

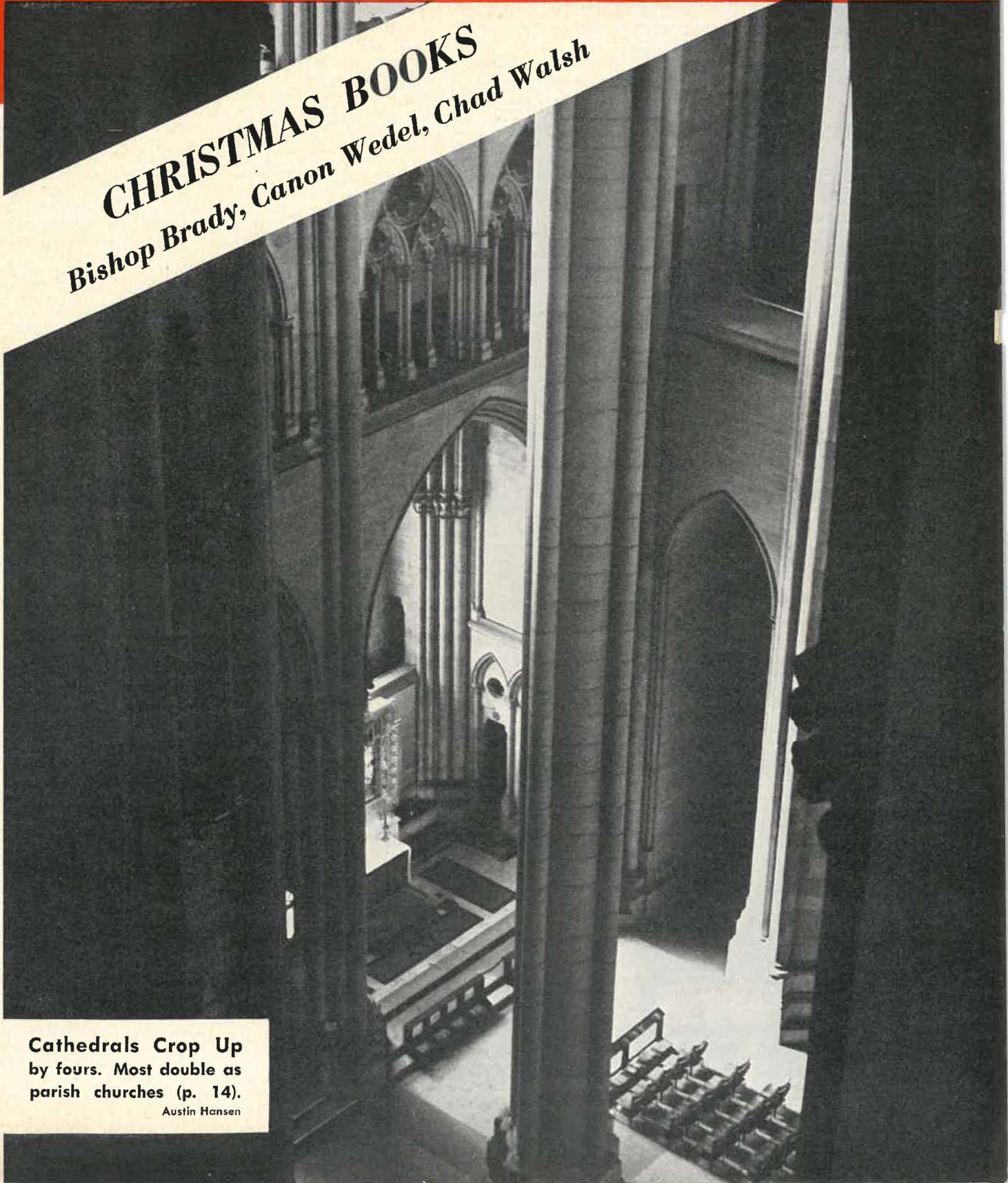
the Living **CHURCH**

November 27, 1955

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Bishop Brady, Canon Wedel, Chad Walsh



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parish churches (p. 14).

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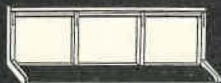
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A few weeks ago, "The Parish Messenger" of the Church of the Resurrection, New York City, reprinted the following poem. It is not new, but both the rector (Rev. A. A. Chambers) and I agreed it deserves the larger audience which THE LIVING CHURCH affords:

"Ten little Christians standing in a line:
One disliked the preacher, then there were nine.
Nine little Christians stayed up very late;
One slept on Sunday morning, then there were eight.
Eight little Christians on the road to heaven;
One took the lower road, then there were seven.
Seven little Christians got into a fix;
One disliked the music, then there were six.
Six little Christians were very much alive;
But one lost her interest, then there were five.
Five little Christians wishing there were more;
But they quarreled, then there were four.
Four little Christians cheerful as could be;
But one lost his temper, then there were three.
Three little Christians knew not what to do;
One joined a sporty crowd, then there were two.
Two little Christians — our rhyme is nearly done —
Differed from each other, then there was one.
One lone Christian won his neighbor true;
Brought him to the Church, then there were two.
Two earnest Christians each one won one more;
That doubled their number, then there were four.
Four sincere Christians worked very late;
But each won another, then there were eight.
Eight splendid Christians, but nothing rhymes with sixteen,
so we simply note that in four more rhymes there would be 1,042 which would be quite a churchful!"

Apropos of trying to win new members for a parish: here's a plan which was worked out by two college friends of mine for a parish near New York:

1. All members of the parish are urged to submit names of prospective new members to a laymen's evangelism committee.

2. Representatives of the committee are on hand each Sunday to meet all visitors who attend services. In addition, visitors are asked to sign the church guest register in the narthex. Appropriate follow-up cards, or a letter from the rector, are regularly sent to all unchurched visitors.

3. After having obtained the name of a prospective new member, a prompt visit is made by both the rector and a layman.

4. When indicated, a follow-up visit may be made to these people. In addition, every effort is made to acquaint these prospective new members with some of the members of the congregation and to engender a real interest in the parish.

5. When a person has indicated a desire to join the parish, a member of the church is assigned the responsibility of acquainting him or her with the parish — its members, its organizations, and its program.

6. Instead of holding a large "welcome night" reception for new members as is done in a number of parishes, it is felt that a more personal small-group method of introducing the new member to other communicants is wiser. Introducing the new members to a few members of the parish each Sunday has been found to be successful.

7. After a newcomer has joined the parish by confirmation or transfer, the laymen take on the responsibility of seeing to it that he or she is continually encouraged to take an active part in the parish life.

Sounds like a big order — to get all this program handled by a group of laymen? Actually, as the plan has been worked out and perfected, a number of different groups have shared various phases of the program: "recruiters," "sponsors," "visitors," "parish organization representatives," etc. etc.

"Recruiters," for example, are responsible for carrying out the program as it pertains to new members from the time that the names of prospective new members are obtained until a person indicates a desire to join the parish.

A "sponsor" takes over where the recruiter leaves off. A sponsor is assigned to each new member and is responsible for (1) introducing him or her to other members and (2) encouraging the newcomer to take an active part in parish life.

As your parish considers new ways in which your laymen can help your church to grow, you may wish to consider a few of these points in formulating a new program of your own. You will also find a book like Willard Pleuthner's excellent *More Power for Your Church* (Farrar, Straus) full of ideas that may be helpful to you. Laymen can often be effective ambassadors for your parish in ways that a priest cannot.

the Living CHURCH

Volume 131 Established 1878 Number 22

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

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Things To Come

November

- 27. First Sunday in Advent
- 28. White House Conference on Education, Washington, D. C., to December 1st.
- 30. St. Andrew General Board, N.C.C., Omaha, Neb., to December 1st.

December

- 4. Second Sunday in Advent
- 6. National Council meeting, Greenwich, Conn., to 8th.
- 11. Third Sunday in Advent
- 14. Ember Day
- 16. Ember Day
- 17. Ember Day
- 18. Fourth Sunday in Advent
- 21. St. Thomas
- 25. Christmas Day
- 26. St. Stephen
- 27. St. John Evangelist
- 28. Holy Innocents

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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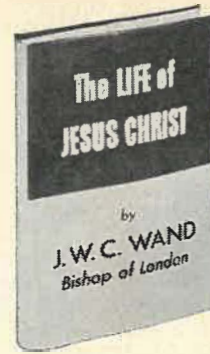
November 27, 1955

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the Living **CHURCH**

Religion is on the upswing. Church and synagogue statistics all show it; religious books on the best seller lists are further evidence; the amazing amount of religious utterance in high political quarters is yet more proof. It is definitely not fashionable these days to make cute or clever remarks in disparagement of religion. Religion—the word itself—is becoming as sacred to the American people as the word democracy.

Will Herberg, in his recent *Protestant — Catholic — Jew*, starts with this fact, which has been becoming ever more evident the past decade and more. But he goes beyond the fact to the shrewdest and most penetrating analysis of the “movement back to the religion” that I have ever read. This book is a necessity for rector and senior warden alike. It asks the questions — sometimes disturbing ones — that must be faced if the new inundation of church and synagogue is to serve God’s purposes rather than merely man’s.

A stubbornly biblical viewpoint underlies everything Mr. Herberg says — and incidentally, though he is a Jew, he understands Christianity far better than many Gentiles who vaguely flock to church on Sunday morning. To Mr. Herberg, as to the writers of the Bible, “religion” is an ambiguous word. Religion can be good or bad. It is good if it is centered in the living God, the sovereign Lord of history — the God who is without equal, and whose loving will is the key to meaning in the life of the individual and of every nation. But religion is bad if it sets up any other ultimate goal than God — if, for example, it turns the nation or democracy into an absolute before which one must genuflect.

The religious scene in America is far too complex for so astute an observer as Mr. Herberg to make oversimple generalizations. He recognizes the vitality of the authentic biblical viewpoint in some quarters, and finds special reasons for hope in many of the recent seminarians. But by and large, the author devotes himself to the broad question of why “religion” in general is so highly esteemed in



America May Go Shinto

By the Rev. Chad Walsh

Professor of English, Beloit College, Beloit, Wis.

America today, and why many churchgoers and religious writers seem content with “faith in faith.”

The reasons are at least partly historical and sociological, Mr. Herberg convincingly argues. Seventy-five years ago a man found his sense of “belonging” in America by being a member of an ethnic group: he was an “Anglo-Saxon,” a German, an Italian. If he or his parents had come from the Old World, very likely he lived in a special part of the city, speaking the inherited language and enjoying the psychological security of being with his kind. But as the melting pot got hot-

ter, foreign languages gradually died out with a few minor exceptions, and memories of the old country faded into a kind of folklore. What remained to give a man the essential sense of “belonging?” The one thing the melting pot did not try to melt was religion. Except for a few fanatics, no one in America has ever argued that an immigrant ought to give up his inherited religion. The result was that the third generation in particular, looking for some way to establish its own status, turned to religion. Religion became the prime symbol of recognized status. Three subcommunities



RNS

The word religion is becoming as sacred to Americans as the word democracy, observe a Jewish layman and the Anglican priest who reviews his book here.

gradually developed — it was really a triple melting pot — and we have emerged with the familiar categories of Protestant, Catholic, and Jew, rather than Anglo-Saxon, Irish, German, Italian, etc.

How do the three subcommunities get along without excessive friction? Because all three have been subtly shaped by America and "the American way of life." Some commentators have called the three religions "the religions of democracy." Probably many churchgoers, unmindful of the implied idolatry and blasphemy, would accept the label. In any event, it is the common faith in "democracy," "the individual," etc., which provides sufficient agreement among the three faiths to prevent a breakdown of understanding between their members.

In his concluding portions, Mr. Herberg is again true to the ambiguity of all religious situations. He is unwilling to take a completely negative view of the current upsurge of religion, no matter how dangerously close to idolatry and national self-worship it often becomes. He recognizes that much profound searching for ultimate religious truth is reflected in the attendance statistics, as well as a vast amount of mere seeking for peace of mind, social status, and divine aid against the godless Communists. God can fish in murky waters, Mr. Herberg seems to imply, and perhaps from a very murky religious situation some sturdy good will come.

I am, however, more concerned with the warnings that abound in the present book. The ideological atmosphere in which we live today is fantastically different from that which I breathed

in the 1920's. Then, religion was a fable, clearly on the way out, though stubbornly holding on in Dayton, Tenn. Today, there is a growing tendency to call all honest religious doubt "un-American." I am not sure this is an improvement. I will take the village atheist in preference to many a pious layman whose breakfast of sausage and prayer is duly reported in the newspapers. The Bible itself warns more sternly against idolatry than atheism. And with reason. The man with no God knows the emptiness, and may turn to the one true God. The man who already has a god, even a poor substitute of a god, does not feel quite as empty. And if he calls his substitute god by the name of the true God, he can deceive himself for 70 years, which is all the devil asks of him.

It has seemed to me that American Christianity, in its new popularity, is in danger of becoming a kind of *Shinto* — a confused but warm blend of real religion and patriotism, with God and nation not clearly distinguished. If this tendency gains the upper hand, God help us. The message of the Old Testament prophets is true for all nations and places: any people presuming upon God, trusting that its own purposes are automatically identical with those of the Most High, is headed for sudden and violent disillusionment. The Lord of history was not above using the unworthy Assyrians to chastise His chosen people. I am haunted by the realization that modern equivalents of the Assyrians are available today, if the all-powerful and all-loving God should sadly decide that the American people, while still giving Him lip-service,

had actually turned to a god of their own devising — a god none other than a magnified photograph of themselves.

Back to our Bibles! One point brought out by Mr. Herberg is that most Americans cannot even give the *names* of the four gospels. I see no hope for channeling the new religiosity into definitely Christian channels unless we begin reading the Bible as a man adrift on a rubber raft at sea might read the emergency manual issued him by the navy. In the Bible we shall find in its starkest, most naked form, the nature of true religion and the nature of all idolatries; we shall learn the consequences of both; we shall come to recognize the living God we profess to serve, and in recognizing Him, we shall see by how far He is more lovable than all partial gods, and how great is His might. Then, and only then, shall we rightfully speak the words "this nation under God," knowing in our minds and hearts the awesome fact of His constant judgment and ever-ready redemption hovering over every nation and man.

The Book

PROTESTANT — CATHOLIC — JEW. An Essay in American Religious Sociology. By **Will Herberg**. Doubleday. Pp. 320. \$4.

The Author

Will Herberg, is a Jew, whose writings on religious and social philosophy have appeared in a number of magazines: lay and academic; secular and theological; Protestant, Catholic, and Jewish. His earlier work, *Judaism and Modern Man*, received enthusiastic acclaim from all three faiths.

The Reviewer

Dr. Walsh, professor of English at Beloit College, Beloit, Wis., was brought up an atheist. He read himself into the faith — and then into Holy Orders. He is the author of a number of works, both in prose and verse, including *Early Christians of the 21st Century* (1950).



CANON WEDEL: Will a few Episcopalians be bold and buy *Fear and Trembling* at the drug store?

SOME BOOKS TO READ

If I answered truthfully the question, "What books have you been reading lately?" the report might reveal an overbalance of frivolous reading alongside only a few solid volumes of worthy "divinity." I am fond, for example, of detective stories, and could defend them as often quite proper fare for Churchpeople; for, at their best, they still, unlike much modern fiction, move within a moral framework, even

A famous priest recommends detective stories and paper-bound Kierkegaard.

By the Rev. Canon Theodore O. Wedel
Warden, College of Preachers, Washington, D. C.

if it be only that of a police sergeant.

Luckily, however, my latest indulgence can be confessed without shame. I re-read the other day Dorothy Sayer's detective novel *The Nine Tailors*—a classic in its kind with the setting in an English village church. And, speaking of detective stories, I hope that readers of *THE LIVING CHURCH* have made the acquaintance of the "Fr. Buell" novels of Margaret Scherf. The "detective," in these novels, is an imaginary priest of the Church in Montana, the social background being that of a typical Episcopalian parish.

But now to weightier matters.

Very timely, at the moment, are the writings of Sören Kierkegaard, the great Danish theologian, the 100th anniversary of whose death was celebrated throughout the world on November 11th just passed. A Kierkegaard classic is *Sickness Unto Death*, by Sören Kierkegaard. This book is one that can be bought cheaply as a "paper-bound" in the Anchor Series, combined with another Kierkegaard classic, *Fear and Trembling*, which consists of a profound commentary on the "sacrifice of Isaac" story in Genesis.

Readers of this article can probably see the Kierkegaard volume displayed

God doesn't make the fulfillment of our needs easy—but He makes it possible.

in the nearest drug store. I learned the other day that 30,000 copies of this cheap edition have already been sold. The book is not easy reading. But even a dip into Kierkegaard's profound thought is an unforgettable adventure. The opening sections of *Fear and Trembling*, for example, will make of the Genesis story one which might have happened yesterday. Why should not a few Episcopalians be among the 30,000 bold souls for whom Kierkegaard, by way of a cheap edition, can become more than a name?

For the beginner in Kierkegaard, I would recommend one of his volumes of sermons, particularly the one en-

NEW BOOKS

FEAR AND TREMBLING and **THE SICKNESS UNTO DEATH.** By Sören Kierkegaard. Anchor Books (on newsstands). Pp. 278. Paper, 85 cents.

THE EARLY CHURCH AND THE COMING GREAT CHURCH. By John Knox. Abingdon Press. Pp. 160. \$2.50.

THE NEW BEING. By Paul Tillich. Scribners. Pp. vii, 179. \$2.75.

CHRISTIAN ETHICS AND MORAL PHILOSOPHY. By George F. Thomas. Scribners. Pp. xvi, 539. \$5.75.

EAST OF EDEN. By John Steinbeck. Viking Press. Pp. 602. \$1.98.

titled *Christian Discourses*. I turn now, however, to four other titles that have recently come my way.

The Early Church and the Coming Great Church, by John Knox, is a fresh study of second-century Christianity which ought to please all Anglicans. *Christian Ethics and Moral Philosophy*, by George Thomas, is a quite recent work that will be reviewed later in *THE LIVING CHURCH*. Its author, a Churchman, is a professor at Princeton University. A second volume of Dr. Paul Tillich's unforgettable sermons is entitled *The New Being*.

Finally, John Steinbeck's recent novel, *East of Eden*, is a profound retelling, under conditions of modern life, of the Cain and Abel story of Genesis. It is one of many examples of how the contemporary novelist and playwright is turning into a theologian, rediscovering for us the often neglected truth of the doctrine of the fall of man.

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The Living Church



BISHOP BRADY: Unity is not a merging of a large, hidebound party and a small frisky one.

SOME BOOKS TO RE-READ

Bishops' schedules leave little room for rereading books. So when a member of the episcopate commends any book as valuable enough to read for the second time, it is probably worth considering. Here a Bishop, noted for his catholicity, gives his reasons for a second look at five recent volumes.

Since there is much discussion in Church circles about the Church of South India, and since General Con-

An active bishop with catholic tastes finds five books worth re-reading time.

By the Rt. Rev. William H. Brady, D.D.
Bishop Coadjutor of Fond du Lac

vention has called upon Churchpeople to study, during the next three years, the Church of South India, one heartily welcomes, for re-reading if he has already read them, three small books that have recently appeared on this subject.

The first of these, *Episcopacy and Reunion*, was written by the Rev. Dr. E. R. Fairweather of Trinity College, Toronto, and the Rev. R. F. Hettlinger, a Fellow of St. Augustine's College, Canterbury.

I am not going to review this book. But I would point out that the whole field of Church unity is basically a theological issue and not a matter of the merging of two political parties — one very large and hide-bound and another very small but frisky. This book is a necessity for any one who would face the issue of a divided Christendom for what it really is and would make every possible contribution to reunion.

A second book dealing with this same subject is *The Historic Episcopate in the Fullness of the Church*, edited by K. M. Carey [see L. C., September 11th]. One cannot but ask where one could possibly find the historic episcopate save in the fullness of the Church! This book should be read by all. But it seems to me that the authors reached a conclusion and then did some searching for proof. Their theory of *plene esse*, (that the episcopate is necessary to the "fullness of the Church," but that Churches may exist without it), is an attractive one; but, as is shown by Dr. Fairweather in a subsequent booklet entitled *Episcopacy Reasserted* [see L. C., September 11th], their arguments lack historical background and accuracy. Certainly, this last mentioned book should be read alongside *The Historic Episcopate*.

A book published originally in the early thirties, which has since undergone two new impressions and is currently enjoying a well-deserved wave of popularity, is *The Riddle of the New Testament* by Sir Edwyn Hoskyns and Francis Noel Davey. This book, too, has been reviewed many times. But for myself, I am glad to say publicly that no book in our times has

EPISCOPACY AND REUNION. By E. R. Fairweather and R. F. Hettlinger. Mowbrays. In America: Morehouse-Gorham, 1953. Pp. 118. \$3.15.

THE HISTORIC EPISCOPATE IN THE FULLNESS OF THE CHURCH. Edited by K. M. Carey, Dacre. Pp. 140. 8/6 (about \$2.15).*

EPISCOPACY RE-ASSERTED. By E. R. Fairweather. Morehouse-Gorham. Pp. 59. \$1.20.

THE RIDDLE OF THE NEW TESTAMENT. By Sir Edwyn Hoskyns and Francis Noel Davy. Third edition, 1947. London: Faber and Faber. Pp. 238. 8/6 (about \$2.15).*

SPARKS AMONG THE STUBBLE. By Margaret Cropper. Longmans. Pp. xiii, 226. \$2.75.

made a greater or finer contribution to understanding the New Testament, the Church, and the sacraments. Certainly, it should be required reading for every postulant for Holy Orders. And, in a very definite way, it makes a unique contribution to the whole field of Christian unity.

A delightful and learned little book, recently published is *Sparks Among the Stubble*, by Margaret Cropper [see L. C., October 16th]. This study, of seven 18th-century Anglican "Saints," is meant to serve as a companion to Miss Cropper's previous *Flame Touches Flame*, which was a study of six 17th-century "saints." Miss Cropper does not seem to be suggesting official canonization of these "saints," but she is making a real contribution to efforts to show that God raises up His own in every generation; and the Church in every generation needs always to keep before itself and its people, God's heroes of days gone by.

This little book is historically accurate and beautifully written; but perhaps its greatest value is its witness to the barrenness of our present Church Calendar, and to the need for recognition of not only saints of long ago, but of saints of the immediate past, as well as of saints of today.

*American booksellers quote British currency at various figures. The valuation given is based on 25 cents to the shilling.

From early in our era, Christians have known of a heretical Gospel which nobody for centuries appears to have seen, but which many must have wished would one day come to light. Now, after some 1400 to 1800 years, this wish seems to have turned into fact.

This heretical Gospel is mentioned by St. Irenaeus, Bishop of Lyons, who flourished in the latter half of the second century. In his celebrated work, *Against Heresies*, he refers to a *Gospel of Truth* that circulated among the followers of his contemporary, the arch-heretic and Gnostic, Valentinus of Rome (not to be confused with the Valentine commemorated on February 14th). Irenaeus tells us hardly anything about this Gospel, barely mentioning it and stating that "it agrees in nothing with the Gospels of the Apostles." Nor is it certain that Irenaeus had even seen it.

How a manuscript recently turned up containing what appears to be this long-lost *Gospel of Truth* makes a fascinating tale as told in "three studies" by three scholars — the French scholar H. C. Puech and the Dutch scholars, G. Quispel and W. C. van Unnik. All three studies, translated into English and edited by F. L. Cross, have been brought together in one volume recently published under the title, *The Jung Codex*.*

The manuscript known as the Jung Codex is one of 13 such codices found by peasants digging in a cemetery in Upper Egypt in 1945. Containing in all 48 different writings, these manuscripts formed "apparently the library of a Gnostic sect." According to H. C. Puech, they "were probably written at various dates in the third and fourth centuries" (p. 17). They are in Coptic, but most of them — if not all — appear to have been translated from an earlier Greek version. Certainty in this matter is not at present to be had, for of these 13 codices, 12 now repose in the Coptic Museum in Cairo, where they are for the time being inaccessible.

One of these codices, however, after repeated negotiations, was purchased in 1952 for the Jung Institute in Zurich and was made public at a cere-

**The Jung Codex. A Newly Discovered Gnostic Papyrus. Three Studies* by H. C. Puech, G. Quispel, W. C. van Unnik. Translated and Edited by F. L. Cross. Mowbrays. In America: Morehouse-Gorham. Pp. 136. \$2.15.

A codex is a manuscript in modern book form, with pages to be turned, rather than in the form of a scroll, which has to be unrolled as it is read.

Once again, peasants poking in the dirt have proved

Scholars Can Be Right

By the Rev. Francis C. Lightbourn

Literary Editor of *The Living Church*



RNS
COPTIC CHURCH near Cairo, Egypt. Not far from here, in the Coptic Museum at Cairo, repose a dozen third- and fourth-century manuscripts that many scholars would like to know more about.

mony in Zurich on November 15, 1953. This manuscript, appropriately designated the Jung Codex, is in the process of being critically edited and translated. Meanwhile, smaller-scale studies on it have appeared, including those contained in the volume now under review.

The Jung Codex is in certain features unique among the manuscripts with which it was discovered. For example, according to Prof. Puech, it "is one of the latest of them, and, it would seem, was written in the second half, or toward the end, of the fourth century," but "the Greek originals which were translated could be much older," and it is certain "beyond all doubt" that, whatever is true of the other 12 codices, this one rests upon a Greek original (pp. 17, 18).

G. Quispel states that the Jung Codex "extends, roughly, to about a hundred pages, for the most part un-

numbered," and that "at least thirty-eight pages are wanting" (p. 45). It contains five writings: A (purported) *Letter of James*, the Lord's brother; the *Gospel of Truth*; the *Letter of Rheginos*; a *Treatise on the Three Natures*; and "two very damaged pages of the *Prayer of the Apostles*."

All of these writings are discussed in Dr. Cross' symposium, but interest centers upon the *Gospel of Truth*; for, in the opinion at least of W. C. van Unnik, here at long last is that heretical Gospel of the Valentinian Gnostics to which Irenaeus made reference in the second century of our era. Prof. van Unnik, moreover, is convinced that it was written by Valentinus himself — who incidentally appears to have been a candidate for Bishop of Rome — not long after he had left the Catholic Church. Indeed, Prof. van Unnik is prepared to say that this work that has now turned up was writ-

ten by Valentinus at Rome about 140-145 A.D.

What is the significance of such a find? The discovery of any authentic Gnostic work is of immense importance for our knowledge of Christian origins. "Gnostic" is from the Greek *gnōsis*, "knowledge"; and Gnosticism, which taught that salvation was achieved by a kind of "knowledge" secretly transmitted, was a deadly opponent of orthodox Christianity in the early centuries of its existence.

Yet most of our understanding of Gnosticism has hitherto been derived from Christian sources; and even Christians have not always been scrupulously accurate in representing the character of their enemies. Now, with the unearthing of genuine Gnostic works, we shall be in a better position to know exactly what the Gnostics did teach and did practice.

A rather special significance, however, attaches to the *Gospel of Truth*. This work, as can be seen from the parallel passages set forth on pages 115-121 of Dr. Cross' book, shows an acquaintance with practically all of the books of the New Testament as we know it today. Prof. van Unnik clinches the matter:

"Round about 140-50 a collection of writings was known at Rome and accepted as authoritative which was virtually identical with our New Testament" (p. 124).

This seems to put the formation of the canon of the New Testament — at least in one important locality—some-what earlier than has been customary.

For centuries the *Gospel of Truth* had been lost to the world. Yet some 75 years ago, on the basis of such knowledge of Gnosticism as we then had, R. A. Lipsius conjectured that this *Gospel of Truth* — which Irenaeus had so tantalizingly mentioned — unlike our canonical Gospels was "rather a dogmatic exposition of the speculative tenets of Valentinus than a historical writing." And that, says Prof. van Unnik, is exactly what this new discovery turns out to be.

This is not the only time that the desk-work of specialists has been confirmed by peasants poking in the dirt. Scholars had long suspected that the third chapter of Habbakuk, in our Old Testament, was a later addition. The oldest text of Habbakuk that we now have is that of the Dead Sea Scrolls — discovered in a cave by a goatherd. And this lacks the third chapter.

It would seem that scholars are sometimes right.

sorts and conditions

"MAN is born to trouble as the sparks fly upward." The things I have been reading and hearing about lately have hammered home the truth of the grimness of life blow upon blow. A distinguished layman is subjected to an ordeal of nightmare proportions by the police. The son of a well-known priest is apprehended on a homicide charge. Two young parents find their 2½ month child suddenly dead. A suburban father unaccountably kills his wife and three children and then commits suicide.

THINKING of these things, one is reminded of Von Winkelried, the Swiss hero who in the battle of Sempach stretched out his arms as far as they could reach and gathered the Austrian spearpoints against his breast so that his comrades could penetrate the enemy phalanx. If one could only neutralize all these spearpoints of grief by turning them upon himself!

THIS is really what the outstretched arms of Christ upon the Cross seek to do for us — to draw our pain and trouble to Him.

I REMEMBER the innocent callousness of childhood when all such things seemed far removed from my concerns, as if stories of other times and other worlds. It seemed strange to me that the grown-ups around me borrowed other people's woes — and not only the troubles of their friends and relatives but the newspaper tragedies of total strangers. A child's heart is cradled in cotton wool. "No pain nor torment cometh it anigh." But as we grow older in Christ we come closer and closer to being crucified daily with Him.

THE REAL point, though, is not the sparing of others from pain and striving. Von Winkelried's brave deed did not end the battle. It only made it possible for the battle to begin. His comrades had to surge through the gap in the enemy's defenses created by his sacrifices and fight and suffer and die before the victory was theirs.

SIMILARLY, the sacrifice of Christ spares us nothing. From the standpoint of actual pain and struggle, it may actually cause our troubles to begin. It rules out the submissiveness of despair, the passivity of defeat. In drawing our afflictions to Himself, Christ opens up for us the path to victory, but it is by no means an easy road.

WHY IS the road through this world so rough and difficult? Christian Faith

tells us that it was not intended to be so. When we are responsible for our own troubles, we can readily understand and accept "the chastening of the Lord." When we endure the malevolence of others, it is easy to see the effects of sin and to fix responsibility on human culprits. Nevertheless, the dislocation of the universe seems to go deeper than that, and things happen to people for which neither they nor any other human being is even remotely to blame.

IS THE WORLD of nature also infected by sin? I find it difficult to believe that it is. Though we know that spiritual evil exists, it seems to me that the only power the devils have over the material realm is through human minds and souls. There is no such thing as a diabolical miracle.

COULD IT BE that the distortions of God's loving purpose that we think we see in nature are only distortions in our own powers of discernment? Do we mourn when we ought to rejoice and rejoice when we ought to weep?

WITH or without sin, the Garden of Eden would be incomplete without a human gardener to foster the processes of growth and life and to check the process of death and decay. It is our destiny, the area of our perfection, to furnish the decisive action that makes the whole garden sing the praises of God. The contrast between growth and decay, therefore, exists for our benefit. If we get any pleasure or joy from being human at all, it is related to the fact that God has given us an area in which to be men, and supplied it with obstacles and challenges by which we can prove and develop our manhood.

BASICALLY, Adam's sin was an attempt to find a short-cut, a compromise with the forces of death and decay in the illusory hope that he could do his part in the work of creation without effort. "Ye shall be as gods, knowing good and evil." We are still in the grip of that sin when we demand a cost-free universe. The destiny of Kingsley's Doasyoulikes who lived in the land of Readymade was to turn from men into apes. The destiny of apes with souls in an imperfect world is to turn into men.

WHATEVER the source of our troubles — whether it be ourselves, or the fault of others, or an impersonal turn of events — within the all-embracing arms of Christ they are the means and the invitation to the victory that overcomes the world. PETER DAY

EDITORIALS

Take the Village Atheist

Some of us agree with Chad Walsh, in his review of Rabbi Will Herberg's important book, *Protestant — Catholic — Jew* (p. 4), that we will "take the village atheist" in preference to the fuzzy religionist who has "faith in faith." This sympathy with skepticism is by no means a modern aberration in Christianity but a fundamental, apostolic note of the Christian Faith itself.

The first thing the apostles did after Christ's Ascension was to give attention to a reliable attestation of the facts they expected to be called upon to prove: "Of those men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the Baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His Resurrection" [Acts 1:21-22].

The effort to divorce spiritual "truth" from mundane "fact" and to rest religious belief on some psychic or mystical apprehension, some supernatural infusion of mystery into the receptive mind, was a movement known to the Church in its early days as "Gnosticism." As faith in faith is likely to be, Gnosticism was a vague and fluid body of beliefs held by a variety of sects with secret rituals, and it was vigorously repudiated by the Fathers of the Christian Church [see p. 8].

The Christian does not believe that his faith is a "gnosis," a divine illumination for the initiate. He believes that it is a logical inference from historical facts by the application of rational and moral principles. For this reason, the atheist who believes in facts, reason, and morality, is at least as close to the thought-world of the Christian as is the mystic who draws his faith out of his own psychic processes.

From this factual emphasis of Christianity springs the whole structure of modern science and technology as it is known to the Western world. Both by breaking irrational and amoral religious taboos and by encouraging systematic study of the world known to the senses, the cultures that were based on Christianity have far outstripped the rest of the world in progress in the material realm.

But in recent centuries the results of the scientific study stimulated by the Christian Faith have appeared to attack Christianity from within. Older ideas about the shape of the universe and the origin of the world have been upset. The application of scientific historical and literary techniques to the study of the Scriptures has shaken the reputation of the Bible,

not only for accuracy in scientific matters, but for reliability as a historical record.

This has led to a somewhat confused situation among Christians as to just how much of their religion is genuine revelation and how much is bad science and poor history — or, to put both objections in one word, mythology.

A generation ago, it seemed to not a few scholars that the whole concept of the Christian revelation stood on such shaky ground that Christianity could not afford to claim to speak with authority about the things of God. And in such a situation, the obvious thing to do was to get together with other religions, which had suffered a similar corrosion, and to try to reconstruct a Faith out of the good aspirations and holy impulses that seemed to be common to mankind. Such a Faith, divorced from historical fact and independent of science, could claim the authority of revelation only in the gnostic sense of the word — an "insight," an "aspiration," an "apprehension" — something arrived at by spiritual paths that made little contact with the material realm.

So far did the process go that the word "Faith" as commonly used today has little relationship to its New Testament use. Today it is applied to a means of certitude that is contrasted with reason. But in classical Christianity, reason was used to arrive at Faith and Faith became one of the fundamental premises of further flights of reason.

In this situation was born the modern idea of "religion" as a substitute for Christianity. It seemed a necessary expedient to those who had already abandoned Christianity in the classical sense of the word.

Return to Orthodoxy

The present scholarly generation, however, has largely moved in the direction of reaffirming the reality of revelation and the truth of orthodox Christianity — the belief that God the Son really did become man, teach, heal, die upon the Cross for our Salvation, and rise from the dead. If He really did do these things, we may approach adherents of other religions with utmost respect, sympathy, and friendliness, but we have something to tell them of an altogether different order from what they have to tell us. The contributions of Gautama Buddha, of Mohammed, and of other religious leaders to the enlightenment of the world must be evaluated and corrected by the fullness of God's revelation of Himself in Christ — "once, for all."

In the meantime, political and social factors have combined to lend attractiveness to the idea of a religious "united front." The growth of secular industrial enterprise, whether under Communist or Capitalist conditions, has tended to weaken the power and authority of the various great religions; it has drowned out their several conflicting interpretations of the ultimate ends of human life by a noisy preoccupation with the present activities of life; it has substituted a hope of self-fulfilment in this world for the older hope of eternal self-fulfilment through a right relationship with a universal law, or principle, or being.

So, former competitors for the satisfying of mankind's interest in things eternal, spokesmen of the

various religions sit in the empty market-place while mankind shops at the bright new department stores of things temporal. They wonder whether, if they got together, they might find some persuasive sales argument for the eternal things.

The picture is a mournful one, but a fairly accurate reflection, we think, of the secular impotence of both Christianity and the other great religions of the world. What they say on the subject of their own message matters little to the course of history, although they are sometimes respected as well established community agencies when they speak with moderation on secular issues.

The several great religions do at least agree that there is something beyond the secular preoccupations of our modern world — that there are dimensions and objectives in life that have a transcendent and eternal character. This area of "religion" is their common area. But when they form a united front to commend religion, they play directly into the hands of the secularist who finds in an undefined religiosity a comfortable substitute for a faith, a discipline, and an all-consuming dedication to the Holy. The nebulous demands of a united-front religion can easily be ignored when one has something important to do that will lead to results in this world.

Can the mournful merchants of an unpopular commodity do each other any good? We think not. Nor can they, in our opinion, compare notes and come up with a prophetic message that will rescue the secularists of today from their sins. Only the emphatic negatives of a revealed religion that speaks with authority about man's nature and destiny, that declares in factual terms that God has entered into history and is the Lord of history can win a hearing against the secular hubbub.

The message of Christianity may well be a warning that this civilization is doomed to destruction; that it has sown the wind and can now only wait to reap the whirlwind. Whether or not this is true, one thing is certain — futile alliances with other religions will have no power whatever over the winds of God's judgment.

Christmas Books

This number of *THE LIVING CHURCH* is dedicated to Christmas Books. For a book, provided it is matched to the right person, makes an excellent Christmas gift — a proper present for anybody to whom it is proper at all to give a present. Moreover, a book has the practical advantage of being easily handled, easily wrapped, and easily mailed.

A wide variety of titles is reviewed in this issue. There are erudite theological works — like C. K. Barrett's *The Gospel According to St. John* [see p. 17]; there are religious works of interest to clergy and laity alike — such as the two books by the Bishop of London [see pp. 16, 17]; there are works of fiction, having a religious relevance — like John Steinbeck's *East of Eden* [see p. 6]:

A book would be an especially suitable present for a Churchperson to give to his pastor. This would not necessarily have to be a theological or a religious work — indeed, it might be something in a rather light vein. On the other hand, it is to be hoped that the clergy do like to read religious and theological works. A good idea might be to consult the rector's wife; for she surely should know something of her husband's reading tastes, and possibly of certain titles that he very much would like to own. No doubt she would also enjoy keeping a secret.

We hope that from among the 53 works discussed or mentioned in this issue our readers will find many helpful suggestions, both of books that are worth owning and of books that are worth giving away.

Who Should Choose the Suffragan?

Should a diocesan bishop have a voice in the election of a suffragan bishop? A suffragan does not, in theory, have the right to be the next bishop of the diocese. He is strictly a helper or assistant to the bishop who, unlike a priest or layman on the diocesan staff, has the sacramental power of a bishop to ordain and confirm. Under present canon law, however, he may use this power only at the express direction of the bishop of the diocese.

Parish priests have almost everything to say about the election of their assistants, but whenever a bishop tries to exercise a similar authority, even in milder form, over the choice of his assistant, protests are prompt to come from those who feel sound Church procedure has been violated.

One problem that complicates the issue is the strong tendency of dioceses to elect the suffragan as diocesan when the see becomes vacant. If a bishop has too large a voice in the selection of his assistant, he is very likely choosing his own successor — a procedure which does not, to most of us, seem desirable. But this fact, plus the suffragan's vote in the House of Bishops, plus the great importance of the sacramental powers given to the suffragan even though he does not have the technical right to exercise them except on order from his superior — all this adds up to a position of a great deal more significance than one of merely running errands for the bishop.

All in all, we are inclined to think that the great indirect influence of the diocesan bishop ought to be sufficient to assure that he will be given a suffragan of whom he can conscientiously approve. If he were accorded a more active role in the choice of the suffragan, we think that the canons should also forbid the suffragan's becoming diocesan, for no one man, not even a bishop, should have the power of choosing a diocesan bishop. But such a rule has its obvious drawbacks. The lesser of two evils, it seems to us, is for the bishop to take the chance that he will be happy with his diocese's free choice of a suffragan.



Episcopal Church Photo

INSTITUTIONAL CHAPLAINS sometimes must be non-evangelical. They must be able to tolerate and accept feelings of pain, despair, and hostility in the people to whom they minister.*

Prison, Hospital Chaplains Seek Release From Isolation

Conference asks National Council to establish special committee; airs grievances and problems of institutional chaplains.

The special needs and problems of institutional chaplains were discussed by about 25 priests, mainly engaged in hospital, prison, and other welfare work, at a conference at Seabury House, November 8th to 10th. As a result of the conference, first of its kind, it was decided to ask the Division of Health and Welfare of National Council to establish a committee on chaplaincy to people in institutions. The Division was also asked to plan for a national conference of Episcopal Church chaplains, to be held sometime within the next two years.

Carol Blew; The Steeple Is New

Old North Church, Boston, has a new steeple and spire to replace the one blown down by Hurricane Carol in August, 1954. Contributions were received from all over this country and abroad to make possible the rebuilding. Old North is the oldest church building in Boston, dating back to 1723.

Built into the new steeple, an exact reproduction of the original one, is the window in which lanterns were hung on April 18, 1775, to warn Paul Revere of the march of the British troops to Lexington and Concord.

After the service of thanksgiving and dedication, on October 12th, presided over by Bishop Nash of Massachusetts, the peal of bells in the tower was rung. Cast in Gloucester, England, in 1744, this is the first ring of bells cast for the British Empire in North America. Just after their installation a group of young men headed by Paul Revere sought and received the privilege of ringing the bells.

Among areas of concern to be explored in future conferences are the standards and training of chaplains, with the possibility of asking National Council for financial aid in chaplaincy training; exploration of the field of spiritual healing; and the Church's relationship to non-Churchpeople in institutions.

Speaking on the chaplain's ministry to all people in institutions, the Rev. Armen D. Jorjorian emphasized the necessity of creating a "community of trust" in the chaplain's area of operation, and of conducting a "standing-by" and "feeling with" ministry. Fr. Jorjorian, formerly chaplain at Bellevue Hospital, New York City, is now at St. Luke's hospital, Houston, Tex. "For the moment," he told the

*Trying out some new hospital communications equipment displayed at the chaplaincy conference are, from left to right: the Rev. Earl Estabrook, assistant rector of the Church of the Holy Apostles and Mediator, Philadelphia; the Rev. Henry H. Wiesbauer, rector of St. Paul's Church, Hopkinton, Mass.; the Rev. Richard Lief, director, department of Christian social relations, Los Angeles; and the Rev. James G. Jones, chaplain, Cook County Jail, Chicago, Ill.

group, "the chaplain must be non-evangelical. He must learn to tolerate and accept the subject's feelings of pain, despair and hostility. Above all, the pastor's sincerity and the effectiveness with which he communicates his concern are all-important, far more than any amount of technical skill and training."

A discussion session led by Bishop Stokes, coadjutor of Massachusetts, considered the functioning of the Episcopal Church priest in non-Church related settings, including the use of non-Prayer Book services, calling in clergy of other Churches, policies protecting the religious needs of Episcopalians, and working with chaplains of other Churches and Councils of Churches. Other subjects discussed were financing chaplaincy services and the special problems of penal institutions, mental hospitals, etc.

Also cited for study at further meetings were the problems of recruiting men for chaplaincy service and of overcoming the feeling of spiritual isolation on the part of institutional chaplains by involving them to some extent in the work of their dioceses and by making bishops, other clergy, and Church members aware of the chaplain's existence and sensitive to their special needs.

From figures given in the *Episcopal Church Annual, 1955*, there appear to be 187 clergy of the Church engaged full time in chaplaincies of various kinds. This number includes chaplains in the Armed Forces (85), hospital chaplains (31), chaplains in colleges and universities (28), chaplains in primary and secondary schools (22), city missions workers (12), and various institutional chaplains (9). Not all priests at the Seabury House Conference, in Greenwich, Conn., are full time chaplains. [For further discussion of the needs of these men see the article "Priest without a Parish," L. C., November 6th.]

Ailing Archbishop To Resign in 1956

The Most Rev. Cyril Forster Garbett announced that he will resign as Archbishop of York early next year because of age and ill health.

Dr. Garbett underwent a serious operation for an intestinal obstruction last May. After a period of convalescence, he recovered sufficiently in September to fulfill a public engagement but was reported ailing again in October.

He has been Archbishop of York, ranking next to the Archbishop of Canterbury, since 1942.

The son of a country clergyman, Dr. Garbett was made a Knight Grand Cross of the Royal Victorian Order by Queen Elizabeth on his 80th birthday last February 6th.

RNS

Delta Country Bishop Called By Cowmen, Farmers, Miners

**Louisiana Suffragan Defers
Decision on Montana Election
Until After Visit**

By the Rev. E. W. ANDREWS

Cowmen from the high plains, wheat farmers from the broad sweeps of the High Line, and men from the mining and lumber towns of the northern Rockies united to call as Bishop Coadjutor of Montana the Suffragan Bishop of Louisiana's Delta country [L. C., November 20th]. Meeting in Helena, under the shadow of the Continental Divide, on November 9th and 10th, Montana's special convention reached the decision to call the Rt. Rev. Iveson Batchelor Noland, D.D., in five ballots in just under two hours.

Bishop Noland agreed by telephone to take the election under consideration, and to visit Montana for consultation, probably in the Thanksgiving season.

It is no easy charge which Bishop Noland is offered, for Montana is at once almost the largest American diocese in area (nosed out only by the new diocese of New Mexico and Southwest Texas) and one of the smallest in communicant strength (70th out of 75 according to the *Episcopal Church Annual, 1955*). Yet Montana has no need to apologize for her membership, since the ratio of communicant strength to population is just about the same as that of the United States as a whole.

The convention, meeting in St. Peter's Pro-Cathedral, was the largest in Montana history, with 22 clergy and 134 laity qualified to vote. Presiding was the Rt. Rev. Henry H. Daniels, Montana's diocesan since 1939, who has announced that he will retire sometime in 1956.

Early balloting produced a wide dispersion of voting strength between three out-of-state clergymen and five Montana men. Strong out-of-state nominees, besides Bishop Noland, were the Rev. Messrs. Roger Blanchard of the National Council staff, and Edward Moore Lindgren of Port Arthur, Tex. The Montana nominees were the Very Rev. Charles A. Wilson, dean of the Pro-Cathedral in Helena, the Rev. Dr. Hanford L. King, Jr. of Bozeman, and the Rev. Messrs. George T. Masuda of Billings, William Davidson of Lewistown, and Arthur Lord of Dillon.

The Very Rev. Philip F. McNairy, dean of the Cathedral in Buffalo, N. Y., had been mentioned in pre-convention discussions, but withdrew his name before balloting started.

Bishop Noland had the only substantial block of clergy votes and a slim plurality



BISHOP NOLAND: Montana wants him. Montana, big, but thinly populated, is no easy charge.

of the lay votes on the first ballot. On the next two ballots, he and Fr. Blanchard picked up votes in both orders. Four men withdrew their names at the conclusion of the third ballot. The fourth ballot brought the Bishop to within one vote of a majority in the clergy vote, and within three votes of a majority among the laity. Bishop Noland on the fifth ballot received an additional four clergy and six lay votes to bring him a majority in both orders. A motion was immediately made and passed by voice vote to make Bishop Noland's election unanimous.

The convention, by rising vote, expressed their gratitude to God for the leadership of Bishop Daniels through the years.

Bishop Noland, if he accepts and receives the consents of other dioceses, will

step into the major share of the work of leadership of the diocese of Montana at once, since Bishop Daniels has announced that he will turn over to the coadjutor all business administration of the diocese, all parish visitations except for two parishes, and all mission supervision except for two missions.

The coadjutor-elect is 39, the father of three children, and a native of Louisiana. He was elected suffragan of Louisiana at the age of 36, after serving at various times as curate, missionary, and rector of churches in Louisiana and North Carolina. He also served during the Second World War, first as a line officer and later as a chaplain.

Laboratories Will Train Clergy, Laity

The first two of a series of 54 Church and Group Life laboratories will be held at MacLaren Foundation, Sycamore, Ill., on January 9th to 21st and January 23d to February 4th. The laboratories, similar to the nine which have been held, starting in 1953, are intended to give training in Christian Education to clergy and professional lay Church workers. After the two Illinois meetings, laboratories will be held consecutively in different parts of the country, except during Lent and Advent.

Almost 500 people have attended the sessions which have been held to date, and it is hoped that 3,500 will attend those planned for the future. The three year project will be financed by a special grant of \$350,000 from private sources. Scholarship aid will be available for those who need assistance in meeting the board, room, and tuition fee of \$110.

One of the 1956 laboratories will be a second laboratory for bishops, to be held in September, 1956, at Nashotah House. The first such laboratory was held last summer, also at Nashotah House [L. C., August 7th].

Montana Election

Ballot:	1		2		3		4		5	
	C	L	C	L	C	L	C	L	C	L
Nominees:										
Noland, I. B.	8	25	9	43	9	51	11	65	15	71
Lindgren, E. M.	1	12	1	13	1	8	0	4	0	0
Blanchard, Roger	3	17	5	18	6	30	7	48	7	59
Wilson, C. A.	2	23	1	18	2	15				
Masuda, G. T.	2	12	1	9	0	8				
Davidson, Wm.	1	21	1	17	1	9				
Lord, Arthur	1	10	1	5	0	4				
King, H. L., Jr.	3	14	3	11	3	9	3	14		

Necessary to elect on all ballots: Clerical 12, lay 68.

*Withdrew. (Fr. Masuda, although he had withdrawn his name, received two lay votes on the fourth ballot and four lay votes on the fifth ballot.) Also nominated were the Rev. Messrs. Frederick B. Muller, Fremont, Neb.; Vernon E. Johnson, Minneapolis, Minn.; and E. W. Andrews, Roundup, Mont.

Fire Destroys BSA Building in Japan

\$30,000 loss at Camp Seisenryo

Mars Anniversary Celebration

A disastrous fire which broke out on the night of November 11th completely destroyed the large central lodge at Camp Seisenryo, on the slopes of Mount Yatsu, 70 miles away from Tokyo. The camp serves as a conference and training center for the Brotherhood of St. Andrew in Japan. Although there was no loss of life, there was complete loss of this BSA building and its equipment.

The work of the Nippon Seikokwai (or Holy Catholic Church in Japan), which is in communion with the Episcopal Church and other Anglican Churches, has for almost 30 years been closely bound up with the growth of the Brotherhood of St. Andrew among men and boys who might otherwise not have been Christians.

Since the camp center was dedicated in 1938, the central lodge has been the scene of many significant national and international conferences. The camp was this fall visited by a group of Church-people who went on to Japan after attending the General Convention in Honolulu.

The central lodge which burned at Seisenryo was built about 18 years ago with funds raised in the United States and was a memorial to the late James Houghteling. Two cottages built at the same time remain undamaged after the fire, as do the six cottages which were added through the use of funds raised in Japan. The buildings incorporated both Japanese and American design.

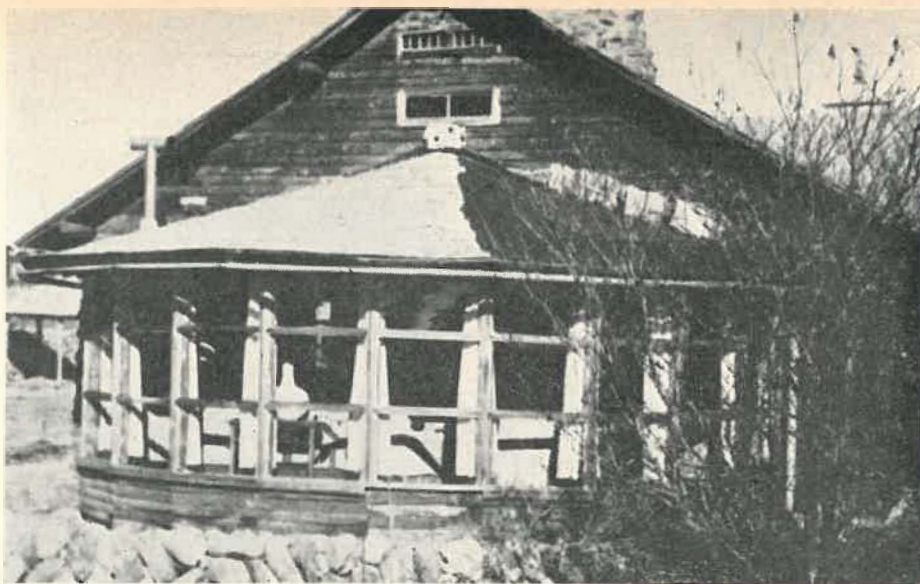
The fire, which was reported to have started in a bathroom in quarters belonging to the staff, destroyed all camp bedding, musical equipment, athletic and electrical equipment, trophies, paintings, and many gifts that were in use in the lodge.

Also lost in the blaze was a prized collection of books that belonged to the much-loved director and founder of the BSA youth movement in Japan, Mr. Paul Rusch. The BSA in Japan was started in 1927 by Mr. Paul Rusch, Dr. Yoshitaro Negishi, and 10 college students.

Total damage caused by the fire was roughly estimated at 10 million yen, or about \$30,000. About half of this is covered by insurance.

Hundreds of religious leaders and persons important in educational, medical, agricultural, and government circles have called, some of them bringing money or the traditional offerings of charcoal, rice, and vegetables.

The disaster came at a most inopportune time. On November 29th, the eve of St. Andrew's Day, the 30th anniversary of Paul Rusch's work in Japan and the 28th



LIBRARY AT SEISENRYO: After the fire, friends brought the traditional rice, charcoal, and vegetables.

anniversary of the Japanese Brotherhood was to have been commemorated.

Camp Seisenryo (which means Pure Spring) was built on "perpetual lease land." Over the years the center has become nationally known. Before 1941 about 2,000 young men had been closely associated with the Brotherhood's program at Camp Seisenryo. Many of them are now important leaders in various fields of Japanese life.

During the war Camp Seisenryo was confiscated and sold; it was at about this time that Paul Rusch was interned in Japan. At the end of the war, the camp was rehabilitated and restored and more than regained its prominence in the life of the Church and the lives of the people.

The work of the Brotherhood of St. Andrew in Japan is supported through the efforts of American and Canadian Committees, through the resources of a small endowment fund, and through contributions from Japanese businessmen. Several years ago, the Brotherhood set 1959 as the target year when its programs would become completely self-supporting.

Russian Metropolitan Dies

Gregory, the Metropolitan of Leningrad and Novgorod, died recently in Moscow at the age of 86.

A permanent member of the Synod of the Russian Orthodox Church, Metropolitan Gregory was known in the United States because of a trip he made to this country in 1947 as an emissary of Patriarch Alexei of Moscow. He hoped to bring Russian Orthodox churches here, most of which have been independent of the Moscow Patriarchate since 1924, back into the spiritual orbit of the Moscow Church. After four months here, he announced that influences "antagonistic to the Soviet Union" had caused a stalemate in the negotiations.

Why Churches Become Cathedrals

Grace Church, Menominee, Mich., is the fourth church formally to become a cathedral this year. The others are St. James, Chicago, diocese of Chicago; Incarnation, Baltimore, diocese of Maryland; and Trinity, Sacramento, Calif., diocese of Sacramento. Grace Church, Menominee, became Northern Michigan's cathedral on November 9th at a special service.

There appear now to be only 17 dioceses and four missionary districts without cathedrals in the continental United States.

American cathedrals are not, for the most part, similar to the great cathedrals of Europe and England, many of which date back to the Middle Ages. The word cathedral, from the Greek *cathedra*, meaning "chair," is a place where a bishop has his throne. As such, it is the central church of a diocese. The great medieval cathedrals, in size often out of all proportion to the small towns in which they were located, were built by numbers of people over periods of hundreds of years as an expression of their faith.

While the bishop's responsibility was to the whole diocese, the dean ruled over the cathedral and the group of clergy, often large, which was attached to it, called the cathedral chapter. A cathedral in England is not usually a parish church. It has no members as such, but belongs to the diocese as a whole.

At the beginning of its history the American Church did not have cathedrals. Later, churches already established were designated as cathedrals. Of about the same size as other churches in the diocese, they often remain parish churches, but serve as a rallying place for the diocese and as the bishop's home church. The rector becomes a dean, and assistants be-

come canons. The bishop often names other clergy, not connected with the cathedral, as honorary canons.

Examples of true cathedrals like those abroad are the Cathedral of St. John the Divine in New York City (on this issue's cover), and the Cathedral of Ss. Peter and Paul, Washington, D. C. These have no members, but welcome people from their respective dioceses and from all over the United States who visit them.

The Washington Cathedral, besides belonging to its diocese, is known as the National Cathedral. Events of national importance are held there, and a number of national leaders are buried in its grounds. Like European cathedrals, those in Washington and New York are being built slowly over a long period of time. The large structures are in Gothic style.

The shape and function of a cathedral is pretty much a matter of the tastes and needs of individual dioceses. The diocese of Southern Ohio put its cathedral on wheels. The Wayside Cathedral of St. Paul, with headquarters in Cincinnati, is a trailer church which moves about the diocese.

It may be that the mass move to the suburbs will further augment the increase in the number of dioceses having cathedrals. A deserted downtown church may find new and useful purpose as a cathedral, as a focal point for diocesan worship and community service.

Priest Testifies;

Delegates Leave U.N.

An Anglican priest, the Rev. Michael Scott, precipitated the walkout of the South African delegation to the United Nations Trusteeship Committee recently.

Because Fr. Scott was allowed to speak in behalf of the native tribes he has been representing at the UN as a non-governmental observer for the last several years, the South Africans officially severed their ties with the current General Assembly session.

Fr. Scott represents three tribes of South-West Africa, an area whose status is in doubt. The area was ruled by the Union of South Africa under a League of Nations mandate. South Africa now holds that the mandate expired with the League, and that the government of South-West Africa is a purely domestic matter, not a concern of the United Nations.

In his testimony before the Trusteeship Committee, Fr. Scott said that recent legislative acts of the South African parliament have tended to whittle away the separate and territorial character of South-West Africa despite statements from South African representatives that the area has not been absorbed into the Union. In education facilities, job opportunities, and wage levels, discriminations operate to the disadvantages of the Negro race, he said.

First Elected, Last English Bishop of Calcutta Dies

Once a civil engineer, George C. Hubback, served at critical time.

By the Rev. Canon E. SAMBAYYA

The Most Rev. George Clay Hubback, former Bishop of Calcutta and Metropolitan of India, died on the evening of All Souls Day in Guilford (England), at the age of 73.

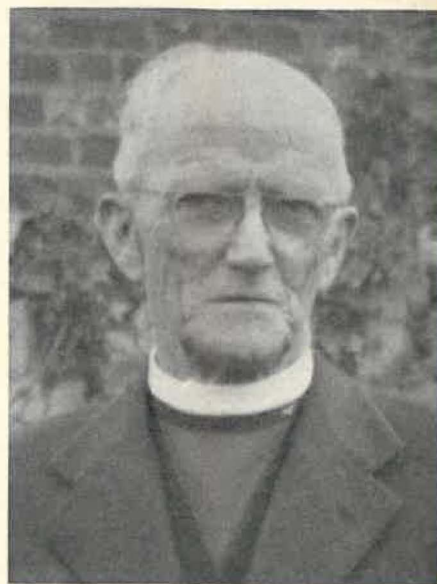
When he was barely 25, Bishop Hubback came to India as a civil engineer of the port of Calcutta. Within a few years he resigned his services with the Port Commissioners, and joined the Oxford Mission, as a lay brother in the same city. During the years of his preparation for ordination, he sat at the feet of the Rev. E. L. Strong of the Oxford Mission, who influenced him profoundly. After serving as a priest for a few years in one of the London parishes he returned to India and worked as a chaplain in a large military hospital in Bombay during the first World War.

In 1924 he became the second Bishop of Assam, a tea growing district of India with vast rivers, notoriously poor communications, and polyglot population. Bishop Hubback toured this vast rural diocese, shepherding the scattered congregations of Europeans, Assamese, and tribal Christians. During the monsoon season he retired to the peaceful episcopal residence which he had built on the banks of the river Brahmaputra, and gave himself to the teaching and training of his ordinands, who lived with him and shared his life as members of one household.

On one occasion, Bishop Hubback was staying in the home of a European tea-planter in a remote corner of his diocese in order to baptize a newly born infant in the family. The agitated father came to the Bishop and inquired earnestly whether the Bishop required a bottle of champagne for the baptism. The Bishop promptly replied "my dear man, are we baptizing a baby or a battleship?"

Toward the end of the second World War, the diocese of Assam became an important theater of war. Bishop Hubback constantly toured the battle areas and ministered to the troops in the front line. In 1945, as he was planning to retire, he was elected jointly by the House of Bishops and by the electoral body of the diocese of Calcutta, as the Bishop of Calcutta and 13th Metropolitan of India. Till then, the bishops of Calcutta used to be nominated by the British Crown.

He became the Metropolitan of the Indian Province at a very critical period. He collaborated with the last of the Vice-



BISHOP HUBBACK: Monsoon season was the time for teaching and training ordinands.

roys of India, Lord Mountbatten, in winding up the century old Indian Ecclesiastical Establishment. He grappled heroically with the many complicated problems arising out of the partition of India on the one hand, and the formation of the Church of South India on the other. During this period, he became increasingly aware that an Indian national, and one younger than himself, was required to be at the head of the Church to make quick decisions and lay down long term policies. Therefore, it was with mixed feelings that he decided in the spring of 1950, to lay down his high office and retire to England.

He found plenty to do in England and was in great demand as a conductor of retreats. Till the time of his death he was the Warden of the Sisters of Epiphany at Truro.

The whole of Bishop Hubback's life was characterized by the spirit of holiness. In the Indian Church, he is a shining example of a consecrated personality.

Bishop Emrich Broadcasts

"Bishop's Study," a new panel discussion program with Bishop Emrich of Michigan as discussion coordinator, started on the radio station WJZR, Detroit, on November 6th. The program will be broadcast every other Sunday from 12:30 to 1:00 p.m. Designed to stimulate thinking on common problems associated with everyday living, the program included in its first panel a housewife, an advertising man, and a university administrator along with Bishop Emrich.

BOOKS

Monkeys in the Machine Age

THE FORESEEABLE FUTURE. By Sir George Thomson. New York: Cambridge University Press. Pp. vii, 166. \$2.50.

In an age in which the predictions of science-fiction are dispensed, suitably, from the drug store bookshelf, a scientist who, in a readable work, makes a sober forecast of the course of the fortunes of humanity, is rendering a service to mankind.

The Foreseeable Future, by Sir George Thomson, is the most convincing essay of this kind I have read. The author, a Nobel Laureate for Physics and the Master of Corpus Christ College, Cambridge, is the son of a Nobel Laureate who was Master of Trinity. *Qualis pater, talis filius*. Sir George also enhanced his spiritual inheritance by marrying the daughter of a famous Scottish divine and Old Testament scholar, the late Very Rev. George Adam Smith.

About the matters on which he cares to prophesy, such as food, population, fuel, transportation, and the like, Sir George is on the whole optimistic. He is not unmindful, however, of the shortcomings of human nature. He recognizes, for example, that reclaiming the Sahara is not just a question of meteorology and an enormous expenditure of money: political difficulties here and elsewhere make prognostications impossible.

Animal lovers will be gratified to learn that though even already the horse has become, like the elephant, little more than a picturesque survival of the pre-machine-age, not everything is to be mechanized. Trained monkeys, for example, are so much more efficient and less expensive than machines in performing operations such as collecting oranges from trees, that they are likely to be more fully trained rather than replaced. The breeding and training of animals for useful occupations is likely to be extended.

The gradual elimination of the causes of human death raises questions of particular interest to Christians. Professor A. D. Ritchie, the philosopher-scientist, reminded us, in a recent lecture, that we all recover from every disease save one — the one that kills us. Sir George anticipates greater attention in medical research to the question of the postponement of old age, for "there does not seem to be anything in the nature of the reproduction of tissue which demands its death." When eventually the process of senescence is indefinitely postponed, and at the same time the so-called "natural" causes of death are removed, then death would be only through accident or intent.

I leave it to actuaries to work out the premium for a life policy for someone



A PROFOUND INFLUENCE in our time has been exerted by Søren Kierkegaard (died 1855).

born into such a world. Presumably one is sure, apart from murder and suicide, to die of an accident in the long run, and what one will lose through such an accident will be not merely the rest of one's three-score-and-ten ration (at present actually three-score-and-three), but one's "immortality." It would not be, however, that "immortality" that is the Christian's hope. It could be neither the *parousia* nor the *poena damni*, though perhaps it might be purgatory.

For my own part, though I am acutely aware of the terrifying shortness of human life, and would heartily welcome a century or two above my ration, I cannot but feel that, even with all my cells in flourishing health, I should want a change of scene after a few hundred years. Moreover, from a Christian standpoint, we human beings commonly make such a mess of the short life that we have, that its shortness may perhaps be accounted one of its blessings.

Groups of intelligent young people in the Church would do well to read and discuss this excellent book from a Christian point of view. Pascal spoke of the grandeur and wretchedness of man. This book will tell them something of the grandeur. It may be left to life itself to reveal also the wretchedness, and to God to disclose the Redeemer. GEDDES MACGREGOR

A Well Timed Book

MEDITATIONS FROM KIERKEGAARD. Translated and Edited by T. H. Croxall. Westminster Press. Pp. 165. \$3.

About a week ago was celebrated in many places throughout the world the 100th anniversary of the death of the Danish theologian Søren Kierkegaard — a Christian thinker who has had a profound influence in our own day, in circles both Catholic and Protestant.

A book appropriately timed for this anniversary is *Meditations from Kierke-*

gaard, translated and edited by T. H. Croxall. Dr. Croxall is an Anglican, who has been Chaplain of the Church of England congregation of St. Alban's in Copenhagen since 1947.

The book consists of some 70 meditations, most of which take their point of departure from a New Testament text and conclude with a prayer. The meditations are arranged in five parts: Part I — For Times and Seasons; Part II — The Sermon on the Mount; Part III — Some Biblical Personalities; Part IV — The Parables and Miracles of Jesus; and Part V — General.

Dr. Croxall assures us in the Foreword that most of the material used in the book is new to the English reader. The Rev. Howard A. Johnson, Canon Theologian of the Cathedral of St. John the Divine, New York City, and an authority on Kierkegaard, says of Dr. Croxall's work: "It is a good book and I hope it will have a wide sale." FRANCIS C. LIGHTBOURN

To the Whole Man

THE LIFE OF JESUS CHRIST. By J. W. C. Wand. New York: Morehouse-Gorham. Pp. 208. \$3.40.

THE FLAME OF LIFE. An Interpretation of the Sermon on the Mount. By Eric Montizambert. Seabury Press. Pp. ix, 114. \$2.25.

The Life of Jesus Christ, by J. W. C. Wand, and *The Flame of Life*, by Eric Montizambert, are reviewed together because both are "popular" works — that is, they are well written and sometimes tend to smooth out the rough places in the materials with which they deal. (Perhaps a "scholarly" book is one which emphasizes difficulties and is hard to read!) Moreover, both books are concerned with the immense importance of their subject matter.

The Bishop of London has not let modern notions of a necessary conflict between faith and reason keep him from trying "the most difficult task that any historian can be asked to undertake." While he relies primarily on the Synoptic Gospels, he occasionally uses St. John to supplement their outline, and produces a cautious, sensible, conservative, and eminently readable narrative. If, as he says, Christianity "has been prepared to stand or fall by the essential accuracy of its account of the events attendant upon its foundation," attempts to write the life of Jesus Christ cannot be abandoned, and indeed one aspect of the Incarnation is the crucial importance of historical fact.

Canon Montizambert, too, takes history seriously, and uses modern scholarship (although he seems to refer to it as an "inescapable *bête noir*") to set the Sermon on the Mount in the context of Christian faith, ancient and modern. The way of life set forth for believers in the Sermon as a whole is a goal to be reached by faith and grace, by the gift of the Holy

Spirit. "The 'impossible' becomes the real." One point must be corrected in the light of the Dead Sea Scrolls, for in them we find the long sought-for commandment, "Hate your enemies," which Jesus rejected. And these enemies were regarded as not merely personal but enemies of God. Thus Jesus commanded his disciples not only to transcend their personal or national antipathies but to be critical of too ready identification of their own enemies with God's.

Both books will serve admirably for use in Bible classes; both show the way in which biblical criticism can assist in the development of a living faith not founded on irrationalism. Man does not live by paradoxes alone, as both Bishop Wand and Canon Montizambert are well aware. Their books are addressed to the whole man.

ROBERT M. GRANT

THE FOUR GREAT HERESIES. By the Rt. Rev. J. W. C. Wand. Mowbrays. In America: Morehouse-Gorham. Pp. 139. \$2.15.

The Bishop of London, the Rt. Rev. J. W. C. Wand, has again put the Church in his literary debt by his recently published volume, *The Four Great Heresies*.

After defining, in an introductory chapter, the nature of heresy, the Bishop examines historically the four great heresies of the ancient Church: Arianism (which made of the Son of God a created being), Apollinarianism (which "destroyed the true humanity of Christ"), Nestorianism ("the doctrine that there are two persons as well as two natures in Christ"), and Eutychianism ("one incarnate nature of God the Word").

In view of the complexity of the material that he has set himself to expound, the Bishop has produced a book that is eminently readable, as well as loyal to the tradition of Anglican scholarship. The Bishop concludes:

"We are left then with the notion of the eternal Logos, the Son of God, who is of one substance with the Father, uniting Himself with the perfect manhood of Jesus and providing for it the final element that makes of the two natures one Person.

"The consciousness of the Logos expresses itself as fully as possible through the human consciousness of Jesus by whose perfect correspondence with Him He is able to reveal the nature of Godhead as fully as it can be revealed within the limits of humanity. . . ." (p. 139.)

FRANCIS C. LIGHTBOURN

A Growing Shadow

THE GOSPEL ACCORDING TO ST. JOHN. An Introduction with Commentary and Notes on the Greek Text. By C. K. Barrett. Macmillan. Pp. xii, 531. \$10.

Early Christianity sought to express its faith in communicable terms. One of the most important aspects of that attempt is

the Fourth Gospel. *The Gospel According to St. John*, by C. K. Barrett, illuminates many of the problems confronting the early Church on that score.

Former generations of Churchmen were more or less content with uncritical acceptance of the dictum that this Gospel was written by John, the son of Zebedee, one of the 12 Apostles. Orthodox critical scholarship of 50 years ago stressed the Greek quality of the book and attributed it to an unidentified mystic or philosopher. Within the past two decades a deeper appreciation of the emergent Christian community has modified the view regarding the origin of the Gospel.

In line with this recovery of the Biblical perspective, Prof. Barrett can say, "Johannine theology is not so much the imposition of alien forms and terminology upon primitive Christian thought . . . as the spontaneous development of primitive Christian thought under the pressure of inner necessity and the lapse of time" (p. 57).

From his detailed study of the Gospel, our commentator sees this document as the result of a process of successive editing within a tradition. It is not mere mechanical redaction, however, that commands



EMINENTLY READABLE is the Bishop of London in his book, entitled *The Four Great Heresies*.

Prof. Barrett's attention, so he is more interested in illuminating the concerns of a particular Christian community than he is in separating out sources and methods of combining them.

If the definite outlines of the figure of the "author" of this Gospel recede into a growing shadow, it is largely because we are permitted to see more clearly that which casts the shadow, an expanding Christian tradition which is firmly rooted in historical Christian experience.

In Biblical studies, no less than in other fields of endeavor, solid technical publications are a necessity if the subject is not

to degenerate into a contest for the acceptance of one set or another of private prejudices. The popular and readable exegesis and exposition of St. John's Gospel in a work like the *Interpreter's Bible* (Volume 8) would be impossible were it not for the kind of work represented by Prof. Barrett's most valuable contribution. The fact that few priests and still fewer laymen will feel moved to purchase and read this book is in no sense a judgment upon its worth. The preacher and the teacher are deeply in Prof. Barrett's debt, but most people will await the slow filtering down of the results achieved by this learned English divine. JULES L. MOREAU

They Speak to our Depths

CHRISTIANITY AND SYMBOLISM. By F. W. Dillistone. Westminster Press. Pp. 320. \$4.50.

F. W. Dillistone, canon of Liverpool Cathedral and author of *Christianity and Symbolism*, is known to Americans not only as a distinguished theologian but as a beloved teacher. For five years he taught theology at the Episcopal Theological School, Cambridge, Mass.; he also served on the Authors' Committee of the Department of Christian Education, assisting in the planning and writing of the volumes in "the Church's Teaching" series (his contributions to the book *The Faith of the Church*, by Dean Pike and this reviewer, were enormous, especially in the section on sacraments); he travelled widely and lectured and preached frequently throughout this land.

For all these reasons a new and full-length work from his pen is very welcome. But the book is valuable for its own sake, for it is — in my judgment — one of the finest discussions of the subject of "sacraments, signs, and symbols" written by a scholar of our own Communion.

Dr. Dillistone has given us his reflections on "the divine society," in a painstaking work published under that title which sought to reconcile, and did indeed succeed in reconciling, the "covenant" and "body" ideas of the Church in a rich and compelling unity. Now he carries on his study of the Church-sacrament complex in the present volume, which is concerned first with the meaning of "symbol," both temporal and spatial, and then with the Christian expression, in cult-form, of symbol in the sacraments of Baptism and Eucharist.

It is difficult to review this book, since the reviewer found himself at almost every point in accord with the author. Dr. Dillistone has carefully avoided the error of most popular writers who somehow assume that sacrament is an easy concept. It is easy in that it is man's most effective approach to an understanding of Reality; but its relationship to the "Word," itself necessarily symbolic in quality, is not quite so simple as some think.

Our author first examines the whole concept of the "symbolic," resting his case largely on the recent investigations of such students as Dr. Martin Foss, Professor Suzanne Langer, and Dr. Ernst Cassirer. He goes on to discuss the symbolic figures which are found in nature, in time and space, in human organizations, in man's language, and finally in religious practice and thought. A long section discusses the several Christian understandings of sacrament, with special reference to the "sacraments of the gospel." And in conclusion Dr. Dillistone devotes a chapter to the very important, indeed overwhelmingly serious, question of the present significance of the "sacred sign."

As he rightly points out, the "power" of traditional symbols is largely lost for those who have cut themselves off from tradition, or have never been introduced to tradition. Dr. Dillistone does not believe that the ancient symbols can be discarded and new ones readily supplied in their place; the ancient symbols speak to "our depths," as modern psychology has shown. Hence he makes practical, as well as theological, suggestions as to ways of restoring to the masses the profound value of these traditional signs and sacramental practices. He closes with some serious words about the present use of ecclesiastical symbols and sacraments.

This is unquestionably a book to be read by the clergy; an educated layman would not find it too difficult. And the irenic approach followed by the author makes it possible for us to see that the "Reformed" and the "Catholic" approaches are not so alien as some have thought, hence this book is a splendid exercise in what is nowadays called "ecumenical thinking."

W. NORMAN PITTINGER

A Happy Error

THE INTERPRETER'S BIBLE. Volume 11. Abingdon Press. Pp. x, 763. \$8.75.

Volume 11 of *The Interpreter's Bible* treats of nine writings of the New Testament: Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, and Hebrews.

In the King James Version — still to most people *the Bible* — all of these are attributed to St. Paul. Four of them — Philippians, Colossians, I Thessalonians, and Philemon — are beyond all reasonable doubt Pauline. Opinion is somewhat divided on II Thessalonians and the Pastoral Epistles (I and II Timothy and Titus), while Hebrews doesn't even profess to be from Paul — the title in the King James Version being no part of the original.

A lot of important ground is covered in the present volume, which follows the usual arrangement and format of the now famous series of which it is a part. Ernest F. Scott, handling the introduction and exegesis to Philippians, concludes that "the old view that the epistle was sent

from Rome [rather than from Caesarea or Ephesus] is still by far the most probable." John W. Bailey, in his treatment of I and II Thessalonians, follows "contemporary English and American scholars," who "have held to the authenticity of both letters, and to their origin in the usually assigned time, place, and order." Accepting a non-Pauline authorship of the Pastorals, Fred D. Gealy thinks that A.D. 130-150 is "a reasonable conjecture." And most of us would agree with Alexander C. Purdy when he regards the canonical survival of Hebrews — which he says was "only through the mistaken attribution to Paul" — as "a fortunate error indeed."

"Exegesis" — which deals with the original meaning of the sacred text — is in the present volume contributed by the writers already named and by Francis W. Beare (Colossians) and John Knox (Philemon). "Exposition" — which is concerned with present-day application, as is necessary, for example, in the pulpit — is divided among Robert W. Wicks, G. Preston MacLeod, James W. Clarke, Morgan P. Noyes, George A. Buttrick, and J. Harry Cotton.

The commentaries of *The Interpreter's Bible* are popular compared, for example, with such a work as that of C. K. Barrett on the Gospel of St. John [see p. 17]; but they are written by top-ranking specialists who have themselves digested the material and presented it in palatable form.

FRANCIS C. LIGHTBOURN

Augustine As an Older Man

AUGUSTINE: LATER WORKS. Library of Christian Classics, Vol. VIII. Translated by John Burnaby. Westminster Press. Pp. 359. \$5.

Augustine: Later Works (translated by John Burnaby) is the third and last volume devoted to St. Augustine in the Library of Christian Classics. Like the other books in this series, it is a work of fine quality. The translator is an eminent British scholar. As he tells us in his preface, the contents here selected represent the work of St. Augustine as an older man, at the height of his creative powers.

First there is a translation of the principal parts of the lengthy treatise, *The Trinity*. Here we find expounded Augustine's theory that the Holy Ghost, rather than the Father, is the bond between the Persons of the Holy Trinity. It was due to this teaching that the *filioque* clause was later interpolated into the Western text of the Nicene Creed. This work is thus of great historical significance, even for those who, like the present reviewer, find Augustine's conclusions to be unacceptable. It must be conceded, however, that few readers will be likely to expend the close concentration and patience necessary to follow the involved logic of this difficult book, even in this abridged version.

Secondly, Dr. Burnaby gives us *The Spirit and the Letter*, a treatise on God's grace and man's free will. Unlike August-

tine's final writings on this topic, this treatise maintains a harmonious balance between divine grace and human freedom.

Thirdly, there are 10 short homilies on the First Epistle of St. John. These provide admirable material for devotional reading and meditation, and will appeal to a much wider class of readers. It is regrettable that these sermons could not have been published separately in a smaller and less expensive edition.

All of the Library of Christian Classics volumes on St. Augustine are carefully produced books. Yet added all together, do they give us the true Augustine? In the opinion of this reviewer they do not. One cannot know the true Augustine until one takes account of his noble teaching on the Church as Christ's Mystical Body. At a time when members of all confessions are rediscovering the essentially corporate and sacramental character of the Christian life, it is inexcusable that this aspect of the saint's thought should be so grossly neglected. H. BOONE PORTER, JR.

The Text Comes to Life

UNDERSTANDING JESUS CHRIST. By McEwan Johnson. Seabury Press. Pp. 185. \$2.25.

McEwan Johnson's *Understanding Jesus Christ* contains an accurate description of the environment into which our Lord was born, in which He ministered and did His mighty works. Christians "need



to see Him as an historical fact upon our human road." The author has a simple, direct, and graphic style. Some passages read aloud would arrest the attention of the adolescent, and this to me is a test of good writing.

There is, however, one weakness in the book and that is in its Christology; for instance, speaking of the witness of the disciples about Jesus Christ, the author says:

"They proclaim a God full of grace and mercy and, most astonishing of all, a God

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who, like Jesus, suffers at the hands of evil and gives His life for the redemption of the world."

This passage savors of patripassianism, implying that it is the Father who suffers.

I commend this little book particularly for its background material, if the reader will bear in mind that there are some passages which would need careful scrutiny for their Christology.

The writer has intended this to be a handbook for the use of the layman while he is studying the four Gospels. He has simplified many of the technical difficulties which always face those who read ancient writings. The ancient text comes to life in a contemporary situation, and for this main reason this book is most commendable. BERNARD G. BULEY

Altar at the Center

A PLACE OF ADVENTURE. By John H. Johnson. Foreword by H. E. W. Foscroke. Seabury Press. Pp. 130. \$2.25.

The real romance of the life of the Church is to be found in the day by day happenings in the parish. In *A Place of Adventure* John H. Johnson has thrilled us with the story of the growth of St. Martin's, Harlem, now one of the largest congregations in the United States. He has given, I believe, a most accurate picture of Harlem. The heroism of the people of this much maligned area of God's world is amazing.

Too often we think of great pieces of work, such as the growth of St. Martin's, as the result of administrative genius or social planning. Fr. Johnson no doubt has great ability in these things, but he gives us the story of how a parish will grow, where the true Gospel is preached, where the altar is the center, around which its people gather frequently — and from that altar go to communicate the love of God to others.

Please read this book. You will laugh, weep, and rejoice as you see in your mind's eye that colorful parish with its simple church, magnificent carrillon of bells, and its beautiful altar, but above all its hundreds of ordinary people like you and me who are doing our Lord's work. We who serve in ordinary parishes need the inspiration of such a book as this. BERNARD G. BULEY

An Uncommon Charity

THE CATHOLIC APPROACH TO PROTESTANTISM. By George H. Tavard. Harpers. Pp. xv, 160. \$2.50.

George H. Tavard's *The Catholic Approach to Protestantism* is an earnest and important book. Although the reunion of Christendom, according to Fr. Tavard, is the total submission of all Christian people to the claims of the Papacy, he is not a religious isolationist. He boldly sets out to combat the ideas among his own brethren

ren that Luther was a vulgar lustful monk; that Calvin was a cruel tyrant; and that the Anglican Church originated in the desire of Henry VIII to change wives. As the author reviews the history of Christian separation and the attempts to reunite Christendom, he writes with an uncommon charity.

Fr. Tavard sees the faults of Roman Catholic church men of the past but, unfortunately, his theological position blinds him to those of the present. Because Archbishop Geoffrey Fisher takes a stand against the employment of political force to advance the Church, he is accused of "recurrent anti-Romanism."

In his writing, this Roman Catholic scholar shows an excellent knowledge of the facts of Anglicanism but he lacks the inner understanding to put these properly together. He bears sharp witness to the true Catholic nature of Anglicanism and he does not realize it. Considering the parties within the Church, he writes: "Their peaceful dwelling together makes the vast Anglican abode a shelter of all theologies and an unstable synthesis of all the divisions and all the unions of Christians."

As long as one holds that the human mind, in this world, can know truth, he cannot understand Anglicanism. We cannot now know *truth*; at best, we can only know *of truth*. As the Apostle realized, now we see through a glass, darkly; now we know in part; only in eternity shall we know even as also we are known. People view the truth from their own particular positions. They find themselves in trouble only when they come to hold that their apprehension of truth is the whole truth.

Both Catholics and Protestants have often been guilty of this fault. Whenever there is a theological dispute, we can generally assume that, although there may be an element of truth on both sides, truth itself stands somewhere between, or even beyond, the rival viewpoints. The wisdom of Anglicanism has the clear support of reason and Revelation but Fr. Tavard's theology forbids him to consider this.

In his suggestion that the ecumenical movement could be advanced by a return to the theology of St. Bonaventura over that of St. Thomas Aquinas, Fr. Tavard is probably correct. The greater emphasis on love in the Bonaventurian synthesis seems to promise a more kindly spiritual atmosphere than that which is found in today's hardened Thomism. Love, by its very nature, spends itself according to the need of the beloved. In Roman Catholic thinking, the Protestant obviously has the greater need. Hence, the Roman Catholic owes more love to his Protestant neighbor than he does to his fellow church man. The reverse situation would be true for Protestant people. If the necessary love can be elicited in all parties, here is surely a good seed-bed for a growing ecumenism.

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ism is a worthwhile book, not so much for what it says, as for what it suggests. Fr. Tavard must completely free himself from his personal Thomism. In his defense, it is fair to say that his book represents a very good beginning in this effort.

JOSEPH WITTKOFSKI

A Real Thrill

THE MONGOL MISSION. Narratives and Letters of the Franciscan Missionaries in Mongolia and China in the Thirteenth and Fourteenth Centuries. Translated by a Nun of Stanbrook Abbey. Edited and with an Introduction by Christopher Dawson. Sheed and Ward. Pp. xli, 246. \$4.

This newest volume in Christopher Dawson's "The Makers of Christendom" Series, *The Mongol Mission*, has a peculiar pertinence and fascination at the present time, both because of our contemporary involvement in the world tension between East and West, and because of the new direction given to our own branch of Christendom in its missionary opportunity in the Far East.

The story of the Mongol Empire of the 13th century and its negotiations for alliance with Western Christendom at the height of the Crusades against Islam literally "stagger the imagination," as Mr. Dawson says, when one considers what



might have been the results: for the expansion of Christianity, the reunion of the Church, and the foundations of a Christian culture in Asia.

The volume contains, in addition to Mr. Dawson's general introduction, the account of the Franciscan John of Plano Carpini of his mission in 1245-47 to the court of the great Khan, with some of the diplomatic correspondence between the papacy and Guyuk Khan. This mission was primarily political in purpose.

The volume also contains the account of the more religious mission of another Franciscan, William of Rubruck, sent by St. Louis of France in 1248 — "one of the most living and moving narratives in the whole literature of travel." Finally, there is included some of the correspondence connected with the mission of John of Monte Corvino, another Franciscan, to China in 1291.

Readers of these narratives will find a real thrill in these Christian adventure stories. They will see clearly how a few

brave missionaries did more constructive work for the cause of Christ than all the Crusading armies. They will also be ashamed to note once more an illustration — in this case, of far-reaching significance for world history — of "too little, too late."

Mr. Dawson possibly underestimates the precariousness of Mongol religious toleration, and the fact that their lust for conquest was far more powerful than their concern for the spiritual welfare of their subjects. And he largely ignores the peculiar position of Orthodox Christendom.

The book is provided with excellent aids in the genealogical table of Mongol rulers, a select bibliography, and a map.

MASSEY H. SHEPHERD, JR.

More Than Love Is Needed

HIGH IS THE WALL. By Ruth Muirhead Barry. Muhlenberg Press. Pp. 268. \$3.50.

In Ruth Muirhead Berry's *High Is The Wall*, we have the story of a Roman-Catholic-Protestant marriage. But it is more than a story. It is an attempt to show that something else besides love is needed in a successful marriage, and that tension, difficult to resolve, is created when both parties have definite convictions and try to preserve their integrity.

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ways are also brought into the main theme of the book.

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MARION V. LIGHTBOURN

Hell-Roaring Hymns

PAPA MARRIED A MORMON. By John D. Fitzgerald. Prentice-Hall. Pp. 298. \$3.75.

"I promised my mother that some day I would write a true story of the Mormons and of my parents as I knew them." This is what John D. Fitzgerald, author of *Papa Married A Mormon*, said he would do. And he did.

Papa Married a Mormon is the story of Will Fitzgerald — agnostic, gambler, owner of the Whitehorse Saloon; and of his brother Tom Fitzgerald — Roman Catholic, and editor of the *Silverlode Advocate*. It is a story of Utah in the 80's: of Adenville, flourishing Mormon community, with farms, mills, and stores; and of Silverlode, hell-roaring mining camp two miles away.

Tom eloped with a young Mormon girl. In fact, he married her four times (two religious ceremonies, two civil ceremonies), and the honest attempts made by the couple to reconcile their love and their religion had far-reaching, and sometimes humorous, results.

Sunday evening found their home the gathering place for a group that met to sing Mormon, Baptist, Roman Catholic, Methodist, and — finally — Jewish hymns.

This is the story of a family. It is also the story of religious tolerance based not upon indifference but upon respect for the other person's viewpoint.

MARION V. LIGHTBOURN

One Year To Live

NEARER TO HEAVEN. By Frank Baker. Westminster Press. Pp. 237. \$3.50.

Frank Baker's *Nearer to Heaven* is an unusual story. It is about an English vicar and his family.

The vicar, Lawrence Hearne, is told that he has at the most one year to live. He decides to go on as usual and say nothing. His journal, in which he records his impressions, is interwoven into the narrative.

Many events complicate the year. The vicar's wife, Vera, harassed by long-continued financial worries, rebels when she sees lack of money destroying their daughter Susan's chances for a musical scholarship. Vera takes some money entrusted to her husband.

The last weeks are crowded with events through which the vicar goes his way, ending his journal Maundy Thursday A.M., with this entry:

"A new commandment I give unto you,

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MARION V. LIGHTBOURN

Children's Books

Reviewed by MARION V. LIGHTBOURN

FIRST GRACES. Illustrated by **Tasha Tudor.** Oxford Books for Boys and Girls. Oxford University Press. Pp. 47. \$1.75 (age group 4-10).

Short thanksgivings for regular and special occasions, each with a colored or black-and-white illustration. Sample:

"God, we thank you for this food,
For rest and home and all things good,
For wind and rain and sun above,
But most of all for those we love."

The book is a companion volume to *First Prayers*, by the same author, and would make a fine Christmas present for a small god-child.

POEMS OF PRAISE. Selected and illustrated by **Pelagie Doane.** Lippincott. Pp. 149. \$2.75 (age group 6-10).

An anthology from various sources. The poems are good — some known, some unfamiliar. A sample:

"There was a pussy in the stable
When Christ was born;
There was an ox there and a donkey
In the gray dawn;
But there was a pussy there also
That Christmas morn."

— ELIZABETH GOUDGE

This could become a much loved book for a child.

In Brief

THE STORY OF ADAM AND CHRIST. The verses written by **Dorothy Sayers.** The window painted by **Fritz Wegner.** Seabury Press. 75 cents.

A card (7¾" x 11½"), in triptych form, with envelope for protection. Middle panel has representation in color of an intricate stained glass window telling the story of man's redemption. On the two side panels are 27 verses corresponding to as many parts of the window and celebrating in verse form the story of Adam and Christ.

A fine gift.

WONDERFUL ORDER. By **F. Cruttwell Bloomfield.** London: SPCK. Pp. x, 43. Paper, 2/6 (about 65 cents).*

A consideration of the question of women in the priesthood. The author, a

*American booksellers rates for British currency vary. The approximation here given is based upon 25 cents to the shilling.

married woman, approaches the matter from a distinctly theological point of view, in which the differentiation of the sexes is seen as in some sort a reflection of the life of heaven itself. In this "wonderful order" of God's creation, as the author sees it, woman has a part to play which debars her from the priesthood but gives to her "a position among the laity which is all her own," making "the priesthood of the laity" preëminently hers."

Books Received

ANXIETY AND FAITH. Toward Resolving Anxiety in Christian Community. By **Charles R. Stinnette, Jr.** Foreword by **David R. Hunter.** Seabury Press. Pp. ix, 209. \$3.50.

DIALOGUE ON DESTINY. By **George W. Barrett** and **J. V. Langmead Casserley.** Foreword by **John Heuss.** Seabury Press. Pp. 96. \$2.25.

A DICTIONARY OF THE EPISCOPAL CHURCH. Twelfth Edition. Reprint from Text of Eleventh Edition. Trefoil Publishing Society, Lock-Box 50, Waverly Station, Baltimore 18, Md. Pp. 87. Card-board, \$1 (6-11 copies, 85 cents each; 12-14, 75 cents each; 25-49, 70 cents each; 50-99, 65 cents each; 100 or more, 60 cents each).

PREFACE FOR PARENTS. Counsels for the Expectant Mother and Father. By **Anita Wheatcroft.** Foreword by **Dora P. Chaplin.** Illustrated by **Berit Homstead.** Seabury Press. Pp. 95. \$1.75.

TEACHING THE BIBLE Especially in Secondary Schools. By **A. Victor Murray.** New York: Cambridge University Press. Pp. xi, 231. \$3.50.

CHANGING CONCEPTIONS OF ORIGINAL SIN. A Study in American Theology Since 1750. By **H. Shelton Smith.** Scribners. Pp. xi, 242. \$3.50.

NETHERLANDERS IN AMERICA. Dutch Immigration in the United States and Canada, 1789-1950. By **Henry S. Lucas.** University of Michigan Press. Pp. xix, 744. \$10.

THE GREAT INVITATION and Other Sermons. By **Emil Brunner.** Translated by **Harold Knight.** Westminster Press. Pp. 188. \$3.

CHRIST AND THE CAESARS. Historical Sketches. By **Ethelbert Stauffer.** Translated by **K. and R. Gregor Smith.** Westminster Press. Pp. 293. \$4.50.

THINKING LIFE THROUGH. By **Fulton J. Sheen.** Illustration by **Dik Browne.** McGraw-Hill. Pp. viii, 245. \$3.75.

INSPIRING MESSAGES FOR DAILY LIVING. By **Norman Vincent Peale.** Prentice-Hall. Pp. xiv, 208. \$2.95.

JULIANA OF NORWICH. An Introductory Appreciation and an Interpretative Anthology. By **P. Franklin Chambers.** Harpers. Pp. xii, 224. \$2.75.

ALL OF THE WOMEN OF THE BIBLE. By **Edith Deen.** Harpers. Pp. xxii, 410. \$4.95.

MILTON AND THE ANGELS. By **Rebecca H. West.** University of Georgia Press. Pp. ix, 237. \$4.50.

LUTHER. By **Rudolf Thiel.** Translated by **Gustav K. Wienecke.** Muhlenberg Press. Pp. xiii, 492. \$5.

THE UNITY OF THE BIBLE. By **H. H. Rowley.** Westminster Press. Pp. x, 201. \$3.50.

SERVICE MUSIC AND ANTHEMS for the Non-Professional Choir. An Official Publication of the Joint Commission on Church Music. Seabury Press. Pp. 56. Paper, 95 cents.

EARTH IN UPHEAVAL. By **Immanuel Velikovsky.** Doubleday. Pp. xvi, 301. \$3.95. [" . . . a book about the great tribulations to which the planet on which we travel was subjected in pre-historical and historical times."]

THE CHRISTIAN IMPERATIVE. Being the Kellogg Lectures at the Episcopal Theological School, Cambridge, Mass., February 1955. By **Max Warren.** Scribners. Pp. 144. \$3.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Jingles Bad Missionaries

I should like to register my disappointment in THE LIVING CHURCH [October 16th] for giving so much space to the "jingles" entitled "Pixie-Palians" and the like. . . .

Doubtless it is all done in jest, but the joke escapes many of us and the missionary value is nil.

(Rev.) KENDALL EDKINS
Rector, St. John's Church

Whiteboro, N. Y.

Anglican Church of Canada

The October 2d issue of THE LIVING CHURCH, devoted to a detailed account of the recent session of the General Convention of the Protestant Episcopal Church, records on page six the message of greeting sent from the Convention to the Nineteenth Session of the General Synod, meeting in Edmonton, Alberta, and states that, at the Synod of the Canadian Church, the name of the Church was changed from the "Church of England in Canada" to the "Anglican Church in Canada." In writing to express warm appreciation for this particular issue of THE LIVING CHURCH, I may point out that the decision of General Synod in respect of the change of name was that the name henceforth be "The Anglican Church of Canada." [L. C., September 25th].

(Rev. Canon) H. A. HUNT
General Secretary
Anglican Church of Canada

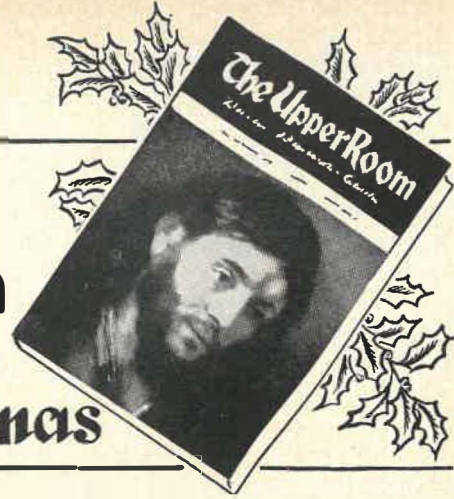
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May we have the privilege of the columns of your journal to call attention to the outstanding work being done on behalf of all the Churches in the World Council of Churches at the Ecumenical Institute, Chateau de Bossey, Celigny, near Geneva, Switzerland. This enterprise made possible originally by a generous gift of the Rockefellers has most signally vitalized both the study life and spiritual development of literally thousands of Christians who have been privileged to be enrolled in its courses or to visit there. Sadly, it is too little known in this country.

Like all institutions of its type it is severely handicapped by a rather limited budget. Among its most immediate needs is a tape recorder so that there may be made more widely available the text of many of the excellent lectures, addresses, etc. given there by notable leaders of the Ecumenical Movement. This is a quite personal project but one in which, we hope, many Church people would like to

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Your contributions may be sent to Dean Kelley, 600 Haven Street, Evanston, Ill., and will be promptly and gratefully acknowledged.

(Very Rev.) ALDEN DREW KELLEY
Evanston, Ill.

(Rev.) JAMES W. KENNEDY
New York City

Harrisburg Election

In your account of the recent election in the diocese of Harrisburg [L. C., October 30th] appears the following astounding statement: "Although he had reserved the right to reject any nominees, Bishop Heistand did not do so, but he named four men who would be especially acceptable to him."

Let us hope that this is incorrect reporting on the part of your correspondent. Have the personal desires of the diocesan taken precedence over the guidance of the Holy Spirit in the selection of men to be Bishops in the Church of God?

HENRY J. WHITFIELD
President, Robertson Banking Co.
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Seabury Series

It seems to me that much of the criticism of the Seabury Series at this time is unjustified. Results can scarcely be expected in five or six Sundays! Isn't the important thing the fact that the Church has spoken as one voice and provided a course which, by its very nature, can be used in any type parish; large, small, high, low. This in itself is a real accomplishment for the Church.

Some of those who criticize seem to have a great fear of the parent being allowed to "teach" religion to their children, or of a parish priest unable to interpret the faith to the Church school teachers. What nonsense! Isn't the Godlessness of today at least partly due to the lack of religious living and teaching in the home? And the three great resources for all the courses are the Bible, the Prayer Book, and the Hymnal. Where else do we find the Faith of the Church better expressed?

I do think it essential that all four conditions (the family service, a concerned lay group, teachers' training, and the parents' class) be met. And I cannot believe that any priest is so busy that he cannot manage weekly teachers' classes, because the Seabury Series gives the rector of the parish a much greater influence on the Sunday School than was ever before possible.

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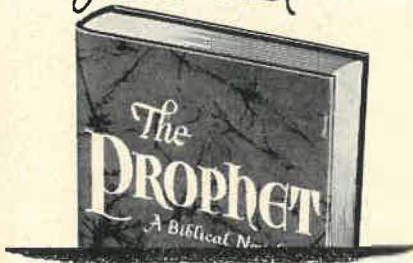
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who came to scoff have stayed to learn. As a life-long member of the Church and brought up in an Anglo-Catholic Parish, I have never witnessed anything like this. These people are reading their Bibles; they are studying their Prayer Books; they are reading the Church's Teaching Series; they are constantly calling the rector for guidance. And I cannot believe this is unique with St. John's Church, North Haven.

Finally, can't we hear from more parishes about what is happening?

FLORENCE ANNE HAY
(Mrs. A. Rees)

North Haven, Conn.

I am sure that Fr. Fenn already "fully grasps" the fact that the first half of the Sunday session is devoted to worship [L.C., October 30th]. The good father is not discussing that half, but the second half.

It is no defense of the Seabury Series [for Sunday schools] to say that the materials are in the Bible and the Prayer Book. They were already there before the Seabury Series was conceived. We did not need to spend millions of dollars to get what we already had in the Bible and the Prayer Book! One might as well say that since we have all we need in the Bible and the Prayer Book, we might as well not have any curriculum materials at all, and no expensive Department of Christian Education. In fact, if all the instruction a child gets is received at worship services, we may as well let him spend all his time at worship services, and eliminate the bother of Church school classes.

I have long taught that the family Mass is the principal means of instruction — in fact, this parish had the family Mass for years before the present Department of Christian Education was constituted. I also agree that parents are the most important teachers of the children.

But if the Church school class is not itself an instrument of teaching the Faith, it ought to be abolished. If it is just a baby-sitting proposition, to care for children while parents are hearing a sermon or attending coffee hour, then we need spend no money for curriculum materials at all. In this parish, we avoid fads, and we succeed in teaching the Faith.

Far from being disloyal to the National Council, we were wistfully hoping that our National Church would publish materials that would assist us in this job, but we were disappointed, though not surprised. When will people come down to earth, and realize that a Church school class has (or ought to have) 52 meetings each year, and that we need 52 lessons to teach each year?

Incidentally, it was right enjoyable to see you label me as a Lutheran [L. C., October 16th]: I am so much accustomed to having another label attached to me!

(Rev.) ROY PETTWAY

Rector, Church of Our Saviour
Atlanta, Ga.

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PEOPLE and places

Appointments Accepted

The Rev. Laurence C. Brenton, formerly rector of St. Peter's Church, Fort Atkinson, Wis., is now in charge of St. Katherine's Church, Owen, Wis.

The Rev. H. Douglas Butler, who was ordained deacon in February, has since March been curate of St. Thomas' Church, Farmingdale, L. I., N. Y.

The Rev. William V. Carpenter, formerly vicar of Precious Blood Church, Gardner, Wis., and the Church of the Holy Nativity, Jacksonport, will on December 1st become rector of St. Augustine's Church, Rhinelander, Wis. Address: 33 S. Pelham St.

The Rev. George M. Chester, formerly rector of St. Andrew's Church, Pittsburgh, is now rector of St. Mark's Church, Collingswood at Virginia Blvd., Toledo, Ohio.

The Rev. Dr. Roscoe T. Foust, of the diocese of New York, is now director of pastoral and counseling services for the Seamen's Church Institute, New York. Address: 2 Fifth Ave., New York 11.

The Rev. Charles A. Homan, formerly vicar of St. John's Church, Durant, Okla., is now rector of Calvary Church, Homer, N. Y. Address: 29 Clinton St.

The Rev. Wilbur L. Lear, who has been in charge of the Church of Our Saviour, Placerville, Calif., since June 1st, is now rector.

The Rev. William J. Miles, formerly chaplain of the Military Sea Transport Service of the Atlantic, with address in Brooklyn, is now vicar of St. George's Church, Riviera Beach, Fla.

The Rev. James H. Pearson, formerly vicar of Christ the King Church, Sturgeon Bay, Wis., and St. Agnes' Church, Algoma, will on January 1st become assistant of St. Clement's Church, Philadelphia. Address: 2013 Appletree St., Philadelphia 3.

The Rev. John T. Salberg, who formerly served St. Matthew's Mission, Comanche, Tex., is now curate of All Saints' Church, Fort Worth, Tex. Address: Box 9115.

The Rev. William John Shane, formerly rector of Trinity Church, Watervliet, N. Y., is now rector of Trinity Church, Lewiston, Maine, in charge of Christ Church, Norway, Maine. Address: 9 Curtis St., Lewiston, Maine.

The Rev. Tom Thurlow, formerly rector of Christ Church, Hamiota, St. Luke's, Strathclair; and St. Paul's, Shoal Lake, Manitoba, is now rector of St. John's, Elgin; St. John's, Fairfax; and St. Andrew's, Hartney, Manitoba, diocese of Brandon. Address: Box 106, Elgin, Man., Canada.

Changes of Address

The Rev. David B. Bronson, who has been serving as vicar of St. Andrew's Church, Bloomfield, Conn., and St. Andrew's, North Bloomfield, with address in West Hartford, is now a student at the Harvard Divinity School and may be addressed at 12 Sparks St., Cambridge 38, Mass.

Ordinations

Priests

Harrisburg — By Bishop Heistand: The Rev. Kermit Lewis Lloyd, on November 5th, at All Saints' Mission, Hershey, Pa., where the ordinand is vicar. (He also serves the Mission of St. Michael and All Angels, Middletown.) Presenter, the Very Rev. Howard Clark; preacher, the Rev. Dr. Earl M. Honaman.

Long Island — By Bishop DeWolfe, on November 5th, at the Cathedral of the Incarnation, Garden City (Canon Charles W. MacLean, preaching):

The Rev. William Lowerre Ketcham, assistant of St. Paul's Cathedral, Springfield, Ill., presented by Canon MacLean.

The Rev. Peter Duncan MacLean, pastor of the Church of the Ascension, Brooklyn, presented by his father, Canon MacLean.

The Rev. Richard Alfred Norris, curate of St. Mark's Church, Jackson Heights, N. Y., presented by his father, the Rev. Baxter Norris.

The Rev. Albert Henry Palmer, pastor of St. Simon's Church, Brooklyn, presented by the Rev. H. S. Sidener.

The Rev. Michael P. Regan, curate of St. Joseph's Church, Queens Village, N. Y., presented by the Rev. J. W. Davis.

The Rev. Douglas Frederick Styles, pastor of the

Church of St. Mark, Brooklyn, presented by the Rev. E. W. Cromey.

The Rev. Robert Harry Wellner, pastor of St. Alban's Church, Brooklyn, presented by the Rev. Dr. G. T. Gruman.

Deacons

Long Island — By Bishop DeWolfe: Wendell Walton (Brother Dunstan), OSF, on November 5th, at the Cathedral of the Incarnation, Garden City; presenter, Father Joseph, Order of St. Francis; preacher, Canon Charles W. MacLean; to be vicar of the Church of the Transfiguration, Brooklyn.

Missionaries

The Rev. Bruce C. Casey and his family have returned to Brazil after a furlough in the United States. Formerly at work in Porto Alegre, Brazil, he expected to be reassigned to Sao Paulo, Brazil.

Dr. Margaret Lane left New York at the end of October en route to Lahore, Pakistan, where she will do rural medical work for the United

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Christian Hospital. (The Anglican Church in Lahore is represented by the Church of India, Pakistan, Burma, and Ceylon.)

The Rev. Raymond K. Riebs, with Mrs. Riebs and their two sons, sailed for Brazil recently, returning to their work in Rio de Janeiro after furlough in the United States.

Laymen

Miss Helen Turnbull has returned to her regular duties as director of Windham House, training school for women workers, New York. Miss Turnbull, who has been ill, resumed her work on November 1st with a light schedule, planning to increase her hours as her health improves.

Picture Credits

The photograph of the rustic cross [L. C., October 2d, p. 7] was taken by and has been copyrighted by Mildred Capron. The photograph was made high on a mountain-top in the Wind Rivers of Wyoming. Miss Capron, besides being an accomplished photographer is a world traveler and successful film-lecturer ("Deep Roots in the Chesapeake," "Sky High in Wyoming," "Solo Safari to South Africa," etc.) She is a Church-woman and a former LIVING CHURCH correspondent.

Corrections

The Rev. Ware G. King is now rector of St. James' Church, Riverton, Wyo., in charge of work at Shoshoni and Missouri Valley. The announcement of his clerical change in The Living Church of October 30th did not list the state of Wyoming. This might lead to some confusion, inasmuch as the Rev. Mr. King was formerly at work in the diocese of New Jersey, which also has a "Riverton." Correct address: Riverton, Wyo.

Other Changes

Two former Bishops of Delaware were honored recently:

St. Andrew's Church, Wilmington, by a recent action of the vestry, also will be known as the Bishop Alfred Lee Memorial Church. The additional name honors the first Bishop of Delaware, who was rector of St. Andrew's for 45 years. The episcopate of Bishop Lee, who later became Presiding Bishop, has often been referred to as the renaissance of Anglicanism in Delaware.

The Rt. Rev. Arthur R. McKinstry, retired Bishop of Delaware, and Mrs. McKinstry were present on November 6th for the dedication of the new "Arthur R. McKinstry organ" at St. Matthew's Church, Wilmington. Dedicated at the same service was a chalice bequeathed by Mrs. Julia L. Stewart, a granddaughter of Bishop Alfred Lee.

Deaths

The Rev. Charles Pratt Berger, Jr., rector of All Saints' Church, Orange, N. J., died November 7th in New York City. He was 36.

Master of St. Mark's School, Southboro, Mass., from 1944 to 1946, Fr. Berger was ordained in 1946. He was curate of St. John's, Waterbury, Conn., and then was a member of Parishfield, Brighton, Mich., and a fellow and tutor at the General Theological Seminary from 1948 to 1950, when he became rector of All Saints.

Besides his wife, Mary Ruth Brink Berger, whom he married on the day of his ordination, he leaves a son, Charles, and a daughter, Susan.

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Anniversaries

BISHOP SPENCER, retired Bishop of West Missouri, who celebrated the 25th anniversary of his consecration on October 28th. Bishop Spencer celebrated the Holy Communion at St. Paul's Church, Kansas City, Mo., the church to which he first ministered as a deacon. This year also marked the 50th of his priesthood.

ST. PAUL'S CHURCH, GRAND FORKS, N. D., which celebrated its 75th anniversary of its parish life recently. St. Paul's was founded by 11 communicants in a frontier village of some 300 persons in 1880. Until that time only occasional services had been held by visiting missionaries, mostly Canadian, traveling the river route to Winnipeg. The original 1881 church building was razed in 1947 and a new building occupied in 1950 by the parish, now numbering 460 communicants.

CHURCH SCHOOL LEADERS GROUP of the diocese of Western New York, which began its 23d year with a dedication service on October 10th. After the service, at which Bishop Scaife read a special litany of dedication for church school teachers, a meeting was held where the teachers registered for their choice of seven courses offered by the group for the coming season.

CHURCH OF THE AIR on the beginning of its 25th year of broadcasting. The Church of the Air's two half hour programs, each Sunday at 9:30 to 10:00 a.m. and 10:30 p.m., EST, over CBS radio, are representative of religious groups according to their numerical strength in the United States. The broadcasts, featuring different clergymen and choirs each week, originate at various places throughout the country.

SOCIETY OF ST. STEPHEN on its 50th anniversary, celebrated on September 1st. The Society, which is for deaconesses who desire to keep a rule of life, was inaugurated in Peekskill, N. Y., by the Rev. William F. Mayo, O.H.C., after a retreat. During the 50 year period there have been two directors, Fr. Mayo and the Rev. Vern L. Adams, O.H.C.

Elections

MRS. THEODORE O. WEDEL, wife of Canon Wedel of Washington Cathedral and Woman's Auxiliary officer, on her election as national president of United Church Women, a department of the National Council of Churches. Mrs. Wedel has served for 12 years as a member of UCW's Board of Managers and for six years as chairman of its Christian social relations committee. She is also a member of the General Board of the N.C.C. and of the World Council's department on the coöperation of men and women in Church and society.

Mrs. Wedel's election as fourth president of the organization came during its national assembly in Cleveland recently.



MRS. WEDEL: United Church Women president.

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Births

The Rev. Mills Schenck, Jr. and Mrs. Schenck, of St. Margaret's Parish, Belfast, Maine, announced the birth of their second child and second daughter, Katherine Anne, on October 9th.

The Rev. Donald B. Eaton and Mrs. Eaton, of Trinity Church, Portland, Ore., announced the birth of their first child, Robert Gordon, on October 23d.

Missions

Two new missions in Sacramento, Calif., Our Merciful Saviour and St. Michael's, which have been organized recently. Bishop Porter announced that the Merciful Saviour group could have the use of the old Trinity Pro-Cathedral building, which could be moved from its present location to a site which will be purchased in the southeastern section of the city. St. Michael's has begun holding services in a funeral chapel with a layreader in charge. Two acres of land have been donated by developers of a 1500 home subdivision for the construction of a third new church in the Sacramento area.

New Buildings

St. George's Church, Kansas City, Mo., which laid the cornerstone for its new church on October 2d, with Bishop DeWolfe of Long Island, once a St. George's choir boy, officiating. The old St. George's was destroyed by fire in 1954. At that time the new site, which consisted of three acres of land and a Tudor English manor house, had been purchased. The church, seating about 600, will conform in style with the mansion, which will serve as a parish house.

St. Mary's Church, Manchester, Conn., which laid the cornerstone for its new church October 23d, with Bishop Gray of Connecticut officiating. Music was provided by the Salvation Army band, and the Hon. Harold A. Turkington, mayor of Manchester, brought greetings from the townspeople. After the service members of the congregation laid their 1956 pledge cards on an appointed place in the wall. The entire building program, including the purchase of additional real estate, will cost nearly \$450,000.

The Very Rev. Polyefktos Finfinis on his consecration as first bishop of the Pittsburgh Greek Orthodox Diocese in ceremonies at St. Nicholas Cathedral, Pittsburgh, November 4th. The new diocese includes Western Pennsylvania, Northern West Virginia, and Eastern Ohio. Bishop Polyefktos was born in Istanbul, Turkey. Ordained in 1938, he came to the United States in that year. For the past 10 years he has been pastor of the Annunciation Church in San Francisco.

Exchanges Welcome

THE LIVING CHURCH goes to almost 18,000 paying subscribers, but how many more people read it is anybody's guess. Reports indicate that hundreds, if not thousands, if not all, subscribers pass their copies on to one or a dozen other readers, sometimes in exchange for a Church publication from another country. Some of the arranging for these exchanges is handled by Mrs. Richard F. Mooney, exchange editor of THE LIVING CHURCH. This is Mrs. Mooney's latest report:

"There are eight foreign requests for copies of THE LIVING CHURCH waiting to be filled. One came recently from the chaplain at a Social and Recreational Center in North Wales which attracts more than 200,000 visitors a year from all over the world. Copies of THE LIVING CHURCH would be read and enjoyed by many here.

"There are 64 formal exchanges functioning now, according to the record. If we had a world map with pins stuck in it, we could see THE LIVING CHURCH really covers the globe.

"England and Australia receive the largest number with some of our subscribers getting the *Church Times* in trade. THE LIVING CHURCH also goes to Switzerland, British West Africa, North Borneo, Spain,

New Guinea, the West Indies, a theological college in Scotland and one in England, also to an R.A.F. chaplain on Gibraltar. Certainly in the mission field, as well as in the Good Works department, credit goes to several subscribers who send their used copies to Michigan State Prison, Ind., in answer to a particularly appealing request.

"Exchange" is a term used loosely, for all donors do not receive publications in trade. But letters and Christmas cards and a warm, friendly feeling are frequently the outcome of these arrangements, and that seems more than a fair trade for a few cents postage."

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

November

27. Holy Comforter, Poughkeepsie, N. Y.; St. Andrew's, La Mesa, Calif.
28. St. Barnabas', Havana, Ill.
29. St. Andrew's, West Warwick, R. I.
30. Grace Church, Cedar Rapids, Iowa; St. Andrew's, Kenosha, Wis.

December

1. Trinity, Easton, Pa.; St. Barnabas', Denton, Tex.
2. Calvary, Seaside, Ore.; St. Mary's, Daytona Beach, Fla.; the Rev. Harry Stansbury Weyrich, Towson, Md.; Advent, Pawtucket, R. I.
3. St. George's, Dallas, Tex.

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PLAINSONG PUBLICATIONS of the late Canon Winifred Douglas: *Cantica Eucharistica* 4th edition, 35c; *Monastic Diurnal* Noted \$6.30; *Antiphons of the B.V.M.* 35¢. Postpaid. Discount on quantity orders. St. Mary's Convent, Kenosha, Wisconsin, Box 311.

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PRIEST ORGANIST, Age 53, desires position as assistant. Married, two grown daughters. References. Reply Box H-265, The Living Church, Milwaukee 2, Wis.

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Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

————— **SAN FRANCISCO, CALIF.** —————

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

————— **WASHINGTON, D. C.** —————

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

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

————— **FORT LAUDERDALE, FLA.** —————

ALL SAINTS' 335 Tarpon Drive
Sun 6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

————— **MIAMI, FLA.** —————

ST. STEPHEN'S 3439 Main Highway
Su 6, 7, 8, 9:15, 11 and Daily.
C Sat 5-6 & 7-8

————— **ORLANDO, FLA.** —————

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
& 5:45; Thurs & HD 10; C Sat 7

————— **CHICAGO, ILL.** —————

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H. Barrow, Canon Precentor
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
7:30, 9, 11 HC; Weekdays 7:15

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ST. LUKE'S Hinman & Lee Street
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,
7:30-8:30 & by appt

————— **BALTIMORE, MD.** —————

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

————— **BOSTON, MASS.** —————

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, c
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 6;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

————— **DETROIT, MICH.** —————

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

————— **ST. JOSEPH, MO.** —————

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hancel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

————— **ST. LOUIS, MO.** —————

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

————— **BUFFALO, N. Y.** —————

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean
Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7,
Thurs 10; C Sat 8-8:30

————— **COOPERSTOWN, N. Y.** —————

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

————— **NEW YORK CITY** —————

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam, New York City
Sun HC 7, 8, 9, 10; MP HC & SER 11; EP 4;
Wkdys HC 7:30 also 10 Wed and Cho HC 8:45
HD; MP 8:30, Ev 5;
The daily offices are Cho ex. Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

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

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherly
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

————— **NEW YORK, N. Y. (Cont'd.)** —————

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
45th 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 115th East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 15, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10

————— **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 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat 2-4,
& by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., 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 Scammell)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;
Daily 8, 5:30; Thurs & HD 10

————— **PHILADELPHIA, PA.** —————

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Mon, Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30;
C Sat 12-1, 4-5

————— **COLUMBIA, S. C.** —————

GOOD SHEPHERD 1512 Blanding St.
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri
EP 5:45; C 6 & by appt

————— **MADISON, WIS.** —————

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

KEY—Light face type denotes AM, black face PM; add, 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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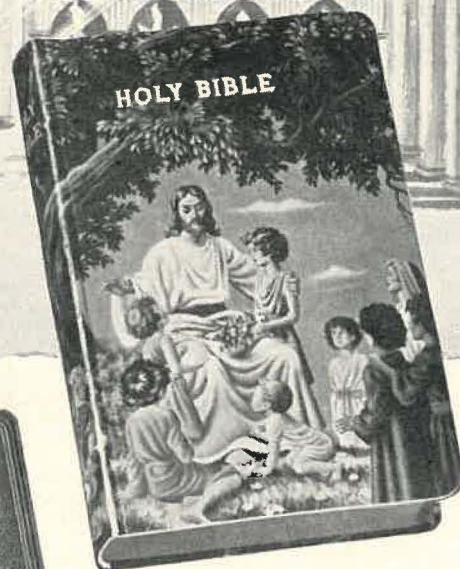
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