on the other, Rome's career could have been less fatal to Catholic Unity. However a stupid king, threatened with St. Peter's keys, gave the judgment to the Roman Mission, and St. Colman and the Celtic Mission withdrew.

When our Roman brethren talk about State interference and Royal Creeds in England, it should be remembered that they first profited by the State's authority.

Some centuries later the principle was extended to Ireland when the only English Pope gave that land to the English King, bidding him "establish the Church where she has had no jurisdiction heretofore." In the 12th as in the 20th century, for the bishops of that see "the Church" meant the Church of Rome. It should be sufficient proof of the independence or Orthodoxy of the ancient Church of Ireland that the Pope himself admitted his lack of jurisdiction in this country.

Naturally people will ask what divided the Irish and Roman missions in England. One trouble was unquestionably only a matter of monastic hairdos, for the Celtic tonsure was different from the Roman. Another was the date of Easter, also not in itself a very momentous matter. There was also an argument about Baptism that is hard to disentangle. Some scholars think that the Irish Mission administered Confirmation with or by anointing immediately after Baptism as the Orthodox do to this day. Anyway the decision was taken and St.

Colman and the Irish Mission returned home, yet some of their disciples, notably the holy Chad, remained to leave the impress of a freer temper upon the English Church. Centuries passed before the tradition he conveyed could inspire the unique spirit of the Anglican Reformation, with its refusal to be hurried from one error into another. Thus the Church of Ireland may claim to be the mother of the mother of Anglicanism, whose vernacular liturgy was first used (June 9, 1549), on a Whitsunday that was also St. Columba's Day.

So far we have viewed the Church of Ireland's relations with its English daughter, but we ought now to consider whether an Irish monk may not have offered the first Eucharist ever celebrated in the American Continent.

In the account of Brendan's famous voyage to the West, in the sixth century, we have a remarkably accurate description of the Icelandic Mount Hecla in eruption, though naturally the volcanic disturbance seemed to the Irish monks to be peopled with demons. They seem from there to have sailed to the Faroes, whence, under the guidance of a monk or hermit whom they met on one of the Islands, they sailed West for 40 days till they came through a thick mist to a land full of fruit-bearing trees. Here they wandered till they came to a mighty river they could not cross, and a young man met them and told them to go home as they would never cross it.

Was this a vision? Certainly a similar

TUNING IN: ¶Ultimate beginnings of **Irish Church** are obscure. Christians existed in Ireland before St. Patrick's time (389-461), but were few and scattered. ¶**Northumbria** received the Gospel about a decade before St. Aidan from the Roman

Paulinus, but his work had practically fallen to pieces. On the other hand there were Christians in Britain long before the Roman Mission of Augustine. ¶By coincidence, St. **Brendan's** Day (May 16th) is the date of this issue.

story is told of an earlier voyager, that of the abbot Barinthus. In this tale the monks are told by their abbot that they "are living . . . at the very door of paradise . . . the land of promise of the saints where night never comes on and day never ends" — not a bad description of the midnight sun.

Though it was left to later missionaries to found the American Church, yet this earliest link between us should not be utterly neglected.

We must now press on to the period when, by English Force, the Irish Church was brought under Roman dom-

philosopher, after whom one of the American Church's theological seminaries is named.

Again there was that Bishop Bedell who translated the Scriptures into Irish. And it was an Irish Churchman also who gave the Canadian Church her first Bishop. Nor can the tremendous Dean Swift be omitted from our survey. Those who cannot find a native Christianity in the fury with which he attacked all oppression, have a very sugary concept of the Faith. In fact the very bitterness of his satire may illustrate the Irish character of his Churchmanship.

tough Churchman indeed. The very controversy with Rome and the emphasis on the period of primitive independence assures that.

Cruel as was the robbery by which Gladstone's Parliament gave the Church half-a-million in lieu of about £15,000,000, yet it was indeed an Act of God which separated Church and State before the revolutionary movements of the 20th century.

Without seeking to tell this story in detail, let us look on to its result; the greater part of Ireland is included in the Republic whose Ministers are dismissed at the directions of the Roman episcopate, and whose courts have found legal justification for enforcing the "declaration" to which Rome makes the non-Roman party to a mixed marriage subscribe, and which our law had always regarded as without value. On the other hand the "Protestant" North East is still not only within the British Commonwealth but within the United Kingdom itself. It is based on a union of non-Roman religions, which makes it sometimes difficult to teach and maintain the specific position of our Communion.

Now looking back on all this what is the special contribution of this Grandmother Church to our Communion? Perhaps there is a sense in which she has a double connection with England and America. We can think of St. Aidan and St. Colman who brought the faith to England and St. Brendan who first landed in America; or of the way her modern jurisdiction embraces part of the United Kingdom with a Western Republic. Or we can consider how the airport at Shannon makes her a crossroads in the Atlantic.

In terms of this 20th-Century world of ours, the old lady seems always to stand at the crossroads. Her bishops took over from the first American Bishop of the Valley of Mexico the care of the Spanish and Portuguese Reformers, whose cause embarrassed the English episcopate, and whose liturgies still preserve a proof of their early American connections. That both your Church and ours care for Spanish- and Portuguese-speaking Episcopal Churchmen on different sides of the Atlantic ought to be another link between us.

We are perhaps too often in contact with Papists to be sentimental about Roma Dea. And as you know, from your own daughter Churches, something about the difficulties that Anglicans suffer where Rome lays her hands on the organs of government, you can sympathize with your poor old grandmother's difficulties in the Republic of Ireland itself. Here your interest could be most helpful.

Even if our English daughter could understand, she would be suspect. "Is she hankering," our fellow-citizens might not unreasonably inquire, "after the

(Continued on page 30)



ST. PATRICK
A native Christianity.



DEAN SWIFT
Fury of attack.

inance, the period between the 12th- and 16th century reformations. Undoubtedly, there had been a very considerable amount of Romanization before the English invasion. And it is also true, as it was four centuries later, that certain practical abuses inclined men's minds to reform. All the same both reformations were carried through by the secular power, whether that which destroyed, or that which restored, the Independence of an ancient National Church, was to be preferred, will depend on our views of what is truly Catholic.

The third part of our story brings us to the Anglican Reformation and the tragedy that the Irish people were almost bound to take the opposite side to that of the English. When the government started to use the Irish Church to anglicize the country the loss of our people became inevitable. In Queen Elizabeth I's day, in places where priest and people did not speak English, the Prayer Book was used in Latin, not Gaelic! Glorious as the story is, we may not dwell upon those who suffered and died under both Romanist and Cromwellian persecutors.

But we can hardly neglect "the mitred saint of Cloyne," Bishop Berkeley, the

Our next period must begin with the Act of Union. When the English and Irish Parliaments were united, so were the Churches, but without either synod having a chance to consult upon the desirability of so momentous a step. Seventy years later the English Parliament not only disestablished the Irish Church but robbed her.

That the Tractarian Gladstone was responsible for an Act based on the amazing assumption that the Church of Ireland could not be distinguished from Romanism before the Reformation or from Presbyterianism before the Restoration, almost passes comprehension, or at any rate explanation. When we consider his share in a spoliation which was based on the opposite of all Tractarian belief, and the pressure from Irish Romanism, it is not hard to understand how the Irish Church reacted a little in an opposite direction.

Yet in many ways that reaction is only on the surface. The externals of our worship may be reminiscent of an Evangelicalism which has almost vanished from the rest of our Communion, but delve beneath the surface and you will find that the Irish Anglican is a very

Books: A Sacramental Vehicle

"Jesus said unto His disciples, Now I go my way to Him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see Me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify me: for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall show it unto you."

St. John 16:5-15 (Gospel for Fourth Sunday after Easter).

THE Gospel for this Sunday was not, of course, chosen for its appropriateness to the Spring Book Number of THE LIVING CHURCH. Nor was the date of the Book Number selected in relation to the Gospel for the Fourth Sunday after Easter, quoted above. Yet we think that this particular passage of Scripture is relevant not only to the subject of Christian literature in general, but to the contents of this Book Number in particular.

The theme of this Sunday's Holy Gospel is the continued presence and activity, in this world, of our Lord and Saviour Jesus Christ through the "Spirit of truth," the "Comforter" or "Helper," as the word *paraklētos* is sometimes rendered.* This operates both negatively and positively. Negatively it corrects false vision: the Comforter or Helper will "reprove the world of sin"—turn the spotlight on sin that it may be seen in all of its stark ugliness. Positively, it enlarges the scope of vision, for "when He, the Spirit of truth, is come, He will guide you into all truth. . . ."

Thus the function of the Spirit is to throw sin (along, of course, with "righteousness" and "judgment") into bold relief and to enable the followers of Christ, while remaining true to the essential principles that He in His earthly ministry enunciated, to meet new problems as they arise.

It seems to us that this is largely also the function of Christian literature, of literature in so far as it is Christian. Or, to put it differently, the work of the Holy Spirit, in reproving the world of sin and in leading those who profess the Name of Christ

into all truth, is discharged, in a most real way, through the printed word. Thus Christian literature becomes a sacramental vehicle of the Spirit's operation.

This is rather obviously true of specialized works like commentaries on the Bible. For the Biblical record, as originally made, had to be presented in the thought-forms of the era and place. But these thought-forms need constantly to be re-interpreted in terms of the present, if their underlying core of truth is to be meaningful to succeeding generations.

Indeed, one of the proofs of the Bible's perennial freshness is its capability of re-interpretation in the light of advancing human knowledge:

"When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak. . . . He shall glorify me: for He shall receive of Mine, and shall show it unto you."

Thus recovery of the original meaning of a scriptural passage (exegesis) and application of that meaning in terms of today (exposition) are channels through which the Spirit of truth may choose to speak. (Both disciplines are conveniently provided in the Interpreter's Bible; see page 19).

This does not mean, of course, that every utterance of every commentator is to be taken as infallible revelation. It does, however, mean the death knell of every attitude which would say, in effect, "The King James Bible was good enough for the Apostles and is therefore good enough for me."

But theological works are not the only form of literature in which men and women of the 20th century may hear the voice of the Spirit. Any type of writing may, in so far as it commends itself to the enlightened Christian conscience, become the vehicle of Him, who, like the wind, "bloweth where it listeth."

Thus Fredric Wertham's *Seduction of the Innocent*, by its painstaking scrutiny of the comics, raises a question of serious import to professing Christians. Here, certainly, is a problem that did not arise until recent times; and it may well be that, through Dr. Wertham's investigation and conclusions, the Spirit is showing up, for what it is, a definite source of moral evil—"reproving the world of sin."

Books, of course, are not the only means of communication at the Spirit's disposal. Nevertheless, since He once spoke uniquely through that collection of writings now known as the Bible, it is not at all surprising if He continues to show a fondness for the printed word.

There is, of course, much in print that circulates

*E.g., by Moffatt and by Easton and Robbins in *The Eternal Word in the Modern World* (Scribners, 1937).

today—even in the relatively small sampling that reaches a religious book editor's desk—that can hardly, by any stretch of the imagination, be regarded as genuine utterance of the Spirit. And there have in every age been devout Christians who have not been readers. Nevertheless those who do not read miss a great deal that the Spirit says as He takes of the things that are Christ's and shows them unto us.

A Literary Tour

WITH this issue we begin a series of articles on the various national Churches of the Anglican Communion—a series designed to prepare Church-people for the Anglican Congress that is to take place in Minneapolis this August.

Appropriately, the series starts off with the Church of Ireland “grandmother Church of Anglicanism,” as one of its priests, the Rev. Charles M. Grey-Stack, in his article on page 12 of this issue, affectionately nicknames the Irish Church.

The second article will tell of Iona, the “holy

isle” in Scotland, to which the Irish St. Columba brought Christianity, in its Celtic version (563 A.D.), and from which in turn the northeastern part of England,† received it some 70 years later, only to see it give place to Roman Christianity at the Synod of Whitby in 664 A.D.

After a third article by a distinguished Church historian, presenting the Anglican Communion as a whole, we shall be ready for a literary tour of its parts. The galaxy of writers that will take us on this tour includes not only bishops but distinguished professional authors who have presented aspects of Anglican life in their published works. There will be articles by Dorothy Sayers, Alan Paton, and Ngaio Marsh, to name only a few.

Thus, when the Anglican Communion becomes concentrated in Minneapolis for a few days this summer, American Episcopalians will have refreshed their minds on the richness and variety of that corporate life which they share with their fellow Anglicans throughout the world.

†Northumbria, which then included a part of what is now Scotland.

B O O K S

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

PERSONAL RELIGION

The Essence of the Gospel

A RIGHT JUDGMENT IN ALL THINGS. By Austin Pardue. Seabury Press. Pp. 236. \$3.25.

Many books have been written recently on the various aspects of the inner man—the health of the mind, the health of the soul, the health of the body, etc. This book, however, is refreshing not only in its style, but also in its simple and straight-forward dealing with the whole of man and his fundamental problem.

This problem is that of man's placing himself in the right relation to his heavenly Father, so that his judgments may be soundly made and unity of self and of purposeful living achieved.

Bishop Pardue combines practicality, religion, and childlike understanding when he plainly states the truth of our Lord in relation to every man, “Except ye become as little children ye shall not enter the Kingdom of God.” There is no phase of man's fundamental and inward problems that is not touched upon. Thus the book is as profitable for refectory reading in a convent as it will be for any so-called tycoon of business.

It is a straightforward presentment of the essence of the Gospel and the Church—living as little children of our heavenly Father while yet remaining citizens of the kingdoms of men:

“A little child is flexible . . . his mind is teachable, and like his body, flexible and elastic . . . When a man loses his mental,

emotional, and spiritual flexibility, he is old. Some are old, stiff, and rigid at heart in their twenties. Others are young, pliable, and resilient in their eighties . . . And what is more tragic than an old person who is narrow, prejudiced, irritable, unreasonable, and self-righteous. . . .

“The old person who has become mentally and spiritually petrified is tragic both for himself and for those who must live with him. He is too emotional to listen to reason, too prejudiced to want the truth, and too self-righteous to attend to godly correction. All one can do is to pray for him, bear with him, and not permit him to rule the household with his devilish tyranny.”

I whole-heartedly recommend this book to be read and acted upon by laity and clergy alike.

FRANK L. CARRUTHERS.

CHRISTIAN WITNESS

Stamp of Authenticity

NOW I CAN TELL. By Quentin H. Y. Huang. Morehouse-Gorham. Pp. 240. \$3.50.

Here is a book by a man who has done more than read the travel folders. Quentin Huang has been there, and the stamp of authenticity shines through every page of this deeply sincere and vivid witness to the power of a committed Christian life in the man-made hells of political persecution.

We who were in China during the beginnings of the Communist regime find ourselves carried by Bishop Huang's words back to that nightmare time of re-

versal of all values, collapse of verbal meanings, planned political persecution and murder, and the transformation of free men into cringing, obedient animals.

The present reviewer found a personal connection in the book, for Ho Ping Chung, who may have been instrumental in arranging for Bishop Huang's release, was one of my own students at Hua-chung University. He may have been working for the Communists even while he was a student. Like the rest of us, he was a mixture of both good and evil. I do not condone his sins, but I do believe that Christian teaching was not entirely lost on him.

Any book written out of personal ex-



BISHOP HUANG
A nightmare of reversals.

periences may lead a reader astray if the latter makes unwarranted generalizations out of the narrative. It seems important to this reviewer to point out, therefore, that Bishop Huang does not stand alone. I knew many students, and men and women, in Central China who, each in their own way, showed the same loyal devotion to Christ and His way of life. Some of these are still alive and still continue to live in China as citizens of the Kingdom of God rather than as citizens of a Communist government. They will continue on as the vital center out of which a new free China will one day emerge.

Our course as Christians must be one of patience and of continued efforts toward reconciliation and service—confident that He who brought Quentin Huang through suffering into deeper understanding, stronger faith, and larger love, is also able to care for all of His servants who remain loyal to His way of life.

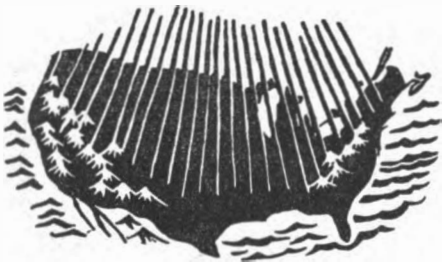
ALFRED B. STARRATT.

Sidetracking

I PROTEST. By G. Bromley Oxnam. Harpers. Pp. 186. \$2.50.

This latest book by Bishop Oxnam, Bishop of the Washington area of the Methodist Church, and a president of the World Council of Churches, is a spirited account of his hearing before the House Committee on Un-American Activities, which lasted from early afternoon till past midnight, July 21-22, 1953.

Bishop Oxnam says that on June 5,



1953, he sent this telegram to Congressman Harold H. Velde:

"Respectfully request opportunity to be heard by your committee to answer false allegations regarding me appearing in your files and released by your committee. Please advise when I may be heard."

The "false allegations" linked the bishop in various ways with the Communist cause.

Throughout the whole grueling procedure, according to the book, the Bishop's request that he be permitted to correct the "false allegations" was constantly sidetracked by the bringing in of other matters, and not until the very end, with but three minutes allotted to him, was he given the chance to name one

instance of what he considered misrepresentation.

To the best of the Bishop's knowledge the files relating to him have not yet been corrected.

I Protest is a book that this editor read under protest: usually he passes such books on to persons he judges more competent than himself in the intricacies of public affairs. But once he got into the book—which really seemed to deserve a review at short notice—he found it hard to put it down.

No review will do justice to *I Protest*. It must be read.

FRANCIS C. LIGHTBOURN.

ESCHATOLOGY

A Trusting Agnosticism

CHRISTIAN HOPE AND THE SECOND COMING. By Paul S. Minear. Westminster Press. Pp. 220. \$3.50.

THE CHRISTIAN HOPE. By J. E. Fison. Longmans. Pp. 268. \$4.50.

Christendom today is doing some hard re-thinking of its eschatology, and the subject is bringing forth a growing literature. The two books now under review are among the recent additions.

Dr. Minear's study is confined to biblical theology, his purpose being to explain the primary biblical materials and motifs relevant to eschatology. His book should be helpful to the reader who has trouble (and who has not?) in understanding that ancient Semitic pattern of thought and speech which governs the original expression of our hope in Christ.

It seems to me, however, that Dr. Minear should have made a serious effort to make us realize the complete up-to-dateness and contemporaneity of that self-disclosure of God to which the ancient Scriptures bear their witness. Paul Tillich somewhere remarks that a Christ who is not contemporaneous is not a Christ at all.

Present-day biblical theologians, dealing with the Christian hope for the End or with any other part of the Gospel, need to keep this truth ever before them as they work. If there is a major fault in this book, it lies in its failure to put us in the middle of the biblical picture—where we truly are.

Canon Fison presents a positive thesis in *The Christian Hope*, which I will venture to summarize thus: that Christian love has its own logic and law of operation, and since God is love we cannot understand the coming of Christ except as we have in us that mind of love which possesses love's vision. Moreover, true love is always full of surprises. Since all history is the work of God's love, we can never predict the things to come—which will be the works of God's love—with precise objectivity.

Therefore, Christian eschatology must

maintain a trusting agnosticism (the word is mine, not the author's) as to the details of God's future. Yet we are not left in total ignorance of the nature of the final consummation, since God has manifested His nature to us in the historical presence of Christ; and in the End this divine nature, which we see in Christ, will be all-in-all.

In the above summary I have tried to state what seems to me to be the central thesis of the book. I may have oversimplified the matter. But it seems to me that Canon Fison has needlessly overcomplicated it, by raising too many side issues along the way of his discussion. I suspect that most readers will find his book more stimulating than instructive.

Both Minear and Fison fail to deal adequately with what is, for most of us, the number-one question about eschatology: what is the relation of the death of the individual to the final consummation of all things? Or, to put it more positively: what assurance has John Smith, the individual member of Christ, that he will have a personal share in the End, and how should he be preparing himself for it in this present time? Perhaps somebody will be so good as to write a book that will tell us.

CARROLL E. SIMCOX.

UNITY

Promises Fulfilled

THE THIRD WORLD CONFERENCE on Faith and Order. Edited by Oliver S. Tomkins. Available from World Council of Churches, 156 Fifth Ave., New York 10. \$3.

A record of the proceedings of the Third World Conference on Faith and Order held at Lund, Sweden, August 15-28, 1952. The book is arranged with the printing of the final report of the Conference at the beginning and is then followed by a second section tracing the historical developments in Faith and Order from the Edinburgh Conference to Lund (1937-53). Part Three contains the record of the actual proceedings of the Conference on a day by day basis, and various reports, addresses, and sermons are printed in full. The appendices provide an invaluable reference to the delegations and the Committees at the Lund Conferences. The Constitution of the Faith and Order Commission is included.

Dr. Tomkins, Chairman of the Working Committee of the Faith and Order Commission, has fulfilled his promises set forth in the Preface of the book where he states his purpose as to offer the record of Lund "in some detail to all who believe that these Conferences are of some significance to that end." Every serious student of Reunion problems will want to read this volume carefully. It should be especially helpful in preparing



churchmen for the World Council meeting in Evanston (August 15-30, 1954). The reports of Faith and Order have been among the most realistic of the findings of the World Council, for they have not tried to by-pass essential differences. It is for this very reason, of course, that the work of Faith and Order is viewed with impatience by those who would move faster and ignore differences.

The reviewer hesitates to offer criticism of a report which brings the findings of a worldwide and representative group of Christians, but it must be recorded that one finishes the book with the sense that Faith and Order is almost totally concerned with the sin of disunion, and a weakness would seem to be the lesser concern for the sin of the loss of essential catholicity and holiness among Christians. The Church is, after all, "Holy, Catholic and Apostolic" as well as "One."

Canon Hodgson has an excellent address dealing with the basic differences between Catholics and Protestants in their understanding of the Sacraments and he likewise recalled the conferences to a true understanding of the nature of the Church:

"The Church is not constituted by the response of faith made by its members; the Church is constituted by Christ, who is revealed in word and sacrament through creed and ministry; it is the divinely given framework enduring through the ages within which successive generations of believers can make the response of faith."

The official report on "Intercommunion" rebukes the individualism of many Anglicans who set aside their own Church regulations and offer "open communion" with the excuse of furthering unity.

The Episcopal Church and the Anglican Communion are often lumped with Protestants by Protestant speakers. There is a clear understanding of the place of the Orthodox as separate from "the denominations." This should also be accorded to Anglicans.

ALBERT J. DU BOIS.

HISTORY

In Bold Strokes

THE CHRISTIAN WORLD MISSION IN OUR DAY. By K. S. Latourette. Harpers. Pp. 192. \$2.50.

I so well recall the deep distress of Dr. Latourette at the fate of Christian missions in China at the time of that country's "liberation" by the communist forces of General Mao. This little book, the fruit of several lectureships, seems to me to be an effective essay in coming to grips with the meaning of these recent events as they involve the world Christian mission and its future.

As a background for understanding,

the book contains a masterly summary in quick bold strokes of the now familiar story of world missions since 1815 — a story made familiar by the author himself in his famous "seven volumes" which give him the rank of one of the great historians of Christianity. The clue to understanding the recent past in Christian missions lies in the meaning of the paradoxical results of 2000 years of proclaiming the gospel.

To Dr. Latourette, it is a prime fact that the dynamic of Christianity is gospel alone, and not Church. We live in a time marked by the rise of powerful forces inimical to Christianity as well as by the fruit of Christianity's far flung expansion during the "great century" just past. But here lies the paradox, for one of the chief causes of the alien movements is the Gospel itself. It was from the vitality of the Christian tradition that modern science and secular culture have sprung.

Our problem is the discernment that the Gospel works both grace and judgment in men's lives. In the paradox we see our own failure to comply with the demands of the Gospel and these enemy forces bring with them the judgment of God upon us as seen in the light of the gospel. Out of this analysis come suggestions for re-evaluating the present missionary enterprise and a word about the future.

As always, this reviewer would question some of the fundamental assumptions which are made. That the greatest advances in the history of Christianity have been made by "free-church" Protestantism may be the result of quantitative analysis of the facts of our time. But there are other factors to be considered. The paradox with which the author is concerned may be more manageable if we understand that the gospel is not just a disembodied force, but that it is borne by the Church which is the Body of Christ. It is here that judgment and grace take concrete form in the lives of men.

Nevertheless, I am convinced that this is one of the most useful little books in the field, not only for its readable forthrightness, but for its valuable summary of the results of the author's lifetime work in the history of Christianity.

JOHN M. GESSELL.

An Excellent Summary

THE TUDOR AGE. By James A. Williamson. Longmans. Pp. xxiii, 448. \$6.25

The fourth volume in the new *History of England* series, this study of Tudor England is an admirable, concise, and interesting presentation of the critical period in English history between the accession of Henry VII, in 1485, and the death of Elizabeth I, in 1603.

The avowed intent of the new series is to provide volumes that will both hold the interest of the general reader and at the same time prove useful to the serious student. This goal is more than adequately fulfilled in Williamson's book.

Covering the same historical period as that of the two volumes by Fisher and Pollard in the old *Political History of England*, and the similar ones of Mackie and Black in the newer *Oxford History of England*, the author presents his material with a fine sense of discrimination and selection in a style that combines the virtues of ample detail and attractive simplicity.

The story of the English Reformation, inevitably woven into the narrative of this volume at several points, is presented clearly and judiciously. Mr. Williamson has availed himself of the results of recent research into the ecclesiastical movements of the Tudor Age, and wisely draws freely upon the work of Professor J. E. Neale and Mr. A. L. Rowse.

The result is an excellent summary of the events of the Reformation from the repudiation of Papal jurisdiction to the defense of the Elizabethan Settlement, related at every point to the social, economic, and political life of the nation.

To write a book of this character without resorting to numerous footnotes and constant references is an achievement far more difficult than it looks.

Mr. Williamson's volume should be one of the most useful publications in the field. POWEL MILLS DAWLEY.

A Shrinking

THE REFORMATION IN ENGLAND. II. Religio Depopulata. By Philip Hughes. Macmillan. Pp. xxv, 366. \$7.50.

This is the second of a projected three-volume work by a distinguished Roman Catholic author. The candor of the presentation is especially striking, and authenticates the criticism of Foxe's *Book of Martyrs* as deliberate propaganda. The clear account of the persecutions of the 16th century is of the greatest value.

The weak part of this section is that Fr. Hughes has shrunk from admitting the part which the grim Spanish inquisitors took in hounding Queen Mary on to increased persecutions toward the end of her reign, attributing her childlessness to her lukewarmness in burning heretics. That was common talk in the documents of the time.

Poor Mary's case — and she has a great deal of a case — is not helped by

eliminating mention of this very human argument; and the omission of the evidence does not whitewash the Spanish Romanists: in fact, it does much to nullify the author's admissions about the persecutions.

BAYARD H. JONES.

Table Conversation: A Source

CARDINAL GASQUET. A Memoir. By Shane Leslie. Kenedy. Pp. 273. \$3.50.

The life span of Francis Neil (in religion, Aidan) Gasquet, English Benedictine monk, President of the (R. C.) English Benedictine Congregations, historian, and Cardinal, extended from 1846 to 1929, and included acquaintance not only with the leading Roman Catholics of the period, but with such well-known Anglicans as Lord Halifax, Gladstone, and Bishop Gore.

Gasquet lived in a great age in the history of the Church, and his own part in the controversies of the time was not insignificant.

In his lifetime the Church of England strongly reasserted its claim to be the Catholic Church of the English, and Gasquet set himself the task of proving its 16-century Protestant origin. While Anglicans hoped for recognition of their Orders by Rome, Gasquet used every device at his command to defeat a favorable decision.

Gasquet's writings, especially those on English pre-reformation monasticism and on the Prayer Books of Edward VI, have thus been gold mines for those engaged in anti-Anglican polemics.

Leslie's volume is classified as a memoir: it does not set out to be a full-fledged biography. Consequently there are places where one hopes for a fuller discussion of the subject. (One chapter devoted to "Correspondence" normally gives but one side of the letter-exchange.)

The chapters on Anglican Orders and on the Roman liturgiologist, Edmund Bishop, are particularly enlightening both as to Gasquet's methods as an historian and politician and also as to the methods of doing business with the Curia. The anecdotes of his visits to America will provide amusing table conversation for the clergy.

Anglicans should enjoy this book, for it is pleasant to learn that the internal politics which so often distress us in our own Church are also found in abundance in the Church at Rome.

N. W. RIGHTMYER.

THE EARLY EVANGELICALS: A RELIGIOUS AND SOCIAL STUDY. By L. E. Elliott-Binns. Seabury Press. Pp. 464. \$6.50.

The rise of the Evangelicals in the Church of England in the 18th century and their subsequent influence on the life of the realm is of great importance to the historian.

Strangely enough there has not been the scholarly interest in this subject that one would have expected. Now, fortunately, we have a solid contribution to the field in this stout volume which traces the development from its beginning to 1789.

The author has worked under difficulty in getting a mass of information into shape, and barely succeeds in keeping the section dealing with the expansion of the movement (seven chapters) from becoming a dreary catalogue of names, dates, and places. For future students, this will be valuable, though it is dull general reading.

There are some errors. Seabury, not "Segrave" is the name of the first American bishop (p. 223); Owen Wister, not "Whistler" is the author of *The Virginian* (p. 431). In relating the opposition to the institution of Sunday Schools in the Church of England, Bishop Samuel Horsley appears to be their enemy, although it is a fact that he encouraged their establishment in his diocese (pp. 380-381; see *The Charges of Samuel Horsley*, pp. 156-157).

Dr. Elliott-Binns generally writes with detachment, at times allowing the weaknesses of the Evangelicals to become apparent. However, he goes to some length to excuse their lack of conscience in social and economic issues at home (pp. 420-422). Although Macaulay, Wilberforce, and others eventually helped to bring about the suppression of the slave trade, they were singularly callous to economic exploitation in Britain. Their consciences operated when they were not economically involved, but when their own purses were concerned, they remained quiescent.

JULIEN GUNN, OHC.

Faith, Natural & Supernatural

ROADS TO ROME. By John A. O'Brien. Macmillan. Pp. 255. \$3.50.

Roads to Rome, edited by John A. O'Brien, contains the conversion stories of 16 people to Roman Catholicism. Some of these were fallen away Latins and others were Agnostics, Buddhists, and Protestants, but six former Anglicans constitute the largest individual group.

This book, although well written, is an utterly inaccurate presentation. It gives the impression that Anglicans, more than all others, are inclined to take the road to Rome. The fact that Fr. O'Brien had to go as far back as 1855 to dig up converts from the Episcopal Church to the Roman possibly indicates the relative rarity of such conversions. Rome, however, for propaganda purposes, would like to have Episcopalians believe that many of their brethren are going Romeward.

In the sketches of the onetime Angli-

cans, the same basic theme may be detected. James Harry Price puts it this way, "I needed an anchor." Those who never realized that "the Rock was Christ," can find a degree of satisfaction in the synthetic Roman Petrine stone. That synthetic may perform many functions of the real and even stifle desire for the authentic, but, by its very nature it can never become the genuine.

Fr. O'Brien believes that he has collected the stories of triumphant grace and he is completely blind to the stark tragedy of this writing. Faith in a fallen human being, no matter how exalted can never become that supernatural and



life-giving Faith which God demands in the Christian.

To become a Roman Catholic, the convert must accept the doctrine of Papa supremacy as the first premise of Christianity. Hence, he must at least implicitly preface the historic Creeds with these words, "I believe in the claims of the Bishop of Rome, and because he so believes, I believe in one God, etc."

Natural faith in a human fellow creature, in this way, is subtly made to substitute for supernatural Faith in Jesus Christ.

The writings of the ex-Anglicans in *Roads to Rome* make clear their need for the prayers of the whole Church that they may follow in the way of others who made the round trip and, as a result, became converted Anglicans.

JOSEPH WITTKOFSKI.

A Lavish Banquet

FUNERAL ORATIONS by ST. GREGORY NAZIANZEN and ST. AMBROSE. Translated by Leo P. McCauley, S.J., John J. Sullivan, C.S. Sp. Martin R. P. McGuire, Roy J. Deferrari. *The Fathers of the Church*, Vol. 22. Fathers of the Church, Inc., 1953. Pp. xxiii, 344. \$4.50.

The modern reader will find the contents of this 22d volume in the *Fathers of the Church* series more immediately understandable and congenial than most patristic literature, because the funeral oration is by nature a personal thing and it deals with the personal ultimates, such as life and death, and also the personal immediacies such as bereavement, grief, and all the concomitant crises of our mortality.

The ancient funeral oration, whether pagan or early Christian, was highly rhetorical in style and elaborate in form. Gregory and Ambrose conformed to this pattern. But each was in his own way a master of the form. And what they say in material detail, in these orations is always personal and human, always

warmly sincere, and often deeply moving. Here is a lavish banquet of food for meditation on such themes as death and resurrection, the communion of saints, and the life eternal.

CARROLL E. SIMCOX.

A First Step Deplored

A HISTORICAL APPROACH TO EVANGELICAL WORSHIP. By Ilion T. Jones, Abingdon Press. Pp. 319. \$4.50.

In this interesting and clear-cut book the author, a Presbyterian minister and professor of practical theology at the San Francisco Theological Seminary, examines modern Protestant worship — in which the Anglican Prayer Book is included — from the point of view of liturgical history.

Beginning with the background of worship in the Old and New Testaments, the author traces the development of early, medieval, and reformation practice, and draws conclusions as to the legitimate content of "evangelical" worship.

However, in interpreting the scanty references to worship in the New Testament, he seems to have ignored all that has been learned from the early liturgical tradition — part of which is older than the New Testament — and from Jewish practice. He feels that the practice of even the early Church was a "corruption" of the original "simplicity" of New Testament worship, possibly due to the influence of Judaism or the mystery religions.

He identifies the most extreme "Protestant" point of view in regard to liturgical forms with the practice of the New Testament, and thinks that from then on the Church grew more and more pagan and idolatrous in its worship. The reformers swept away the whole system of sacraments and priestcraft, and restored the "evangelical" and "spiritual" worship of the New Testament, though the Lutherans and Anglicans did not do a very good job, in the author's opinion, since they kept remnants of Catholic practice.

Therefore he appeals — rather desperately it seems — against the current trend among Protestants in adopting the traditional forms of liturgical worship. That, he feels, rightly, is a first step in adopting the Catholic doctrines of which they are the expression.

MORTON C. STONE.

Ideas and Illustrations

THE INTERPRETER'S BIBLE. Volume IX. Acts and Romans. Abingdon Press. Pp. 668. \$8.75.

The purpose of the Interpreter's Bible seems to be to remind a clergyman of what he learned in seminary. It takes for granted that some of them may have

studied the New Testament in Greek and have heard of the more common commentaries and authorities on these books.

The Acts of the Apostles has the introduction and exegesis by Professor Macgregor of the University of Glasgow, who is well-known for his commentary on the Gospel of John in the Moffatt series. The exposition is written by the rector of Trinity, Boston — Dr. Ferris.

The commentary of Dr. Macgregor is conservative but can be recommended without any reservation. He takes the more common position that Acts was written by St. Luke. He is a South Galatianist and prefers a date for Acts between 80 and 90 A.D.

Dr. Ferris gives an exposition with ideas and illustrations which is, of course, what the clergy want when they buy this book. He quotes apposite poetry.

The Epistle to the Romans has the introduction and exegesis written by Professor John Knox of Union Theological Seminary and the exposition by the Rev. Gerald Cragg, minister of the Erskine United Church, Montreal. Dr. Knox uses the standard English authorities on Romans (Sanday and Headlam, C. H. Dodd, and Kirsopp Lake), and the introduction is a good presentation of what we know about this Epistle, with a very good outline of the Epistle. It is odd, though, that the two great French authorities on Romans, Prat and LaGrange, are not used. The discussion of 3:25 ("Whom God hath set forth to be a propitiation. . .") is especially recommended. VINCENT F. POTTLE.

A Power in the Gospel

JEW AND GREEK: A STUDY IN THE PRIMITIVE CHURCH. By Dom Gregory Dix. Harpers. Pp. vii, 119. \$2.50.

Those acquainted with the works of the late Dom Gregory need not be told of his gift for synthesis and generalization, based on so wide a range of particular facts that, even if some details can be challenged (as they usually can be, in dealing with the primitive church!), the picture as a whole remains sound. This gift is exemplified in these lectures, originally delivered in Sweden and the USA.

The lectures begin with a sketch of the basic ideological and theological conflicts between Hellenistic and "Syriac" cultures (Toynbee's word), looked at from the standpoint of Ephesians 2:13-14 (" . . . in Christ Jesus ye who . . . were far off are made nigh. . ."). The second chapter is concerned with the Jewish-Christian Church and its mission, at first directed only to Jews in Palestine and in the Dispersion. Dix finds the supreme crisis of this Church reflected

in the Apostolic Council at Jerusalem in the year 49, when a compromise was reached concerning the requirements for gentile converts — a compromise which was "one of the miracles of Church history." The struggle which led to this decision is described in Galatians, written before the Council. After the council the mission to the gentiles really gets under way. The gentile church comes into being (ch. iii).

The fourth chapter describes "the gospel for the Greeks." "What this amounts to is (a) a dogma consisting of a *Jewish* Monotheism and a *Jewish* Messianism and a *Jewish* Eschatology; (b) which is expressed in a particular pattern of worship and morality, *i.e.*, a *life to be lived corporately.*" When these things were reinterpreted for the Greeks, the result was not simply Greek but something autonomously Christian. "There was a power in 'the Gospel' to be itself, to master both the Jew and the Greek, to reject and to select and to choose, which is the more impressive the more it is studied." ROBERT M. GRANT.

UNCLASSIFIED

Powerful Presentations

PREACHING. By Walter Russell Bowie. Abingdon. Pp. 224. \$2.75.

Few persons in the Episcopal Church are so well qualified to write about the art of preaching as the author of this book. For many years he occupied the pulpits of such notable churches as St. Paul's, Richmond, Va., and Grace Church, Broadway, in New York City. He has given guidance to classes in homiletics at Union Seminary in New York, and is now professor of homiletics in Virginia Theological Seminary.

As might be expected, Dr. Bowie exalts the preacher as "a channel of communication from the living God," as one charged with "the proclamation that something incomparable has happened and is happening now." His chapters — "What is Preaching?" "The Man in the Pulpit," and "Three Aspects of the Preacher's Opportunity" — are powerful presentations of the place of preaching today and the responsibilities of the pulpit.

In the chapter, "Resources for Sermons," the author gives a much-needed emphasis on meditation and long-range preparation:

"Real sermons, which will feed people's minds and hearts, cannot be produced on the spur of the moment any more than ripe grain can be gathered from empty ground."

Another emphasis that delights this reviewer is that upon expository preaching. The chapters, "Knowing the Bible," "Preaching from the Old Testament," and "Preaching from the New Testament," will do much in persuading mod-



Some Things Can't Be Hurried—

G. B. Stern's conversion from nothing-in-particular with a Jewish background was one of them: she came into the Catholic Church at her own pace. Seven years later she was ready to write about it. Here's the book.

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by Sigrid Undset

St. Catherine was more famous in her own lifetime than the Pope she persuaded to come back to Rome. She was a great mystic, a tireless traveller, and (of all things) a wonderful cook. Sigrid Undset, who understood both holiness and the Middle Ages so well, finished this book shortly before her death. This, oddly enough, is the first translation. \$3.50

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ern preachers to return to sound Biblical preaching.

Protestant preachers will be delighted by this book and gain much from it. Anglicans, however, may regret that the author did not think more of their special problems. FRANK D. GIFFORD.

Apology for Liberalism

GOD IS LIGHT. By Edgar Primrose Dickie. Scribners. Pp. 261. \$3.

The subtitle describes this book as "Studies in Revelation and Personal Conviction." From the introduction onward, however, it is evident to the reader that, primarily, it is an apology for liberal theology.

Objecting to the way in which Protestant thought has changed its course, especially in Europe, under the influence of neo-orthodoxy and existentialism, the author tries to show something of what has been lost by the abandonment of the liberal position of an earlier period of theological thought.

He is much influenced by German writers, particularly Heim, to whom he refers frequently; but, as we might expect from one who is a minister of the Church of Scotland and a professor at a Scottish university, he is steeped in the writings and ideas of John Calvin.

Indicative of the author's general approach is a paragraph found under the caption "Authority in Religion":

"We affirm that God in Christ is the sole authority in belief. Inadequate expressions of this sole authority are found in our doctrines of Scripture, of the Church, of the Inner Light; and the important matter is to discover which of these is the least misleading and wherein each of them is inadequate. . . .

"In giving due emphasis to the Bible and the Church it may seem that we have a logical circle, the Bible supplying the credentials of the Church, and the Church determining the boundaries of canonical Scripture and the rightful interpretation of it. It would be true to say that in the Bible and Church we have correlatives; and they must correct and enrich each other" (p. 146).

There are a few happy turns of phrase and an occasional telling illustration, but on the whole, this reviewer found the book dull. E. J. TEMPLETON.

Music, the Handmaid

ANGLICAN WAYS. By Everett Titcomb. H. W. Gray Co. Pp. 45. \$2.

This booklet is aptly described by its subtitle, "A Manual on Liturgical Music for Episcopal Choirmasters." It deals with liturgical matters as they relate to the music that organists and choirmasters will be called upon to provide.

Mr. Titcomb, who is organist at the Church of St. John the Evangelist, Bos-

ton, describes briefly each of the Prayer Book Offices, beginning with the Holy Communion ("the only service ordained by our Lord Himself"), and the parts of each that are or may be rendered musically. He discusses each service under two forms — those commonly designated "High Church" and "Low Church."

There are also sections on hymns, the Christian Year, plainsong, polyphony, and various other matters.

This editor is in no position to comment upon the purely musical judgment of an authority like Mr. Titcomb; but certainly in the liturgical background provided the author has carried out his purpose admirably. Every choirmaster and every priest should own this book.

FRANCIS C. LIGHTBOURN.

In Brief

THE HOUSE OF UNDERSTANDING. *Selections from the writings of Jeremy Taylor* by Margaret Gest. University of Pennsylvania Press. Pp. x, 118. \$2.75.

Selections range in length from a line to over a page, with all gradations between. They are arranged under convenient headings, and were taken from the 10-volume edition of Taylor's works edited by Reginald Heber, revised by Charles P. Eden and Alexander Taylor (London, 1850-59).

Margaret Gest's handsomely gotten out book should be of interest to those who would sample Taylor before going to the larger works.

HUGH LATIMER: APOSTLE TO THE ENGLISH. By Allan G. Chester. University of Pennsylvania Press. Pp. x, 261. \$6.

A full-scale documented biography written in view of the 400th anniversary (October 16, 1955) of Latimer's death at the stake.

Author, a member of the department of English at the University of Pennsylvania, regards Latimer as "neither a knave nor a saint," but as "a fundamentally honest man who tried always to move in the direction of what he believed to be the truth."

In format the book makes a companion volume to *The House of Understanding*.

NEW TESTAMENT STUDIES: By C. H. Dodd. Scribners. Pp. vi, 182. \$3.

Eight essays by a top-ranking British New Testament scholar. All of them have already appeared elsewhere in the past 20 years, but are here brought together for the convenience of readers. The first three are within the broad field of Gospel criticism, the next two are Pauline studies, and the last three are in the realm of Biblical theology.

JEWISH SYMBOLS IN THE GRECO-ROMAN PERIOD. Vol. 1, *The Archeological Evidence from Palestine*; Vol. 2, *The Archeological Evidence from the Diaspora*; Vol. 3, *Illustrations for Volumes 1 and 2*. By Edwin R. Goodenough. Bollingen Series XXXVII. Published by Bollingen Foundation, Inc., and distributed by Pantheon Books, Inc., 1953. Pp. xvii, 300; xi, 323; xxxv.

1209 figures, 10 pp. indexes. Boxed (13" x 9½" x 4"), \$25.

A monumental work — with three volumes yet to come! — that sets itself to the problem of the "rapid hellenization" of Christianity, which, according to the author (who is professor of the history of religion at Yale and a leading specialist in Christian origins), has never been satisfactorily solved.

Definitely a work for specialists and students, though others will enjoy the illustrations — tombs, ossuaries, vessels, lamps, mosaics, coins, rings, seals, amulets, etc. — which make up Vol. 2.

A splendidly produced set, printed in large clear type and handsomely bound.

CHURCHES & TEMPLES by Paul Thiry, Richard M. Bennett and Henry L. Kamphoefner. Illustrations in Historical Preface and Protestant Church sections by Duncan R. Stuart. New York: Reinhold Publishing Co. Pp. x, 19, 111C, 79J, 71P, xxxiii. \$18.

An impressive volume, with a plethora of half-tones, drawings, plans, etc., by authors for whom difference "between modernistic architecture and good contemporary architecture" is difference, more simply, "between bad and good architecture."

After the historical preface, "Catholic, Jewish, and Protestant," forms are covered in three sections of the book (indicated by C, J, and P of the pagination), with illustrations and accompanying text.

The "Catholic" section goes into much liturgical detail, and will probably be more serviceable to Anglicans than the Protestant section, in which a few Anglican Churches are included.

THE CONFESSION OF SEXUAL SIN. By the Rev. W. P. Wylie. Church Information Board, Church House, Westminster, S.W. 1, London. Pp. 8. Paper, 9d.

Should be helpful to priests who have to give counsel on sexual sin both inside and outside the confessional.

CHRISTIAN DEVIATIONS. Essays in Defence of the Christian Faith. By Horton Davies. London: SCM Press. Pp. 126. 7/6.

Author, who is Joint Senior Lecturer in Church History at Mansfield and Regent's Park Colleges, Oxford, surveys some of Christianity's rivals (Theosophy, Christian Science, Spiritism, Seventh-Day-Adventism, Jehovah's Witnesses, the Mormons, British-Israel, Moral Rearmament or the Oxford Group, Astrology, Open-Air Religion) and finds them defective in the light of historic Christian teaching.

"Mary Baker Eddy's cures are remembered, and rightly, with gratitude; her four casualties should not be forgotten — her three husbands and herself."

THE APOSTLE PAUL. His Message and Doctrine. By Olaf Moe. Translated by L. A. Vigness. Augsburg. Pp. xiii, 489. \$4.75.

A sequel to Dr. Moe's earlier *The Apostle Paul, His Life and Work*, also translated into English by Dr. Vigness. Present volume (Norwegian edition of

which was originally published in 1928) is a discussion of Pauline theology, slanted mainly to theological students.

For the Tract Rack

A new series of leaflets, suitable for parish tract racks, has been launched by the Church's National Council. Now available are the first four—*This is Christian Social Relations, Roadmap for Christian Citizenship, These City People, Monday Through Saturday Belong to God Too*. Free in single copies; in quantity \$1.50 a hundred in any combination of titles.

Children's Books

A number of children's books have recently come to this department. This editor's Mary Elisabeth (age 10½), during her recovery from her accident [L. C., March 7th], tried her hand at reviewing some of these. Here is what she says of Margaret G. Otto's *Pumpkin, Ginger, and Spice*:

"Pumpkin, Ginger, and Spice were three little dachshunds that belonged to Miss Marvelous. Miss Marvelous owned a wonderful bake shope with marvelous things to eat. This story tells how Pumpkin, Ginger, and Spice saved some shops from burning and what marvelous detectives they can be. This is a delightful story for little children (ages 7-9). I myself enjoyed it very much."

With which judgment Mary Elisabeth's mother, who also read the book, concurs (Henry Holt. Pp. 116. \$2).

Ronald Syme's *John Smith of Virginia* is an interesting account of the hero of the first permanent English settlement in America, with attractive line drawings by William Stobbs. Mary Elisabeth thinks the chapters "are a little long," and her father (who read it to her) is inclined to agree. The religious element is played down (William Morrow. Pp. 192. \$2.50).

Dinosaurs are God's creatures, too, and Herbert S. Zim's attractively illustrated, *Dinosaurs* is a pleasant way for adults as well as children to develop an initial acquaintance with them (William Morrow. Pp. 64. \$2).

Hans Baumann's *The Caves of the Great Hunters* is a fascinating account, in story form, of the discovery, in 1940 by four boys and a dog, of a prehistoric cave. A leading French archaeologist, Abbé Breuil, called to the scene to interpret the significance of the discovery (now famous as the "Lascaux Cave"), figures in the story and commends the book in a letter to the author quoted on the jacket.

The many charming illustrations of prehistoric art (some in color) that are reproduced make this a choice gift book for 10- to 13-year-olds. Adults will enjoy reading it, too (Pantheon Books. Pp. 159. \$3). F.C.L.

THE WAY OF LIGHT

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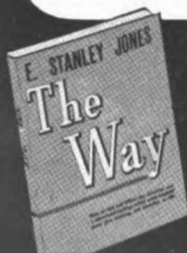
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— DIOCESAN —

SALINA

Resignation at Convention

The Rt. Rev. Shirley Hall Nichols, Bishop of Salina, has announced that he will present his resignation at the 1955 General Convention in Houston, Texas.

Bishop Nichols made the announcement in his address to the annual convocation of the district of Salina, May 2d and 3d. He said that "if God permitted" him to continue that long, then the General Convention at Houston would send a new leader to the district to be bishop.

The Bishop is 69.

MASSACHUSETTS

Immune to Mischief Making

The retirement of the Rt. Rev. Raymond A. Heron, Suffragan Bishop of the diocese of Massachusetts, and a request for the election of a Bishop-coadjutor instead of a suffragan, was announced by Bishop Nash of Massachusetts at the 169th annual diocesan convention May 4th at St. Paul's Cathedral, Boston.

The election of a Bishop Coadjutor is scheduled to be held at a special session June 29th at St. Paul's Cathedral. For the election of a Bishop Coadjutor, "the consent of a majority of the Bishops having jurisdiction in the United States and of the several Standing Committees" must be secured.

Bishop Heron, who has passed his 68th birthday, has served as Suffragan Bishop since 1938 and also has been Archdeacon of Boston and superintendent of the Episcopal City Mission. "The extent of diocesan work now requires the full-time and care of two bishops," said Bishop Nash, "and the coadjutor should not be responsible in addition for the Archdeaconry of Boston and the City Mission."

A native of Pennsylvania, Bishop Heron received his high school education there. He studied at Pennsylvania State College and Hobart College, receiving his Ph.B. from the latter. He came to the Massachusetts diocese to attend the Episcopal Theological School, Cambridge, where he graduated in 1916. After ordination to the priesthood in 1917 by the late Bishop Anderson, he served his first parish at St. Paul's Church, Chicago until 1920. For the next five years he was rector of St. Thomas' Church, Menasha, Wis., and then returned to Massachusetts when he became rector of Grace Church, Lawrence, from 1925 to 1937.

"A clergyman of parochial experience and administrative capacity, and with training in social work, should be Archdeacon of Boston and superintendent of the City Mission," said Bishop Nash,

G. BROMLEY OXNAM

I Protest

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and the coadjutor relieved of these responsibilities which Bishop Heron has carried. The Bishop Coadjutor and the Bishop of Massachusetts will . . . be kept quite busy in this large diocese to be immune against that mischief-making to which Satan proverbially tempts idle hands."

In his annual address, Bishop Nash reported on the mushrooming growth of parish houses and church buildings in the last five years, saying that "forty-three building projects have been completed or are under way at a total cost of \$2,900,000. Eighteen of these projects, totalling \$1,550,000 are 1954 projects, and five more totalling \$390,000 are already proposed."

He spoke, too, of the rapid increase in the number of Church school pupils, saying "whereas in 1945 there were 9,300; in 1952 there were 25,700, or a third more in seven years" and that the increase would continue.

Bishop Nash urged the wardens and vestrymen of parishes to study and act upon increases in clergy salaries, saying "there are ten married clergy in this diocese receiving less than \$3,000 in salary, 17 receiving \$3,000, and eight more getting less than \$3,400" which was the minimum salary urged to be adopted by the Provincial Synod in 1953.

WASHINGTON

Segregatedly Unsegregated

A resolution suggesting a possible change in the location of the 1955 General Convention was passed unanimously by convention of the diocese of Washington, meeting at St. John's Church, Georgetown Parish, May 3d. The resolution states:

"Whereas there was a general understanding to the effect that said Convention would be held in Houston, Texas, if the host diocese could assure accommodations for all delegates and deputies without embarrassment through segregation of its delegates and deputies, Be it resolved that (we) advise the Presiding Bishop that this diocese recommends the selection of another site . . . if he determines that the Convention to be held in Houston, Texas, should not afford adequate safeguards from compromising the Church and embarrassing its delegates and deputies through segregation."

A second resolution, introduced by the Rev. Theodore O. Wedel, warden of the College of Preachers and president of the House of Deputies of the General Convention, pledges its elected delegates in 1955 "to share, so far as this is humanly possible, any discriminatory disadvantages borne by Negro Convention delegates, if the site chosen for the meeting of the General Convention involves such handicaps."

This second resolution was warmly

May 16, 1954

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supported from the floor by a number of speakers including the Rev. Charles B. Kean, rector of Epiphany Church, Washington. As a member of the Missouri delegation at the last Convention (he was rector of Grace Church, Kirkwood Mo.,) Mr. Kean said he already had made such a personal pledge when Houston was selected as the site for the 1955 gathering.

Passage of the first resolution was urged by the Rev. John M. Burgess, canon of the Washington Cathedral, who stated that "as Negro Churchmen



REV. JOHN M. BURGESS

Whereas there was an understanding.

we feel this resolution will help the National Church leaders bring the situation to a head and decide whether the Convention can go to Houston without being embarrassed."

The Rev. Dillard Brown, Jr., rector of St. Luke's, Washington, said, "this is not the first time Houston has entertained other than Caucasians and refused them accommodations. The diocese (or Texas) reportedly has arranged a motel which would be segregatedly unsegregated. For us to go to Texas under present conditions would mean we would sanction mores now prevailing. We have direct testimony from laymen asking us not to come because it would be a hindrance. This would not prevent other southern dioceses from being future hosts to the General Convention because elsewhere suitable accommodations can be found. If we go to Houston under present conditions it would draw the attention of all the Negro Churchmen and the Negro press to this situation. There will be great harm of wider division in our churches as we seek to bring them into greater unity."

Bishop Dun, of Washington, in his opening convention address, reported that

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DIOCESAN

ne diocese, currently raising \$442,000 for the Builders for Christ campaign, has already received \$153,099 in advance gifts. This assures payment of the diocesan quota of \$82,000 for national Church projects. Balance will be used locally to assist young congregations and start new missions. Urgent need of such expansion was pointed out in the two-year diocesan survey, just completed, and reported at the afternoon session of the convention by the Rev. Cornelius A. Wood, Jr., executive assistant to Bishop Dun. A pre-convention service, held at Washington Cathedral Sunday, May 2d, was occasion for the celebration of the 10th anniversary of Bishop Dun's consecration.

CHICAGO

Dogmatic Declarations

Recent claims of the Church of Rome as to the place of the Blessed Virgin Mary are "another stumbling block" in the path toward the reunion of Christendom, Bishop Burrill of Chicago declared in his charge to the 117th annual convention of the diocese.

The Bishop referred to the several ecumenical gatherings to be held this summer as evidence that the Church is aware of the sin of disunity and searches for a basis of unity. He said:


"While we take note of these efforts in the interests of strengthening and integrating the Christian witness to the world, we must take note also of a situation which appears to be confusing and disintegrating that same witness. We refer particularly to recent dogmatic proclamations of the Bishop of Rome regarding the Blessed Virgin Mary, and consequent inferences about her redemptive and intercessory functions expressed by clergy of the Church of Rome in the public press. . . . It is imperative to observe two aspects.

"The first is that the claims of the Church of Rome as to the place of the Blessed Virgin Mary are unsupported by Holy Scripture, the Creeds, and the traditions of the General Council and the Fathers, and consequently cannot be construed as matters of faith which must be believed by Christians. The insistence of the Roman Church upon the necessity of belief in these claims tends to widen the gulf between not only herself and Protestantism but also between herself and the other Catholic and Orthodox Communion, including the Anglican Communion. The result is that Rome has placed another stumbling block in the path toward the reunion of Christendom. . . .

"The second concern we face in the Roman claims for the Mother of our Lord is that they result in a narrowing rather than in a widening of historic devotion to the woman through whose coöperation the Word of God took upon Him our nature. The Church of Rome has attempted to exalt the Blessed Virgin Mary by recourse to dubious, and less than universally accepted, witness. . . .

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DIOCESAN

"It is a tragic fact that the excesses of Rome's dogmatic declarations have driven other Christians away from honoring and revering the maiden whom the Scriptures call 'blessed among women.'

"It rests upon us, in this as in other matters of the Faith, as a Communion both Catholic and reformed, to defend the place and honor of the Blessed Virgin Mary against both unfounded claims and neglectful irreverence. It rests upon us to advocate for her the regard she deserves as the one who has cooperated in the divine plan for redemption at the call of Almighty God."

Bishop Burrill announced that the diocese, in cooperation with the National Church, is establishing at St. Mark's Church, Chicago, a program of urban work on an experimental basis to develop a technique and methods for ministering to souls in the inner-city.

"Here is a change of emphasis — instead of the Church's work in the city being a holding operation we are aggressively seeking out God's people who hunger for our Lord and His Church."

Commenting on the tremendous increase in the Negro population in Chicago in the past ten years, Bishop Burrill said the Church must be prepared to extend its work among them.

"Needless to say, in this diocese there will be no segregated parishes," he emphasized.

He called for extension of the Church's work in the rural areas and on the college campuses and asked the convention to accept its full quota for the missionary work of the National Church. He said that effective June 1st the stipends of missionary clergy would be increased to provide a minimum of \$3200 for married clergy and \$2700 for unmarried clergy.

He does not plan at present to carry out the suggestion that a business manager be appointed for the administrative work of the diocese and said that a possible solution might be the election of a second suffragan in the near future. In the meantime, he added, he will "allocate much detail of financial management among our splendid lay leadership."

The deans in each of the seven deaneries of the diocese are being asked to take the responsibility for much of the administrative detail of missionary work in their deaneries, and all diocesan departments and committees, the Bishop added, also will be asked to take increased responsibility.

Bishop Burrill told the diocese he had found great unity of purpose among both clergy and laity in the four months he has been Bishop.

ELECTIONS. Diocesan Council: clerical, C. F. Schreiner (elected to fill an unexpired term), R. E. Savage, Hunt Badger, J. W. Montgomery; lay, Carl Wiegman, Clifford Terry, Vincent Baldwin, Beecher Hungerford.

The Standing Committee: the Rev. O. A.

Griesmyer and George Eisele. Delegates to Provincial Synod: clerical, Herman Anker, J. Parker, W. F. Maxwell, Michael Yasutake; lay, George Eisele, David Watts, Walter Underwood, J. E. Montgomery.

NEVADA

Diocesan Status

A committee was appointed to ascertain the steps necessary for achieving diocesan status at the 46th annual convocation of the missionary district of Nevada at Trinity Church, Reno, April 25th.

The committee is to report to the executive council at its September meeting.

The convocation adopted two recommendations by Bishop Lewis. One was that beginning in 1955 the Children's Lenten Offering be an undesignated addition to the National Council quota and be used to further advance missionary work in the Church. The other was that Nevada's missionary giving be allocated to specific Nevada projects instead of being added to funds received from National Council.

Other business of the convocation included admittance of St. Christopher's Church, Boulder City, to parish status. Permission was given for the establishment of a new mission in North Las Vegas, a city of 6,000 adjacent to Las Vegas.

ELECTIONS. Executive Council: clerical, J. T. Ledger, T. M. Jones, Wesley Frensdorff, A. S. Kean; lay, J. R. Miller, J. A. Glock, Samuel Bailey, Dr. Frank Neville. Council of Advice: clerical, A. S. Kean, T. H. Kerstetter, F. W. Weida; lay, Karl Gallagher, J. R. Miller, R. N. Beatty. Synod delegates: clerical, J. T. Ledger, T. H. Kerstetter, J. R. B. Byers, Jr.; lay, Randall Ross, Mrs. P. J. Dobson, and Mrs. J. T. Ledger.

NEW YORK

A Gentleman's Club

E. Townsend Look is the new president of the Church Club of New York. He was elected at the Club's annual meeting, May 3d, on a unanimous ballot.

Mr. Look succeeds Clifford P. Morehouse, who refused renomination.

Reason given by Mr. Morehouse for his decision [L. C., April 18th] was that Justice Hubert T. Delany, prominent Negro laymen, had been barred from membership in the Club because of his race. Bishop Donegan of New York endorsed Mr. Morehouse's position. However, the chairman of the Club's admissions committee denied that Justice Delany was excluded for reasons of race.

In a statement made at the time of his election Mr. Look, who is on the faculty of General Theological Seminary, said:

"I hope that we shall continue to have many new members, Churchmen who are anxious to associate themselves with us in our emphasis on the educational life of the Church and our interest in stimulating knowledge concerning Church history and

activity. All will be welcomed with equal courtesy but I trust that none will be nominated because he is white or brown or black or yellow. To my way of thinking that would be beneath his dignity.

"It is understood that a candidate's friends, his associations and the organizations to which he belongs or has belonged have a bearing on his eligibility. We are a club and not a social action organization. It is however the duty of the president of a club to reflect the wishes of the majority.

"I report to you that we have had five resignations within the past month, four are due to the recent publicity. This is a small number out of a membership of some 600. It would seem that our members have faith in one another and their club.

"My statement to the press of three weeks ago [see below] still stands. I have nothing to add or subtract.

"I intend as soon as possible to appoint a committee to review our past history as a club, to assess its present position as an influence in the life of the diocese and to evaluate as far as possible what contribution it can make in the future to the Church. This committee will report back to your trustees.

"Perhaps during the past 67 years we have grown more influential than we thought and the Church is looking to us for leadership."

In his previous statement Mr. Look had said that he was not opposed to the admission of Negroes to membership but that he did not approve of admitting a "token Negro" to the Club. "There is no reason that colored people should not be members," he said. "We are a gentleman's club, and, as far as I know, the only ones not admitted are women, priests, and bishops."

"I am of the opinion that the Club stands solidly against racial discrimination as all Christians everywhere must do."

Poison

(Continued from page 11)

that no other expedient has. Some laws have been attempted and have run into constitutional problems. It is difficult to define every type of perversion that might occur to the minds of comic book publishers, and therefore, hard to write a law that specifies exactly what offenses against decency are forbidden.

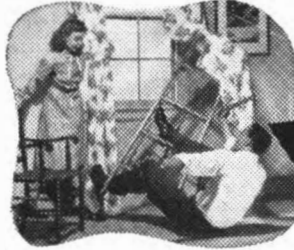
Nevertheless, it is just as important to keep the minds of children from being poisoned by immoral literature as it is to keep their bodies from being poisoned by cigarettes and alcohol. Read *Seduction of the Innocent* for yourself — and look in at the corner drug store to see what the children are reading today.

I shall go on liking comic books as long as I can, but if the bad ones dominate the field completely, I will have to admit that the industry as a whole is a purveyor of poison to children.

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DEATHS

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

Melville E. Johnson, Priest

The Very Rev. Melville Edward Johnson, dean emeritus of St. Luke's Cathedral, Orlando, Fla., died April 28th at Orange Memorial Hospital, Orlando. He suffered from cancer.

Dean Johnson, who was 71, had served St. Luke's for 23 years at the time of his retirement in September, 1952. After his retirement he was named dean emeritus. He continued to serve the Church by being supply pastor of Church of the Good Shepherd, Maitland, Fla., and Church of the Holy Spirit, Apopka, Fla.

Before going to Orlando, Dean Johnson had served among other places, as student pastor at the University of Florida, Gainesville (1926 to 31); rector of St. Andrew's Church, Jacksonville, Fla., (1918 to 22); civilian chaplain at Pensacola, Fla., and Camp Joseph H. Johnston (1918 to 19). He also did mission work and was assistant rector at other churches.

In Orlando, Dean Johnson was active in civic organizations, being, for example, president twice of the Orange County Ministerial Association, first and only chairman of the Orlando Housing Authority, chairman of the Orange Memorial Hospital expansion fund.

He is survived by his wife, two daughters, one son, and eight grandchildren.

Two memorials are being established in his name. One is an \$8,500 rose glass window in the east end of St. Luke's Cathedral, and the other is a \$20,000 chapel at Orange Memorial Hospital.

Sarah Baker

Sarah Weeks Baker (Mrs. Donald T.), for many years a faithful member of the Cathedral of St. Luke, Ancon, C. Z., died suddenly at Gorgas Hospital, Ancon, April 14th.

Mrs. Baker came to the Canal Zone as a young woman with her parents. She was born at Yap Hank, L. I., in 1877.

During her lifetime, Mrs. Baker was

active in the Woman's Auxiliary, the Sunday school, the Church Periodic Club at the cathedral, and also in the D.A.R. and many community activities in the Canal Zone.

Mrs. Baker is survived by two daughters and four grandchildren.

Aileen Vickery Freeland

Aileen Vickery Freeland, widow of the Rev. Charles Wright Freeland, died at her home in Versailles, Ky., April 29th. Mr. Freeland was rector of St. Michael's, Aniston, Ala., at the time of his death in 1937.

Mrs. Freeland is survived by two sisters; two daughters, one of whom is Sister Jane Patricia of the community of St. John Baptist, Ralston, N. J.; and several nieces and nephews.

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CHANGES

Appointments Accepted

The Rev. R. Martin Caldwell, Jr., formerly rector of St. James' Church, Kannapolis, N. C., and locum tenens of St. Paul's and St. Peter's Churches, Salisbury, will on June 10th become rector of Christ's Church, Rye, N. Y.

The Rev. John deBoer Cummings, formerly assistant rector of St. Andrew's Church, Amarillo, Tex., is now rector of Trinity Church, Redlands, Calif.

The Rev. Kendall H. Edkins, formerly curate of St. John's Church, Troy, N. Y., and vicar of St. Mark's, Green Island, is now rector of St. John's Church, Whitesboro, N. Y.

The Rev. John S. W. Fargher, formerly rector of St. Thomas' Church, Falls City, Neb., is now assistant to the dean of Trinity Cathedral, Omaha. Address: 4828 Farnam St., Omaha 8.

The Rev. William C. Godfrey, formerly assistant in the staff of the Cathedral of the Incarnation, Garden City, L. I., is now rector of the Church of the Redeemer, Merrick, L. I. Address: 70 S. Merrick Ave., Merrick, N. Y.

The Rev. E. Donald Hood, formerly without cure, doing graduate work in institutional chaplaincy at Topeka State Hospital, Topeka, Kans., is now canon of Grace Cathedral, Topeka, Kans.

The Rev. Canon John R. Ramsey, formerly rector of St. Luke's Church, Cambridge, N. Y., and director of adult education of the diocese of Albany, has been appointed by the National Council to teach at the theological seminary in Haiti and to be canon in charge of the English-speaking congregation at Holy Trinity Cathedral, Port-au-Prince. He will also be chaplain to the Sisters of St. Margaret.

The Rev. Winfield D. Smith, Jr., formerly assistant rector of St. Martin's Church, Charlotte, N. C., will on June 1st take charge of Grace Memorial Church, Asheville, N. C.

The Rev. Justin A. Van Lopik, formerly vicar of St. Paul's Church, Steamboat Springs, Colo.,

is now in charge of St. Andrew's Church, Denver. Address: 2015 Glenarm Pl., Denver 5.

The Rev. Herbert J. Vandort, formerly curate of Grace Church, Grand Rapids, Mich., is now chaplain to the Bishop of Erie and vicar of St. Peter's Church, Waterford, Pa. Address: 329 W. Sixth St., Erie, Pa.

The Rev. Rempfel L. Whitehouse, formerly rector of St. Timothy's Church, Chicago, will on June 1st become rector of St. John's Church, Wichita, Kans. Address: Third and Topeka, Wichita.

Resignations

The Rev. John E. Gerstenberg, rector of the Church of the Redeemer, Merrick, L. I., N. Y., has retired. Address: 119 Al Cherry Valley Apts., Garden City, L. I.

The Rev. James Mills, rector of Zion Church, Philadelphia, has retired. Address: 9110 Crefeld St., Philadelphia 18.

Changes of Address

The Rev. Erik H. Allen, who recently became assistant to the rector of old Christ Church, Philadelphia, may be addressed at 20 N. American St., Philadelphia 6.

The Rev. Otto B. Berg, who serves St. Barnabas' Mission to the Deaf at St. Mark's Church, Washington, formerly addressed in Hyattsville, Md., may now be addressed at 6322 Seventh St., N.W., Washington 11.

The Rev. Edward H. Bonsall, retired priest of the diocese of Washington, formerly addressed in Morton, Pa., may now be addressed at 222 Cornell Ave., Swarthmore, Pa.

The Rev. Peter Chase, who has been in charge of Trinity Church, Newport, R. I., will after July 1st be addressed at St. Augustine's College, Canterbury, Kent, England, where he will be a student.

The Rev. George Bindley Davidson and his parents, the Rev. Fr. and Mrs. George Davidson of the diocese of Los Angeles, have been vacationing in Europe. After the son, who is in his twenties, received the degree of master of arts from the University of Oxford, the Davidsons planned to leave England and tour parts of Spain, Portugal, the West Indies, and Mexico, arriving at their home in Pebble Beach, Calif., early in June. The father is the retired rector of St. John's Church, Los Angeles.

The Rev. Fr. and Mrs. George F. Dempse, formerly addressed at 80 Joralemon St. in Brooklyn, may now be addressed at 200 Eighth Ave., Brooklyn 15.

The Rev. R. Emmet Gribbin, Jr., chaplain to Episcopal Church students at the University of Alabama and chaplain of Canterbury Chapel and student center, Tuscaloosa, Ala., may be addressed at 502 Ninth St., Tuscaloosa.

Ordinations

Priests

Long Island: The Rev. Herman Peter Schramm, Jr., was ordained priest on April 24th by Bishop DeWolfe of Long Island at the Cathedral of the Incarnation, Garden City. Presenter, the Rev. H. F. Lemoine; preacher, the Rev. N. M. Feringa. To be assistant of St. Joseph's Church, Queens Village, L. I. Address: 99-10 217th Lane, Queens Village.

Deacons

Albany: John Warren Abbott was ordained deacon on April 24th at All Saints' Cathedral, Albany, by Bishop Richards, Suffragan of Albany. Presenter, the Rev. J. W. Yoder; preacher, the Very Rev. A. W. Brown. To be curate of St. Luke's Cathedral, Portland, Maine.

Harrisburg: Charles Andrew Lewis, Jr., of Memphis, Tenn., who has long been active in the Brotherhood of St. Andrew, was ordained deacon on March 12th by Bishop Heistand of Harrisburg at the Church of St. John Baptist, York, Pa. Mr. Lewis entered the Divinity School in Philadelphia last September, resigning as office manager at national BSA headquarters. He had also been a licensed lay reader.

Kansas: Andrew William Berry was ordained deacon on April 20th by Bishop Fenner of Kansas at Trinity Church, Lawrence, Kans., where the new deacon will, after June 15th, be student pastor for the University of Kansas. Presenter, the

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THE LIVING CHURCH

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CHANGES

Rev. R. C. Swift; preacher, the Rev. D. O. Weatherbee.

Long Island: Six men were ordained to the diaconate on April 24th by Bishop DeWolfe of Long Island at the Cathedral of the Incarnation, Garden City, L. I. Preacher at the service was the Rev. N. M. Feringa. Ordained to the diaconate:

Herbert Hobman Beardsley, presented by the Rev. D. L. Maclean; to be assistant at the Church of the Advent, Westbury, L. I.

Robert Burns Doing, Jr., presented by the Very Rev. James Green; to be assistant of Trinity Church, Northern Blvd., Roslyn, L. I.

Angel Fernandez, presented by Canon A. E. Saunders; to be assistant of Christ Church, Brooklyn. Address: 326 Clinton St., Brooklyn 1.

Robert Titus Hollett, presented by the Rev. Dr. E. F. Underwood; to be in charge of St. Mary's Church, Lake Ronkonkoma, L. I.

Duncan Robert McQueen, presented by the Rev. R. V. Jacobs; to serve in the diocese of Rochester.

Alan Cleveland Merrill, presented by the Rev. J. M. Haight; to be assistant of Grace Church, Massapequa, L. I.

Grandmother

(Continued from page 13)

power she once enjoyed in this land?" But against you no such accusation can be urged, the great Republic of the West having long taken an interest in the most Western of European lands, and naturally its Episcopal Church will want to know that its old grandmother is being accorded decent, respectful, and fair treatment. There is no doubt that you could help us and in doing so, perhaps you might gain something, too.

Anglicanism is fundamentally a family of National Churches, which are the better members of that family for being thoroughly themselves. By confessing the one Faith, by employing the universal sacraments, by perpetuating the Apostolic Ministry, and by digesting the Scriptures of truth, they are saved from falling into any merely nationalist heresy.

Yet by rejoicing in their own very peculiarities, by accepting their nationality as a true expression of the will of God, by attempting to bring all that is good in their lands into the Temple of God, they are delivered from the totalitarian imperialisms of Rome and Geneva. They are Catholic without being Roman, and Scriptural without being silly.

In the glory of her past the Irish Church rejoices that her fathers cut their hair according to their own fashions without the advice of a Papal couturier. In the splendor of her present, the American is proud of the many nations who have brought their genius into her and so have become better citizens not only of an earthly but of a heavenly country.

I believe that it is high time for us to get to know each other better, not that you should be led to stress the Irish parts of your inheritance out of proportion to that Catholic fullness you have in a special and abundant measure, nor that we should be Americanized, but that together we should glory in our differences in the family of that Jerusalem which, being above, is free and the Mother of us all.

CLASSIFIED

POSITIONS OFFERED

WANTED—Priest for July or August in Catholic Parish near Adirondack Mts. in New York State. Remuneration and living quarters for priest. Reply Box G-101, The Living Church, Milwaukee 2, Wis.

PRIEST to supply Eastern Pennsylvania Parish beginning July. \$25.00 a Sunday, plus use of Rectory desired. Reply: The Rev. A. M. Sherman, 124 Turner St., Allentown, Pa.

DESIRE SUPPLY PRIEST: Catholic; July-August; Florida Seaside, Rectory and remuneration. Reply Box P-104, The Living Church, Milwaukee 2, Wis.

STRONG West Coast parish day school, nursery, Grade 9, 260 pupils, 14 teachers. Seeks priest with M.A. or equivalent in education and administrative experience. Priest preferred; layman or woman considered. Salary open. Give complete education, experience and brief biography. Reply Box M-999, The Living Church, Milwaukee 2, Wis.

A SMALL CHURCH SCHOOL and junior college for girls is interested in receiving applications from teachers in several fields. High academic standards with emphasis on cultural education. Small classes, daily chapel. Churchmanship moderate and evangelical. Art, Latin, voice, history, physical education are subjects that may be open this September. In Latin and history master's degrees required. Reasonably good cash salary plus all living. Rectors in touch with teachers are requested to make recommendations. Reply Box A-966, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, Cathedral parish for one year beginning September 1, in conjunction with teaching theory and organ at local University. Reply, The Dean, Grace Cathedral, Topeka, Kansas.

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TEACHER-ADMINISTRATOR: German, Latin, 13 years college, 1 preschool experience. 11 year naval officer. Foreign study, residence, extensive travel. Married. A.B., M.A. Dramatics, Public Speaking, singing, sports. Churchman. Reply Box R-997, The Living Church, Milwaukee 2, Wis.

MALE GRADUATE of Westminster Choir College, age 32, desires position as organist-choir master. Location open, but prefer Arizona. Credentials on request. Reply Box A-100, The Living Church, Milwaukee 2, Wis.

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AVAILABLE JUNE 15th. Qualified experienced Director of Religious Education, willing to do some secretarial work. Reply Box M-103, The Living Church, Milwaukee 2, Wis.

EXPERIENCED and mature priest, ex-Army chaplain, seeks challenging opportunity in New York metropolitan area. Reply Box J-107, The Living Church, Milwaukee 2, Wis.

PRIEST desires duty July, August, East. Reply Box H-995, The Living Church, Milwaukee 2, Wis.

RETREATS

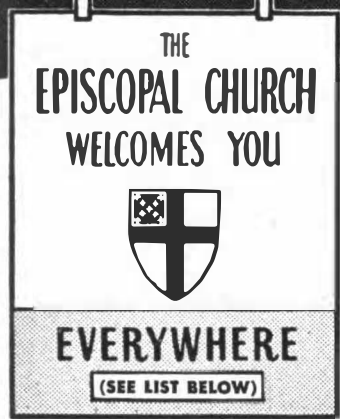
LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. GreyStone—The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson, r; D. L. Davis
Sun 7:30, 9 (Sung) Ch S, 11 (Sol); 5:45 EP
Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

MINNEAPOLIS, MINN.

GETHESEMANE (downtown) 4th Ave. and 9th St.
Sun 8, 11; HC Mon, Tues, Thurs, Sat 7; Fri 8;
Wed & HD 10:30; EP Daily 5

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7,
Wed 10:30; Thurs Service 7:30

BUFFALO, N. Y.

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Very Rev. Phillip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45; Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

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Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;
Sun 11, 4; Wkdays HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); Mat 8:30; Ev 5. The daily offices are
Cho ex Mon

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Thurs & HD HC 12; Wed Healing Service 12;
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7:30-8:30

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

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

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roofli H. Brooks, S.T.D., r
Sun HC 8, 9, 11 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Daily 12:10 & 9:15 ex Sat.

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL
New York City
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &
HD 10

CINCINNATI, OHIO

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ex Mon 10, C Sat 7-8

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Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

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Sun 8, 11 HC; Weekdays as anno; C by appt

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

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daily ex Sat 7, Sat 12; Prayer Book days 7 & 12
noon; C Sat 5-6

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Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30;
Other days 7:30; Ev B Sun 8; C Sat 5

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Sun 7:30, 9, 11 HC; Others posted

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Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

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Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays
Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30,
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
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