

The Living Church

May 8, 1955

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STUDYING THE LESSON: Foundation to pleasure [p. 8].

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The Living Church

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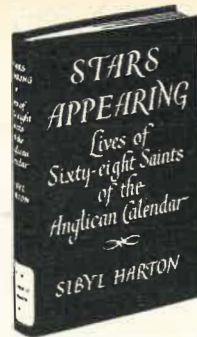
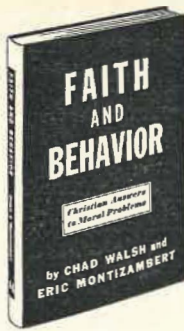
MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
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8	9	10	11	12	13	14	5	6	7	8	9	10	11
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29	30	31					26	27	28	29	30		

May

8. Fourth Sunday after Easter.
9. West Missouri convention, to 10th. Albany convention, to 11th.
10. Delaware convention, to 11th. Fond du Lac convention. Georgia convention. Iowa convention, to 11th. Lexington convention, to 11th. Montana convention, to 12th. New York convention. Newark convention. North Carolina convention, to 11th. Pittsburgh convention. Southern Ohio convention, to 11th. Southern Virginia convention. West Virginia convention, to 11th.
11. Western North Carolina convention, to 12th.
15. Rogation Sunday.
16. Rogation Monday.
17. Rogation Tuesday. Connecticut convention. Long Island convention. Rhode Island convention. Southwestern Virginia convention, to 18th. Western New York convention.
18. Rogation Wednesday. Maine convention. Western Massachusetts convention. Montana convention, to 20th.
19. Ascension Day.
22. Sunday after Ascension. Olympia convention, to 23d.
24. Harrisburg convention, to 25th.
25. Virginia convention, to 26th.
29. Whitsunday.
30. Whitsun Monday.
31. Whitsun Tuesday. Church Conference of Social Work, N.G.C., to June 2d.

June

1. Ember Day.
3. Ember Day.
4. Ember Day.
5. Trinity Sunday.
6. Pennsylvania convention.



FAITH and BEHAVIOR

By The Rev. CHAD WALSH and The Rev. ERIC MONTIZAMBERT. Here is a book that has its feet on the ground. It takes the real moral problems that all of us face in the complicated world of 1955, and tells in straightforward fashion what Christianity has to say about them.

PEGGY WOOD, celebrated actress, says: "I can commend you highly in the great simplicity with which you have approached the problems in this book so that the content can be grasped, I think, more easily than any other book of similar character."

\$2.75

STORIES FOR YOUNG CHURCHMEN

The stories in this book have been prepared especially for boys and girls in the 9 to 13 age bracket. A number of authors have contributed to this volume: Marion Parsons, The Rev. Massey Shepherd, Jr., Jeanette Perkins Brown, the Rev. Alan H. Tongue and others. Some of the stories are about men and women, boys and girls, of today; and some about leaders and heroes of the past. (Beautifully illustrated).

Gift Edition, \$2.50

STARS APPEARING

By SIBYL HARTON. A new book on the lives of sixty-eight saints of the Anglican calendar. Mrs. Harton, wife of the Dean of Wells Cathedral, says in the preface: "Knowing the saints, we needs must love them, and within the realm of charity they who, being dead, are fully alive for ever in Christ, will communicate such help as we are able to receive and use."

\$3.00

THE WORDS OF OUR WORSHIP

By The Rev. Carroll E. Simcox

"Here is an excellent piece of work on a subject so familiar to churchpeople that many have stopped thinking about it. THE WORDS OF OUR WORSHIP reawakens the mind, which is drugged with familiarity, and refocuses the attention on the richness of meaning in the language and phraseology of the Prayer Book. I call it a 'must' for both clergy and laity."

—The Rev. Frederick M. Morris, D.D.
 Rector, St. Thomas Church, New York
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SORTS AND CONDITIONS

OUR Development Fund now stands at the impressive total of \$9,112.97. This is a long way toward the \$15,000 necessary to keep THE LIVING CHURCH alive and growing this year. To go over the top, however, there will still need to be two or three more \$1,000 contributions, a good number of \$100 contributions, and many of smaller amounts. If you are planning to send a contribution and have not yet done so, won't you do it today?

RAISING money for the Church and other good causes is a fascinating subject. It is probably the thing laymen do for the Church more than anything else, and as such it is the application of a great American art to the worship of God.

THERE is something uncomfortable and unbeautiful about money. To apply the word "art" to it seems inappropriate because the artist is the master of his medium, and makes it accomplish what he pleases; whereas money is very likely to be the master of us, and allows us to accomplish only what our pocketbook permits. We are likely to recognize artistry in the financial realm only when it is a fictional art involving a "suspension of disbelief." The art of the confidence man for example, is easily recognizable as an art, creating that which was not there before and, unfortunately, will not be there after he has gone either.

HOWEVER, in the solid, humdrum pursuits of our American economic life the satisfaction of turning work and raw materials into community values, of amassing capital and equipment for the furthering of this process, and of balancing the whole process off by an objective financial system of measurement — all this is an art, and it is what most men do every day.

AS THE housewife who is an expert at upsidedown cake bakes for the Church, as the singer sings and the artist paints, so the businessman contributes the fruit of his skill — money — and, in the raising and management of Church funds, the skill itself.

FROM its inception, however, the Christian Church has been concerned about a preoccupation with economic values. Christ followed up His warning against trying to serve both God and mammon with the driving of the money changers out of the temple. I Timothy warns us that the love of money (not, be it noted, money itself) is the root of all evil.

THE CHURCH of the medieval period forbade "usury," which meant, not exorbitant interest, but any interest at all on money, in spite of Christ's parable of the talents, which regarded the practice as a normal feature of life. And the modern industrial system could not exist unless people had simply decided to ignore the Church's rule against interest.

LIKE ATOMIC ENERGY, money is liquid power, and power made so instantly available is a morally ambiguous thing. Its possibilities for good are great, but its possibilities for evil are so correspondingly great that those who are concerned to maintain spiritual values can never be entirely at ease about it.

NEVERTHELESS, money has come to occupy a prominent place in the worship of the Church. The collection is ceremoniously taken up and even more ceremoniously presented, with the entire congregation heaving to its feet to make sure that God knows where the offering came from. In high Morning Prayer this ceremony troubles the liturgiologists, the experts on worship, because it seems to represent the ancient Jewish concept of sacrifices as a part of one's own produce, rather than the one sacrifice of Christ which is the only basis on which we have the right to offer God anything.

IN the Holy Communion, the money offering is more appropriately tied in with the offering of the bread and wine, which Christ made to be the sacrament of Himself. But even in this service, as it is usually conducted, the big moment of the offertory recognized by the congregation is not the offering of the bread and wine but the offering of the money.

PROBABLY the Prayer Book rubric most commonly violated is the one which says that the offering of the bread and wine shall follow the collection instead of vice-versa. However, the order is not what makes the difference. It is a matter of what seems important to us.

THERE goes our money up to the altar, representing ourselves — morally ambiguous, as we are, with great potentialities for good or for evil. We cannot quite get over the idea that we have done something for God by our gifts, and of course we have done something as has the 4-year old child who offers his week's allowance to his parents to help buy an automobile or pay off the mortgage. What we have done, primarily, is to express our faith, to identify ourselves with God's purposes.

AND in doing this, we have obtained mastery over our money, have made it the tool of an art, the means of expressing something far beyond itself.

THOUGH GOD does not need money, good causes need money because they are the areas in which God gives us an opportunity to do something creative ourselves. The opportunity is given to us by a loving Father, not for His needs, but for our own. His object is to make us happy, to give us the chance to taste the joy of achievement and that extra joy that comes as the result of extra effort. And if we give and work in that spirit, the reward is instant and sure.

PETER DAY.



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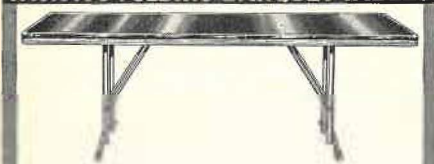
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LETTERS

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.

Disappearance

Mrs. Eleanor Robertson, age 56, a faithful communicant of Trinity Parish, Ashland, Ore., disappeared and has not been heard from since January 1st while living temporarily in Arcadia, Calif. Her son returned from the army the end of January and is looking for her. We felt, in that she was a faithful Churchwoman, some parish may have had contact with her since that time. She may be doing secretarial or bookkeeping work. Please send any information to the Rev. John L. Thompson III, 44 N. Second St., Ashland, Ore.

(Rev.) JOHN L. THOMPSON III
Rector, Trinity Church

Ashland, Ore.

Easter Cover

I should like to express my own appreciation for the publication on the cover of [L. C., April 10th] of the photograph of the Memorial Cross at Sewanee, Tenn.



FOND MEMORIES: *Memorial Cross, Sewanee, Tenn. [L. C., April 10th].*

This photograph brought back fond memories to me, for it was before this cross at a sunset service at a provincial youth conference some 30 years ago that I decided to give my life to the Church as a full-time lay worker.

The inspiration of many bishops and clergy and 400-500 young people gathered together at such provincial conferences is something the Church has lost during recent years. These conferences held during the summer months at the University of the South in connection with the teacher training program of the national Department of Religious Education were one of the finest things ever done in the Church, and were responsible for as high a peak in youth work as has ever been attained in our Church.

I feel sure that hundreds upon hundreds of our clergy and lay people who were young people in those days will join with

me in our appreciation for this magnificent cover photograph.

MORTON O. NACE

Hartford, Conn.

Editor's Comment:

Mr. Nace tactfully fails to reprove us for omitting an identification of the photograph on the Easter cover. We thought it was the Memorial Cross at Sewanee, but were not sure.

Prison Problem

"Vestry Meetings Don't Have To Be Dull" [L. C., February 6th] is an excellent check-list of ways in which the average vestry could implement its work, and Mr. Pleuthner is to be lauded for making his fine suggestions. I would like to go a step further, however, than he does in his help for souls in prison, under (3), which concerned the finding of employment for persons who are released after serving their time in prison. State laws vary, I am sure, in the matter of parole, but in New York State, in order to be eligible for release under the parole system, a person must (a) have an approved domicile and (b) have an approved job waiting on the outside. Otherwise, even if the prisoner could be released, he must continue to serve the remainder of his sentence, until these requirements have been satisfied. This means that many men (and women) whose sentences could be shortened, spend needless and idle days (or years) beyond the term they should be spending in prison. If, after a certain span of time, a job is not forthcoming, a person must again appear for a fresh review of his parole before the parole board, before he can be released. Many men serve full terms, even though they are eligible for parole release, simply because no one will hire them and chance the few "bad ones" that might be found among the many really earnest parolees. This is a perennial problem for every chaplain.

John L. Bonn's book: *The Gates of Dannemora*, giving Fr. Hyland's thoughts of the young priest who will soon succeed him (p. 273), contains this imaginary discourse (in part): "It's obvious," he would say. "What these men need when they get out of here is a hope. We've got to have places for them to go. Why didn't the old man go to work on that?" . . . Then he would say in answer: "Well, we did get a little start on that. You'll find the letters in the files from the Buckley Brothers. They made a beginning at getting jobs for parolees." "How many?" "One, so far. They think they can get more. I thought, if we could interest some other men in that work, we might be going in the right direction". . . Then the young priest, full of zeal, would look at him pityingly. "It'll have to be bigger than that."

Yes, he knew. It would have to be bigger than that. . . And, until Christian employers see the need and it is "bigger than that," there will be men (and wom-

en) aimlessly following the routine of their life in New York State prisons, when they might be serving useful lives on the outside. May some of those employers read this.

(Rev.) ROBERT L. SEEKINS, JR.
Episcopal Chaplain, Clinton Prison and
State Hospital, for the Diocese of
Albany, at Dannemora, N. Y.
Au Sable Forks, N. Y.

Dr. Peale

I have read recently a number of editorials, letters, and press releases in your paper relative to, and criticizing, the Rev. Norman Vincent Peale, D.D., pastor of the Collegiate Reformed Church.

Without intending to defend Dr. Peale, who does not need my defense nor that of any other man, I do feel that there is another side to this story and much to be said for this great and good man of God.

I know of Dr. Peale's beginnings, how he took a church that was just about dead and half buried, and how he wrought a veritable miracle in that place, so much so, that the eyes of his denominational leaders were focussed upon him. He soon found himself as minister of the very important University Church at Syracuse, hard by the campus of that great and growing education institution, Syracuse University. He drew large congregations there, including many faculty members and many of the students at the university. And that, brother, is no easy task! I heard him up there, and knew at once that he was destined to go further.

It was no great surprise to those who knew him, when he was called to succeed the Rev. Dr. Daniel A. Poling at Marble Collegiate. Somebody wisecracked that "Peale was preaching to the galleries," and the retort courteous was, "He's about the only preacher in New York City who has a gallery to preach to." He is, I suppose, the only preacher in the world, or one of the very few, who has to televise his services within his own church building so that all who can cram themselves into every auditorium, room, nook and cranny of the large edifice, can see and hear him on Sunday mornings. And he must be one of the very few clergymen who every Sunday preach the same sermon morning and evening, and to overflowing congregations each time. Let the parsons who are preaching to empty pews match that before they are so quick on the trigger.

We may not always agree with all that Dr. Peale says or does, but then who agrees completely with any preacher of the Word? Jesus had his critics, too, only they treat us more kindly than they treated Him. If the work of Dr. Peale is not of God, it will fail. If it is of God, none can overthrow it. Let that be the acid test. Meanwhile let us all exercise due Christian charity and pray for this man of God, that God will continue to bless him and make him a blessing to multiplied thousands, all over the land via pulpit, radio, television, his writings, lectures, and in every other way.

(Rev.) ALBERT E. CAMPION
Chaplain, St. Barnabas Hospital
New York City

Man Power

A Department of Laymen's Interests

By L. H. Bristol, Jr.



MR. BRISTOL
(Photo by James Abresch)

The \$64 Question

IF a student at Bexley Hall had written you, asking you to tell him what the average layman thinks about seminary, what would you have said? Would you have replied with unhelpful candor, "I doubt that the average layman thinks very much about the theological seminary at all?"

I gave some serious thought to my friend's letter. After all, what right had I to "pontificate" on such a subject? I happen to think our Church has wonderful seminaries which should be examples to those of many other communions! Perhaps I'm prejudiced. I like to think not.

But—to put it frankly—just what does the average layman expect the seminary to do for men preparing for Holy Orders? I doubt that he hopes it will produce priests who are going to loud-pedal denominationalism or go overly academic on us. I doubt that he hopes the seminary will turn out men who will be on the precious side, concerned more with the "tremendous trifles of Churchianity" than with the chief mission of the Church: to change souls.

Don't you think it could be said that the average layman hopes for the seminary to produce the kind of priest who sincerely wants to touch lives deeply, minister to his people, win people to Christ, and relate in understandable terms the faith of the Church to the layman's 'round-the-clock life through the week?

If it is true that ours is an industrial civilization, why is it that so few clergymen ever try to learn more about industrial life, so that they can use a frame of reference that really "hits home" with the man-in-the-pew? A neighbor of mine who is head of a research company told me that his staff recently did a survey among workers in a steel community near Pittsburgh.

"We found," he told me, "that workers who were religious said they prayed about everything under the sun that happened to them *off* the job, but almost never about what happened to them *on* the job. Their clergy haven't seemed able to drive home to these men the tie-in

between their faith and how they earn their bread-and-butter."

"Frankly," an overworked city rector told me, "I know I should find out more about the many ways my parishioners earn their bread during the week. I know I should get out, but people on the job are sometimes a bit gun-shy of the clerical collar, and, frankly, when do I have time?"

The seminary will want to encourage students to find out what goes on in America's industrial, agricultural, and professional life. Such individual research can be fun and should pay real dividends in the ministry to come. Besides, such research will change the stops agreeably and give even the idea-thirsty "middler" some new themes for his chapel talks.

The seminary will do well to steer its students away from the pulpit jargon which sometimes creeps into talks long before ordination day! "Commitment" isn't as real a word for the layman as "loyalty," and where do you ever hear the word "stewardship" but at Church or on a Cunard liner?

What does the layman hope the seminary will do?

(1) Teach the student the historic Faith with thoroughness.

(2) Encourage him to go off-campus often to learn what kind of lives laymen lead in the office, at the plant, or on the farm; so that he can speak their language and help them see the spiritual overtones in all areas of modern living.

(3) Help him so to develop his own spiritual life that we laymen, meeting him, can take knowledge of him that he has been with Jesus.

Obviously, it is important for the priest to know those he wants to reach, so that he can touch their lives more deeply. Certainly, in the secular fields of advertising and selling, we know that Ezekiel had a wise boast when he pointed out that he had sat where the people had sat.

The \$64 question is still basically what it has always been for priests and teachers through the ages: "With all your heart, do you *really* want to reach your people?"

PRAYERS

Thanks for Polio Cure

A prayer of thanks for the Salk vaccine against polio has been authorized for use in the diocese of Olympia by Bishop Bayne. Says Bishop Bayne:

"Could there possibly have been a more glorious Easter gift to the world than the sudden, great hope that children might at last be free from the fear of polio? . . . is there a heart anywhere which does not sing with the praise of God and of patient, indomitable men? . . . Even knowledge must be offered up to a God greater than itself. . . . It would be a churlish and unworthy Church which did not offer praise to God with great earnestness, for this most clear gift of grace."

The prayer is as follows:

"O Lord God Almighty, who savest our life from destruction and crownest us with mercy and loving-kindness, we yield thee humble and hearty thanks for the great hope lately given us and all thy children. All truth is thine, and of thine own does our healing come. Accept, O Lord, from grateful hearts the praise for what intent and faithful men have learned; Teach us to use this truth with humility and courtesy; And, of thy mercy, grant that as new hope of life comes to us in the shadow of death, so we may also walk soberly, not forgetting that this mortal must put on immortality. Hear our prayer and receive our praise, O pitying God, through the merits and mediation of Him through whom all healing comes, our Lord Jesus Christ, who with thee and the Holy Spirit livest and reignest God, forever and ever."

NATIONAL COUNCIL

\$25,000 a Year

Here is Miss Elizabeth McCracken's telegraphed summary of the meeting of the Church's National Council, April 26th to 28th. Full account to appear in next week's issue:

A grant of \$25,000 a year, for five years, makes it possible for the Urban Industrial Division to study techniques in selected areas whereby Church can mean more to people in those areas. Dioceses or districts already studied: Pittsburgh, Chicago, Massachusetts, Albany, Bethle-

hem, Pennsylvania, New York, Southern Ohio, Maryland, Texas, and Nevada.

Grants have been made to eight of these areas. The other three are getting grants from other sources.

Almost four million dollars has been received in pledges for Builders for Christ campaign. Almost three million of this has been received in cash.

An assistant to the Secretary for College Work has been requested, to work with foreign students in the U.S., including 600 in colleges who are Anglicans, as well as others.

Shortage of clergy and women Church workers was reported.

EPISCOPATE

Installation

The installation of the Rt. Rev. John Seville Higgins as Bishop of Rhode Island was scheduled for May 1st. Bishop Higgins has been diocesan of Rhode Island since January 1st, when Bishop Bennett retired. He had previously been coadjutor of the diocese since 1953. Preacher at the installation service was to be Bishop Stokes, coadjutor of Massa-



BISHOP HIGGINS: Rhode Island's 9th.

chusetts. Bishop Bennett was expected to take part in the service.

Bishop Higgins was born in London, England, in 1904. After receiving his early education in England, he came to this country and was graduated from Oberlin College and Western Theological Seminary. He was ordained priest in 1931. The first churches he served were in Chicago: St. Luke's Church, Evanston, where he was curate 1931-1932, and the Church of the Advent, Chicago, where he was rector 1932-1938. From 1938 to 1948 he was rector of Gethsemane Church, Minneapolis. That year he became rector of St. Martin's Church, Providence, R. I., where he served until he became Bishop Coadjutor of Rhode Island.

Among many positions which have been held by Bishop Higgins are: chairman of the department of religious education in the diocese of Chicago, 1933-1935; member of National Youth Commission, 1940; deputy to General Convention, 1943, 1946; member of National Council, 1946-1952; member of the National Council of Churches from 1950. He is a member of the corporation of the Church Literature Foundation, publishers of THE LIVING CHURCH. Nationally known as a speaker, he has published several books, including *The Anglican Communion Today*, 1947, and *The Hope of Glory*, 1952. Bishop Higgins is married to the former Florence Marion Laird and has two children.

Seventh Bishop

The Rt. Rev. Alfred L. Banyard was installed April 23d as seventh Bishop of New Jersey. Suffragan Bishop of the diocese since 1945, he was elected to succeed the late Bishop Wallace J. Gardner, who died last October, as diocesan [L. C. January 23d].

The colorful hour-long ceremony began with a procession extending in five sections from the crypt to the altar. Each section was led by a crucifer and a dean of the convocation. Bishop Donegan of New York delivered the enthronement address.

Bishop Banyard was born in Merchantville, N. J., in 1908. A graduate of the University of Pennsylvania and

TUNING IN: ¶Strictly speaking, all prayers from sources other than the Book of Common Prayer must be authorized by the bishop of the diocese in which they are to be used. The one exception would seem to be the officiating minister's

changes in the Bidding Prayer (Prayer Book, p. 47), which he is free to alter as he pleases. The strictly correct place for the Bidding Prayer and "other authorized prayers" is after the Creed or before the Sermon in the Holy Communion.

of the General Theological Seminary, he is a member of Phi Beta Kappa. Ordained in 1932, he became rector of St. Luke's Church, Westville, N. J., and of Christ Church in Bordentown. In 1943 he became archdeacon of the diocese. He was married to Sarah Alice Hammer in 1938. They have one son, Richard David.

Consecration May 24th

Presiding Bishop Sherrill has taken order for the consecration of the Rev. Harry Lee Doll, D.D., rector of St. Paul's Church, Baltimore, as Suffragan Bishop of the diocese of Maryland. The date is set for May 24th, in St. Paul's Church, Baltimore.

Suffragan Election

The Rev. Richard Earl Dicus, rector of the Church of the Redeemer, Eagle Pass, Tex., and priest-in-charge of Holy Trinity Church, Carrizo Springs, was elected Suffragan Bishop of the diocese of West Texas at a special council meeting on April 18th.

Held in St. Mark's Church, San Antonio, the council chose Mr. Dicus as the new suffragan on the fifth ballot after considering 35 nominees. The decision to elect another bishop for the fast-growing area was made at the diocesan council in January at the request of Bishop Jones of West Texas.

Those nominated included: The Rev. Messrs. Paul R. Abbott, Church of the Advent, Brownsville; J. Thomas Bagby, St. Martin's Church, Houston; Beverley M. Boyd, D.D., St. Philip's Church, Uvalde; Joseph L. Brown, St. Luke's, San Antonio; Gordon T. Charlton, Jr., Assistant Secretary, Overseas Department of the National Council; John T. DeForest, Jr., Assistant Rector, St. Mark's, San Antonio; Richard Earl Dicus, Church of the Redeemer, Eagle Pass; Charles H. Douglass, Trinity Church, San Antonio; Arthur B. Gesson, St. Stephen's, San Antonio; Louis R. Goodrich, Assistant Rector, Christ Church, San Antonio; George W. Goodson, Grace Church, Weslaco; Christian H. Kehl, St. George's, San Antonio; Paul H. Kratzig, Trinity Church, Victoria; D. Williams McClurken, St. Alban's, Harlingen; Robert E. Megee, St. David's, San Antonio; Herbert B. Morris, St. Philip's, San Antonio; Hubert C. Palmer, All Saints', Corpus Christi; Donald R. Raish, St. Peter's, Kerrville; Rollo L. Rilling, St. John's, McAllen; Fred C. Wolf, Jr., St. Mark's, San Marcos; Guy S. Usher, St.

Thomas', Dallas; Frederick H. Arterton, All Saints', Belmont, Massachusetts; Samuel O. Capers, Christ Church, San Antonio; Harold C. Gosnell, St. Mark's, San Antonio; David S. Rose, Church of the Good Shepherd, Corpus Christi; Joe M. Routh, Calvary Church, Menard; Donald R. Weatherbee, St. Andrew's, Seguin; Charles A. Higgins, St. Alban's, Waco; John M. Holt, Seminary of the Southwest; Smythe H. Lindsay, St. Andrew's, Amarillo; Gerald N. McAllister, Church of the Incarnation, Corpus Christi; James



BISHOP GRAY: *Anglican Congress committee chairman.*

C. Soutar, Grace Church, Cuero, the Very Rev. Clarence R. Haden, Jr., Dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.; the Very Rev. Thomas Yerxa, Dean of St. John's Cathedral, Wilmington, Del.; and the Rt. Rev. J. Wilson Hunter, Bishop of Wyoming.

Before balloting began, the names of Dean Haden, Mr. Capers, Mr. Gosnell, and Mr. Rose were withdrawn at their request.

Nearly 250 lay and clerical delegates from 68 parishes and missions attended, with the fifth ballot indicating 62 lay and 49 clerical votes cast.

The 60-county diocese now has 23,000 Church members and 51 active clergy serving a 68,000-square mile area. Membership has nearly tripled in the last 12 years.

Mr. Dicus was born in Jerome, Ariz., in 1910. A graduate of the University of the South, Sewanee, Tenn., he was

ordained in 1938. From 1938 until 1941 he was vicar of the Good Samaritan Mission, Phoenix, Ariz. He then became priest in charge of St. Andrew's Church, Tucson, Ariz. From 1942 to 1946 he was rector of St. Paul's Church, Batesville, Ark., and also vicar of Trinity Church, Searcy, Ark., from 1944 to 1946. Since 1946 he has been rector of the Church of the Redeemer, Eagle Pass, Tex., and priest in charge of Holy Trinity Church, Carrizo Springs.

In West Texas, Mr. Dicus has served on the Executive Board since 1948 and on the Standing Committee since 1951. He has been chairman of the department of Christian education 1948-50 and 1952-55. He was elected a deputy to General Convention in 1949, 1952 and 1955. From 1951 to 1953 he was a trustee of the University of the South.

Mr. Dicus married Mildred Dawson in 1938. They have two children.

ANGLICAN CONGRESS

Report to Convention

The Joint Committee on Arrangements for the Anglican Congress, held August 4 to 13, 1954, in Minneapolis, will present its report to General Convention in Honolulu.¹

Attendance at the Congress, 657, was higher than expected with representatives from more than a dozen foreign countries reported. The United States delegation was the largest, 290; with England sending the next largest group, 112. Japan was represented by 30 visitors.

The Congress met all its expenses, with help from General Convention, individual dioceses and districts, the Woman's Auxiliary, Trinity Church, New York, and was able to make substantial refunds to the donors, after having provided funds for the work of the Church in Hong Kong and West Africa.

It is expected that another similar Congress will be held, the date as yet undetermined by the committee appointed to look into the matter.

The full text of the report follows:

Our report to the General Convention of 1952 gave the outline of our general plans for the Anglican Congress. We now report that the Congress was held as scheduled at Minneapolis, Minnesota; but the dates were altered to August 4th-13th (instead of August 7th-16th, 1954) to conform to the change of dates of meeting of the World Council of Churches.

Our committee membership and officers had the following changes since the 1952 Convention: The Rev. John Heuss, D.D., became a member and Vice Chairman in place of the Rev. John V. Butler, Jr., D.D.; and the Rev. Cornelius P. Trow-

TUNING IN: ¶First Anglican Congress was held in London in 1908. Thus the Congress in Minneapolis last year was the second, and the first to be held outside of England. Meetings of Anglican bishops throughout the world (Lambeth Conferences)

have been held in London roughly every 10 years since 1867. It was the experience of these that suggested the further idea of a pan-Anglican gathering including not only bishops but clergy and laity, such as came to pass in 1908 and 1954.

bridge replaced the Rev. A. Vincent Bennett, D.D. The Rev. Dr. Butler was made chairman of our Sub-Committee on Publicity.

A copy of the official complete Report of the Congress is attached showing all the officers of the Congress, committee memberships, speakers, and delegates to the Congress, including the addresses in full. This report was prepared by the Rev. Powel Mills Dawley, Ph.D. In view of its comprehensive nature, we shall not repeat here its details.

Report of the Congress was also made in a motion picture film with sound track under the direction of our Sub-Committee on Publicity, and the chairman of that Sub-Committee edited the long playing record of the Congress, both of which effectively portray the Congress and have been widely used throughout the Anglican Communion.

The actual attendance at the Congress was 657 [see table, upper right].

The attendance was considerably in excess of that which had been anticipated which was, of course, most gratifying, though providing a number of special problems.

The thanks of this committee are due to all who are listed in the report as having a part in making provision for the Congress; but special mention must be made of the Bishop of Minnesota, the Bishop Coadjutor of Minnesota, Mr. Valentine Wurtele, and Mr. John W. Gregg, chairman and vice-chairman respectively of the Minnesota executive committee, who devoted much time to their work.

Our hearty thanks are also due to those members of the staff of the National Council who gave invaluable assistance.

Financially we were very fortunate. General Convention made available to us a total of \$50,000.00 for expenses. Of this a total of \$32,967.96 was spent for the purposes indicated below, leaving unused a balance of \$17,032.04.

Program Committee:	
Speakers' travel, printing, etc.	\$10,841.85
Publicity Committee:	
Press Room, printing, postage,	
Congress Report, etc.	10,122.63
Religious Services:	
Printing, posters, furnishings,	
music, etc.	4,157.11
Assistant to the Chairman:	
Salaries, office expenses, printing,	
postage, telephone	6,251.21
Associate Secretary:	
Travel, printing, etc.	350.05
Miscellaneous Expenses	1,245.11
	<hr/>
	\$32,967.96

The General Convention authorized the solicitation of \$100,000 from the National Church to aid in the transportation of overseas delegates (other than those of the U.S.A.). From dioceses and missionary districts there was received the sum of \$93,341.38. Of this amount \$79,275.50 was expended for such travel, and \$14,065.88 was returned to the contributing dioceses and missionary districts in accordance with report made direct to them.

The National Executive Board of the Woman's Auxiliary contributed \$5,550 to

Anglican Congress Attendance

	Bishops	Priests	Laymen	Laywomen	Total
England	32	38	17	25	112
Wales	1	1	—	2	4
Ireland	1	4	1	1	7
Scotland	1	1	1	—	3
U. S. A.	95	109	76	10	290
Canada	25	36	23	3	87
India, Pakistan, Burma, and Ceylon	6	5	4	5	20
Australia	8	8	5	5	26
New Zealand	2	2	2	3	9
South Africa	3	3	2	1	9
West Indies	6	6	6	—	18
Japan	5	11	8	6	30
West Africa	3	1	1	—	5
Extra Provincial	13	17	3	4	37
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	201	242	149	65	657

aid delegates from our own missionary districts outside the U.S.A. mainland, all of which was expended.

The Corporation of Trinity Church, New York, made available to our committee the sum of \$25,000 as a discretionary fund for the committee. Of this amount \$10,734.57 was expended, mainly for the motion picture film, records of the Congress, and a subsidy toward the cost of the Congress report. The sum of \$14,265.43 was returned to the Corporation with the thanks of our committee for the parish's generous support.

In addition, certain dioceses made direct contribution to overseas delegates of which no record is made here because full information is not available to us.

Miscellaneous income totalled \$484.97 which was expended for miscellaneous purposes.

Offerings at the services of the Congress totalled \$8,027.97 and they were divided equally between the Diocese of Hong Kong (for work among refugees from Communist China) and the newest Province of the Anglican Communion, that of West Africa.

The delegates' contributions for a gift to the Diocese of Minnesota totalled \$583.50.

It is, of course, gratifying that we were thus able to meet all of our expenses, to make substantial refunds in each of our major accounts, and to contribute to the work of the Church in Hong Kong and West Africa.

The effectiveness of the Anglican Congress is perhaps best indicated by the fact that the delegates voted unanimously to request the Archbishop of Canterbury and the Presiding Bishop of our Church to appoint a committee for the holding of another Congress.

Your committee has received many hundreds of letters from delegates expressing gratification for the initiative our Church took in the matter of holding the Congress, for the manner in which it was arranged, and for the hospitality and assistance provided.

The Church Assembly of the Church of England adopted the following resolution which has been sent to us:

"That this Assembly, on behalf of the Church of England, desires to record its grateful appreciation of the generous hospitality and cordial welcome accorded to the delegates to the Anglican Congress at Minneapolis by the Protestant Episcopal Church in the United States of America and in particular the Diocese of Minnesota, and commends the Message and Report of the Congress to all members of the Church for consideration and study."

Your Committee respectfully requests to be discharged.

WALTER H. GRAY, chairman; JOHN HEUSS, vice-chairman; ROBERT T. McCracken, secretary-treasurer; THOMAS N. CARRUTHERS; ELEANOR S. McCULLOH; CORNELIUS P. TROWBRIDGE.

The Cover

The little boy is not really holding the book upside down. He is an Arab, from Jordan; and the book he is reading is in Arabic. Now Arabic, like its cousin, Hebrew, is written from right to left, and a book in Arabic, like a Hebrew Bible, is printed (as we would say) from back to front. The boys live in a village started by the Anglican Bishop in Jerusalem with the aid of Good Friday offerings from Churchpeople in America and other lands.

The little boy is studying his school lesson, and seems to be enjoying it. No doubt he realizes that study is the foundation to reading for pleasure; and he may soon be reading books in English about America, now that CARE is able to ship a crate of 99 such books almost anywhere for only \$30. [see p. 14].

LIVING CHURCH readers who wish to send a CARE crate of books to a foreign country may do so by sending \$30 to THE LIVING CHURCH RELIEF FUND at the address of this office (407 E. Michigan St., Milwaukee 2, Wis.). The individual recipient or area may be designated or left blank as the donor chooses.

CENTRAL AFRICA

Seen, Heard, Touched

By the Rev. JOHN C. HOUGHTON

The eagerly awaited visit of the Archbishop of Canterbury to Central Africa is now taking place. Dr. Fisher has come to take part in the inauguration of the new Church of the Province of Central Africa, which will be the 15th fully autonomous Province in the Anglican Communion.¶

The four dioceses about to form the Province are: Northern Rhodesia, Nyasaland, Mashonaland, and Matabeleland [The last two are in Southern Rhodesia]. Of these, the first two have hitherto been missionary dioceses coming under the jurisdiction of Canterbury, while the remaining two dioceses have hitherto been part of the Church of the Province of South Africa, in the jurisdiction of the Archbishop of Cape Town. The Archbishop of Capetown will also be present on May 8th in Salisbury Cathedral, Southern Rhodesia, to take part in the inauguration ceremonies.

The first Archbishop of Central Africa will be chosen from among the four diocesans of the new Province. They will make the election in a chapel of the Cathedral after the Sung Eucharist at which the Province will be formally brought into being by the Archbishop of Canterbury. At a second great service that night the new Archbishop will be presented to his people.

Meanwhile the Archbishop of Canterbury is now engaged on a most strenuous tour of all four dioceses. He has already won all hearts for his geniality, wit, and tireless good humor. People of all races are thrilled to have him here. Crowded services, great concourses of people at social functions, quiet individual meetings with small groups, at all of these both Africans and Europeans have been finding in His Grace a man who combines to an astonishing degree charm, dignity, humanity and zest for life.

Starting his tour at the world-famous Victoria Falls, the Archbishop preached and celebrated at services in the nearby town of Livingstone. From there, with halts at smaller places en route, he went to Mapanza Mission Station and there visited the original Cathedral of this diocese, the Church of St. Bartholomew which from 1910 to 1914 was Bishop Hines' Cathedral. At one crowded service here the huge African congregation was so touched by something that His Grace said in his sermon that they broke

into a spontaneous burst of clapping, a traditional African gesture of respect and pleasure of more significance than ordinary western clapping.

In Lusaka, capital of Northern Rhodesia, the Archbishop and his party were guests of Sir Arthur and Lady Benson at Government House. The one Sunday of His Grace's tour of Northern Rhodesia came here, and it proved magnificent. Early on Sunday morning the Archbishop was the celebrant at a Sung Mass in St. Peter's Mission Church. The liturgy was that of 1662 in English, but with all the congregational parts of the service in an African vernacular. The service was "on the floor" of the new Church, now being built to replace the original church recently condemned. To the rebuilding project the National Council this year made a grant and readers of *THE LIVING CHURCH* have also contributed through *THE LIVING CHURCH RELIEF FUND* [L. C., January 16th]. The Archbishop of Canterbury laid the foundation stone of the new church. The congregation was about 1,000 strong, and there were 450 communicants of both races, including the Governor of Northern Rhodesia, Sir Arthur Benson.

A second great service, equally thronged, followed later in the morning at All Saints' Church, where the Archbishop preached. And finally in the evening, in the presence of a congregation of all races the Archbishop preached on the site of the new Northern Rhodesia Cathedral, and formally launched the appeal for the first £100,000 for the building of the Cathedral. (Within 24 hours some £38,000 had been given or promised.)

In this huge land no other transport but plane would enable the Archbishop to cover the enormous distances involved. For this diocese is almost 1000 miles long. Accordingly all the traveling is being done in a Beaver aircraft, which is just large enough to accommodate the Archbishop, Mrs. Fisher (who is officially representing the Mothers' Union), the Rt. Rev. Oliver Green-Wilkinson, Bishop of Northern Rhodesia, and His Grace's Domestic Chaplain, the Rev. Gilbert Baker.

To each center visited, delegates are coming in from places far and near. For example, on Northern Rhodesia's Copperbelt, where a cluster of towns each about 40 or 50 miles from its neighbor each has its own great copper mine, an enormous congregation assembled on the football ground at Kitwe for an evening

service which, being inter-racial, also had to be bi-lingual, the two languages used being English and the African language, Chibemba. Next morning, at St. Michael's Church in Kitwe, with the Archbishop celebrating, there was no hope of getting everybody in. The service was relayed to worshippers kneeling all around and outside the church, to whom clergy carried the Sacrament at the time of Communion.

From this diocese His Grace goes on by plane to the neighboring diocese of Nyasaland, with its historic Cathedral on Likoma Island in the middle of Lake Nyasa. There an equally strenuous tour awaits him, with similar tours to follow in the two southern dioceses of Southern Rhodesia, all leading to the great climax on May 8th when the Province is inaugurated and the first Archbishop of Central Africa is elected and presented.

It is difficult to convey the great enthusiasm with which this visit by the successor of St. Augustine is being received here by all sections of the community. Press, radio, and movie coverage is at its maximum. Perhaps one African to whom I spoke expressed what is in many people's thoughts. "What did you think of the service?" I asked him. His reply was: "I've seen him, I've heard him, and I've touched him."

ENGLAND

Dr. Wand's Retirement

By Canon C. B. MORTLOCK

The Bishop of London, the Rt. Rev. J. W. C. Wand, is to retire in the fall. Factors governing his decision are the attainment of his 70th birthday on January 25th and his expectation of completing 10 years' episcopate in London later in the present year. No precise date has yet been fixed for his retirement.

There is no compulsory retiring age for bishops or other clergymen in England but there has been a tendency in recent years for men of 70 or thereabouts to feel that they must make way for those who are younger. There is also increased pressure on the time of bishops, who have become administrators on a scale unknown even 50 years ago.

Dr. Wand was consecrated Archbishop of Brisbane and Metropolitan of Queensland, Australia, in 1934. In 1943 he was translated to the bishopric of Bath and Wells in the west of England, and two years later was appointed Bishop of London in succession to Dr. Fisher, now Archbishop of Canterbury.

¶TUNING IN: ¶The other 14: Church of England; Church in Wales; Church of Ireland; Episcopal Church in Scotland; Church of England in Canada; Protestant Episcopal Church in the USA; Church of Province of West Indies; Church of

India, Pakistan, Burma, and Ceylon; Holy Catholic Church in Japan; Holy Catholic Church in China; Church of the Province of South Africa; Church of . . . West Africa; Church of England in Australia . . . ; Church of Province of New Zealand.

What Could a



SACR'MENT'L WORSHIP: *Lucky is the serviceman who finds it.*

SINCE November, I have read all the arguments on both sides of the question of a bishop for the Armed Forces, itching to express an opinion, but waiting for some layman better qualified to speak out. Two, Mr. Mansfield and General Lee, have touched on phases of the problem as it affects the layman, and two priests, Frs. Croft and Scott, have expressed sympathy for the layman's lot.

But among those who oppose the establishment and consecration of a Bishop for the Armed Forces, I note neither thought nor concern for the Episcopalian layman who voluntarily or involuntarily finds himself in uniform, removed from his home parish, in a new life, with a new mission, under new rules, and faced with new obstacles to the observance of his faith in addition to all the old ones.

And yet it is with the pastoral care, the "feeding of the sheep," of the lay Episcopalians, that this argument should concern itself. It is not to the point for the priests of Christ's Church to concern themselves greatly over whether or not two or three years during their active reserve duty as chaplains under a Bishop for the Armed Forces will slightly delay their election as rector of a well-established parish in the diocese of another bishop. It really matters little whether or not our bishops might have to lose authority over the military reservations

within the geographical boundaries of their dioceses.

What does matter is whether or not the large body of Christ's Church, the laymen, are receiving all the help that it is possible for the Church to offer them in their struggle to practice their religion as Episcopalians during the time they are in uniform.

The average Episcopalian layman in the Armed Forces today—be he new recruit or longtime commissioned officer—is not receiving that help. From the first day of his enlistment he finds the cards stacked against the regular practice of his chosen faith. As a non-Roman Catholic, non-Jew he finds his identity as an Episcopalian lost in the millions of dogtags stamped simply "P" for "Protestant." If he protests sufficiently he may have his dogtags stamped "X," and so take his place by the side of Hindus, Buddhists, Mohammedans, and even atheists who also find a "C," "J," or "P" designation inappropriate.

Even if our layman should be fortunate enough to land at a base where the "Protestant" chaplain is an Episcopalian priest, he may serve out his time to transfer or discharge without ever discovering it. Ringed about with the non-sectarian practices of the Corps of Chaplains, the Episcopalian priest-chaplain will usually be forced to offer Morning Prayer and Holy Communion at the most difficult hours of the day and frequently in a temporary building without kneeling benches, prayer books, or hymnals—since the main chapel will be reserved for Roman Catholic and "Protestant" services.

If our layman's base is staffed by a chaplain who is a minister of another "Protestant" sect, the situation frequently is almost hopeless. To such a chaplain the unique values of Holy Communion and the other Sacraments are obviously meaningless, else he would probably be an Episcopalian or Roman Catholic; so it would be futile to expect him to extend himself to secure administration of the Sacraments on that base by a priest from a neighboring Church. And unless our layman is fortunate enough to have a Roman Catholic or Episcopalian for a Commanding Officer, he may very well find himself forbidden to leave the base to seek out the Sacraments for himself. Or he may find that the nearest Episco-

Robert G. LeCompte was a member of St. Paul's Church and a newspaperman at Evansville, Ind., until he entered military service in 1940. Relieved of active duty in 1948, he re-entered newspaper work at Albuquerque, N. M., where he is a communicant of St. Michael and All Angels' Church. He was employed by the Atomic Energy Commission in 1951 as an information specialist for its Santa Fe operations office—the AEC field organization for research, development, testing, and production of atomic weapons. During the current atomic tests he has been serving as chief of the Forward Information Office of the Joint Test Organization at Nevada Test Site.

Military Bishop Do?

pal Church is too far or inaccessible to reach within a reasonable length of time. (And of course the "Protestant" chaplain will have provided no special bus, such as is normally offered to Jews wishing to attend a synagogue in a nearby town).

What does the average Episcopalian layman in uniform do in these circumstances? A few, I suppose, remain steadfast in their habits of prayer; seek out an Episcopal service somewhere at any cost and in spite of all difficulties; and remain in uniform or return to civilian life with their religious habits and faith strong, regular, and serene. The greater majority, I fear, start out by trying to substitute the regular "Protestant" service on the base for Morning Prayer and Holy Communion, but soon find it somewhat empty and meaningless compared to the rites of their own Church. Then they either switch to Roman Catholic services (and sit helpless and hungry and unsustained in their faith as the confirmed Roman Catholics go to the Communion rail), or — more likely — they simply give up going to church "for the present," a "present" that lengthens into weeks, months, and years. From then on, as long as they are in uniform, if they encounter a moral, or emotional, or physical crisis they encounter it defenceless — naked of the shield that Mother Church can and does provide her sons who live in her intimately.

At best the layman may finish his military service with his religious faith and habits somewhat diluted, and return to civilian life as a "Christmas and Easter" Episcopalian who pays lip service to his Church but treats it as a dear but distant relative, until some day some new crisis pushes him into either abandoning or embracing his religion.

If he is less fortunate, the layman in uniform may find himself lacking the bulwarks of habit and prayer and Communion necessary to conquer a moral problem, be it as minor as cheating or as major as adultery. Or lacking the Fellowship of the Church as well as the companionship of family, he may sink into a soul-decaying slough of loneliness and despair. If he goes into combat, he goes lonely and afraid, unstrengthened by Communion or Absolution, unsupported by a deep unshaken recognition of physical pain as a transitory thing and

death as our rebirth into Eternity. If he dies, he dies uncomforted by the Last Rites, and is probably buried outside the Church.

In the light of all these obstacles to personal, individual religious practice there exists naturally even less opportunity for that very important individual responsibility of every Episcopalian — personal evangelism. If our layman in uniform meets and marries a non-Episcopalian girl (and the numerical odds are against his new bride being a communicant of the Church), he will find himself lacking the opportunity to bring her gently but surely to a love of the Episcopal Church, and to Confirmation and Communion. Instead they will attend the "Protestant" service at the base chapel, if they attend any service. When their children are born, Episcopalian baptism will not be an easy thing and it may be delayed or neglected. When the children grow older they will attend not a Church school that would foster a desire for and prepare them for Confirmation, but a lukewarm non-sectarian "Protestant" Sunday school on the base or at the nearest "Protestant" church. Of course our layman would not dare to proselyte actively his fellow servicemen, but if he should happen to encounter somebody who was searching for a faith there would be no opportunity to lead the searcher to an Episcopalian priest for discussion and perhaps instruction and Confirmation.

This is the gloomy situation I encountered firsthand during my own military service. I entered the old Army Air Corps in 1940 as a Flying Cadet and was relieved from active duty as an Air Force Major in 1948, so I had sufficient rank and latitude of movement to attend Episcopal services if they were available. At 16 bases in the United States and 13 overseas I had the opportunity to worship at an Anglican Communion service on the base where I was stationed exactly once — in Gander, Newfoundland, where I attended the Royal Canadian Air Force chapel on the other side of the field. Only once during that period did I ever meet a priest of the Protestant Episcopal Church in America; that was at the Army Chaplain School at Carlisle Barracks, which he was attending as a student. Not once was I ever invited by anybody — priest,

"Protestant" chaplain, or Episcopalian layman — to attend an Episcopal service, on-base or off-base. Three of the men in my squadron who died in World War II were Episcopalians; none of them had received Communion for months before they were shot down, and of course they went out on their final missions without Penance or Absolution.

The situation may have improved during the past six years, but there is little evidence that it has. Our own parish church is attended by an Air Force officer who did not, until I told him, know that the "Protestant" chaplain at his base is an Episcopalian priest who holds a small Communion service every Sunday morning at 8.

Can a Bishop for the Armed Forces improve this deplorable situation? I am convinced he can reverse it. Not overnight, but within 10 years — a second in the life of the Church. He can:

(1) Bear proof in his Episcopal office that the Church attaches importance to the religious welfare of its members in uniform. A large proportion of the Corps of Chaplains is unaware that either the Church or its members are concerned about this problem.

(2) Carry in his Episcopal office equivalent rank and authority sufficient to gain Corps of Chaplains implementation of all Church policies not in conflict with those of rival Communions. This is not a matter of "impressing the brass"; the opinion of a priest bears more weight with a bishop than the opinion of a deacon; the opinion of a successful entrepreneur bears more weight with a financier than that of a novelty salesman; the opinion of an Episcopalian Bishop (simulated rank of Colonel or Brigadier General) bears more weight with the Chief of Chaplains or a Corps, Wing, or Fleet Commander than does the opinion of a chaplain (1st lieutenant) who happens to also be an Episcopalian priest.

(3) Carry into deliberations of the Church a single-purposed devotion to the needs of Episcopalians in uniform, combined with enough prestige to be both heard and listened to. In short order this should result in concrete workable plans for alleviating the shortage of chaplain candidates and for reinforcing

(Continued on page 29)

A Frustrated Majority

THE ARTICLE by Robert G. LeCompte in this issue describes from a layman's point of view some of the things that might be done for the cause of Christ in the armed forces under the leadership of a bishop — things which, on the whole, are not being done and cannot be done effectively under the present state of affairs.

The negative side of Mr. LeCompte's case is based upon eight years of personal experience of the inadequacy of the Church's ministrations in the armed forces. The positive side, while not every detail of it may be capable of realization, sketches out the main characteristics of a vigorous program of ministrations to servicemen in terms that capture the imagination.

In last week's issue of *THE LIVING CHURCH* we published a report of the armed forces commission of the diocese of Milwaukee which surveyed opinion on this subject among the chaplains and found that 71% of the 353 replying favored the appointment of a military bishop. The 353 represented 67% of the entire body of Episcopal Church chaplains. If among the remainder 9 out of 10 took the contrary view (which is an exceedingly unlikely contingency), it would still be true that a majority of the chaplains desire a bishop.

Going back to the General Convention of 1949, which finally adopted the constitutional amendment permitting the election of a suffragan bishop for the armed forces, we note that the vote in the clerical order was 75¾ to 4 with two dioceses divided; and in the lay order it was 70½ to 5 with one diocese divided.

What all these things indicate is that the agitation for a military bishop is not the expression of a small minority; on the contrary, it is the expression of a frustrated majority.

This subject has been under public discussion since July 4, 1943, when we published a leading editorial under the title, *A Chief Pastor for Chaplains*. The present editor of *THE LIVING CHURCH* was acting editor then; and in the intervening 12 years he has often wondered whether an unfortunate twist to the consideration of the entire subject was not given by the emphasis of that editorial on the problems faced by inexperienced chaplains in dealing with senior chaplains and commanding officers of rampant liberal Protestant persuasion.

This particular problem was, as we tried to emphasize at the time, a matter of inexperience on all sides rather than of a concerted pandenominational drive; the Army and Navy Commission was con-

cerned about it then and, with its successor Armed Forces Division of the National Council, has helped the armed forces and the individual chaplains to settle problems of conscience in a friendly and Christian spirit. But the ghost of this side-issue still rises to haunt present-day efforts to make episcopal provision for servicemen.

The real question is whether the work of the Church in the armed forces is capable of being organized, coördinated, and firmly led with the objective of bringing the word and sacraments of Christ to those who do not now have them as well as of making them available to servicemen who are already Episcopalians; whether the Church has a mission in the armed forces; and whether, if the Church does have such a mission, it should not be placed in the hands of the ministry to which Christ gave His mission — the episcopate.

In our opinion, it is safe to say that the prevailing opinion through most of the Church is that the Church does have such a mission and ought to be prosecuting it vigorously under the direction of a bishop.

THE conditions of any chaplaincy, military or otherwise, are not such that a rigid denominationalism is of service to the cause of Christ. Chaplains must minister to men of all faiths—not only of other Christian Churches, but Jews, Mohammedans, and others — with full respect for their convictions and sympathetic understanding of their forms of religious expression. The congregation of a chaplain, whether in school or hospital or institution or military unit, is, to a degree, a captive congregation, drawn together on another basis than that of loyalty to a certain interpretation of the Gospel, and the chaplain's stipend comes from an authority which, while benevolent toward his Church, is not committed to it.

Those whose intimate contact with the work makes them acutely aware of the limitation that lies at its heart — and it is a limitation, and chaplaincies could not exist without it — may be legitimately concerned lest the appointment of a military bishop be taken to symbolize a concept of the chaplaincy which would make the chaplaincy impossible.

As is so often the case in Church affairs, the sound middle ground on which almost everybody agrees tends to become a sort of no-man's land. On the one side are those who think the Church ought to be up and at its mission among the armed forces; they suspect the other side of using the chaplaincy as an embryonic united Protestant Church preaching a watered-down gospel. On the other side are those

who want the Church to do its chaplaincy job with full loyalty to the Church's Faith and yet with level-headed recognition of the fact that the chaplaincy is different from the parochial ministry; they suspect the other side of trying to use the chaplaincy for proselytizing or for a jejune program of ministration to simon-pure Episcopalians only.

The middle ground, as we see it, is a sincere and vigorous chaplaincy — a program of ministrations to all military personnel on their own spiritual terms — combined with a sincere and vigorous missionary effort — a program of bringing the good news of Christ and the joys of incorporation into the abundant life of His Church to the many thousands who are lost and drifting. And a corollary of this program is a vigorous effort to minister to the Episcopalian personnel, to confirm them in their faith and provide through them the worshipping community which is the real instrument of conversion, redemption, and sanctification in the economy of the Holy Spirit.

The head of such a community, as we know it, is a bishop. So it has always been, and so it always will be. We think it makes for a better, not a narrower, chaplaincy, if the chaplain serves his broader congregation as an extension of the whole-hearted Christian life and work of the worshipping community in which he finds the real meaning of his priesthood.

If, in his introduction of the subject 12 years ago, this editor unwittingly contributed to turning the middle ground on this subject into a no-man's-land, we hope that the clear preponderance of Church opinion in favor of a military bishop will prevail to recapture the concept that a strong undenominational chaplaincy and a strong missionary effort are two parts of the same thing, two aspects of the all-embracing love of Christ for mankind.

Spring Book Number

THE Psalter or Book of Psalms is the hymnal of the Judaeo-Christian tradition. For centuries the hymnal of the Jewish Church, it was inherited by the Christians as their hymnal par excellence and has so remained from the very beginning to the present day.

It is for this reason that we regard Volume IV of *The Interpreter's Bible* as not just another volume in this excellent and useful series of commentaries, but as an important peak in its progress. Accordingly, we present in this Spring Book Number an extended review of Volume IV of *The Interpreter's Bible* by a priest of the Church who is also a leading Old Testament scholar, the Very Rev. Corwin C. Roach, dean of Bexley Hall, Gambier, Ohio [see p. 16].

The other feature of this book number is an appraisal, by the Rev. Chad Walsh, Professor of

English at Beloit College, Beloit, Wis., of a rather unusual and interesting literary venture — the entry by CARE into book circulation by its undertaking to ship a crate of 99 paperbacks to almost any country of the world for the small sum of \$30. Dr. Walsh's evaluation of this worthy project so nearly accords with our own that further editorial comment is superfluous.

We commend to our readers not only these two feature articles — each timely in its own way — but the 37 signed reviews and notices contained in this Spring Book Number of THE LIVING CHURCH.

Man Power

WE ARE happy to announce a new department in THE LIVING CHURCH which appears for the first time in this issue [page 5]. It is a department of laymen's interests, conducted by Mr. L. H. Bristol, Jr., advertising manager of Bristol-Myers Products Division and president of the interdenominational Laymen's Movement for a Christian World.

Entitled "Man Power," the new department will tackle Church life from the point of view of the man-in-the-pew. It will tell what laymen are doing in our own Church and in other Churches, with a strong emphasis on activities at the local level. It will comment on things that a layman finds helpful in strengthening his personal and family religious life. And occasionally it will take up broader questions such as the one we have selected as the first column to appear — what does the layman expect a seminary to teach?

At the youthful age of 32, Mr. Bristol has filled a number of important lay positions in Church life. He has been active in the program for men conducted under the auspices of the Presiding Bishop's Committee for Laymen's work, is a member of the Brotherhood of St. Andrew, and is a licensed lay reader. His avocation is Church music. He is dean of the Princeton, N. J., chapter of the American Guild of Organists, a composer of distinction, and co-editor with Harold Friedell of *Hymns for Children and Grownups* (Farrar, Straus, and Young, Inc., \$3.75), a delightful family hymnal.

Mr. Bristol is a communicant of Trinity Church, Princeton, N. J., is married, and has two daughters.

Man Power will appear bi-weekly, alternating with a department of long standing which has proved helpful to a great many readers — Talks With Teachers, conducted by the Rev. Victor Hoag, also of the diocese of New Jersey. Both departments are designed to give continuing attention to aspects of Church life which are supremely important but seldom make headline news and are even more seldom the area of debate or controversy. They will help to make THE LIVING CHURCH's coverage of Church life more complete, not merely for the special groups to which they are addressed but for every reader.

CARE, USIA, and Books That Americans Are Reading

A college professor of English, who is a priest of the Church, evaluates the "99 inspiring books" that can now, for \$30, be sent abroad in a CARE package.

By the Rev. Chad Walsh

Professor of English, Beloit College, Beloit, Wis.

CARE, like love, is a four-letter word, and it represents one of the few completely good developments in a period of widespread disorder, nastiness, and stupidity. It began as the Committee for American Remittances to Europe, and by a beautiful kind of poetic growth has evolved into Coöperative for American Remittances to Everywhere, Inc. It has been one of the purest and simplest channels through which any number of Americans have expressed their concern for neighbors across the various oceans and frontiers.

I have not followed the expansion of CARE minutely, but I am aware in a general way that it began primarily as a way of handling food packages. Soon it was broadening its scope to include clothing and sewing kits. For all I know, it may have undertaken many other specialized projects along the way. My present concern, however, is with its most dramatic affirmation of the ancient truth that man does not live by bread alone. CARE is now in the book distributing business.

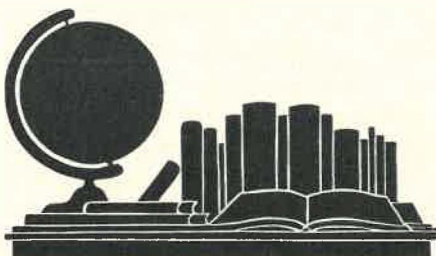
It is doing this in coöperation with the U.S. Information Agency, which has selected 99 paper-bound volumes, "typical of the books Americans are reading," otherwise described as "a selection of the best in American thought." For \$30, CARE will send one of these American bookshelves to almost any country, with the exception of Iron Curtain countries. You can designate the recipient; otherwise the USIA, in coöperation with CARE, will suggest libraries, schools, hospital reading rooms, etc., in places where a sufficient number of people are likely to know English.

Apparently the present list of 99 titles — which is subject to continuing review and change — represents the combined

judgment of CARE, USIA, and other unnamed groups of advisors. The first limitation is the obvious one; the only books that could be considered were those available in inexpensive paper-bound editions. Another factor was "reader interest," as determined by various USIA surveys.

I have been meditating upon the list of titles [see p. 15], asking myself how well it is "typical of the books that Americans are reading" and whether it is "a selection of the best in American thought." (Incidentally, these two phrases are not synonymous, otherwise *The Power of Positive Thinking*, now second on the nonfiction best seller list after more than two years of fame, would have to rank as a monument of American thought. But let that pass.)

Let me state my overall impression briefly. The list is better than I would have expected, considering that a federal agency had a big hand in selecting it. I say this not as a states-righter or as one who disapproves of government in general, but simply as a citizen who is frequently discouraged at the intellectual timidity and plain cowardice pervading high circles in Washington, when they



are confronted by the threats and demands of the political Neanderthals.

One can scarcely speak of books and Washington in the same breath without wondering whether there are discreet bonfires somewhere in the background: such is the atmosphere created when men in lofty places talk bravely about intellectual freedom but hesitate to take the practical steps that will keep it real.

Therefore, in view of the facts of life in Washington, I must confess to pleased surprise. This is a pretty intelligent list. Any foreigner reading the books from his CARE crate will be exposed to some of the best writing and thought that Americans (and a few non-Americans) have produced. And there are not many titles that seem to have been included solely for the cruder purposes of propaganda.

However, as I said, it is a list subject to continuing review and change. It would not be amiss for a friendly reviewer to point out some of the mistakes that he believes have been made. A reasonably good list can be made better.

My criticisms really come down to this: I think the persons making out the list have neglected or minimized three important areas of American thought—areas that have generated books which are widely read and discussed in this country.

The first area is religion. A quick glance through the list reveals only two obvious inclusions: Albert Schweitzer's *Out of My Life and Thought* and Hendrik Van Loon's *Story of the Bible*. The first is not by an American, but it is widely read by Americans—a cause for rejoicing, and good reason for including it. Possibly one could add a third title, the excellent study, *Ethics in a Business Society*, by Marquis Childs and Douglas Cater. However, this fits better under the general heading of "self-criticism," which I shall come to later. A few other books deal in a marginal way with religion.

At any rate, two or three outright religious titles seem a very skimpy diet in view of the enormous vogue of books

—good, bad, and indifferent—on religion these past 15 years. It is no secret that many general publishing houses are setting up special religion departments, and compassing land and sea for popular authors in the field. There is gold in those hills. A crate of books which skims lightly over this deep interest of the American people is not representative.

Unfortunately, many of the best titles are not available in cheap editions. But one would not have to apologize for including that classic of American religious thought, Woolman's *Journal* (Gateway Editions), Fosdick's *Man from Nazareth* (Pocket Books) or *A Great Time to be Alive* (Pocket Books), Merton's *Seeds of Contemplation* (Dell), or one of Fulton Oursler's two retellings of the Testaments (Perma-

book). Also, there are several excellent and inexpensive editions of selections from the Bible, and the latter is a book that Americans apparently read in some numbers, to judge from the publishers' statistics.

Possibly there are some nations to which packages containing religious books could not be sent, because of various kinds of censorship or the danger of seeming to be engaged in an indirect missionary campaign. If so, could not separate crates be prepared for them? In general, it is certainly to be regretted that the genuine interest the American people have in religion is so feebly reflected by the list of 99 titles. However, I must say in defense of the USIA that it will not be possible to display the best of American religious thought until the cheap-reprint houses gamble on

bringing out Niebuhr, Tillich, and the other living giants.

Perhaps more disturbing is the overly sunny impression produced by most of the titles. There are glorious exceptions, and some courageous inclusions, but I seem to detect an uneasiness, as though a troubled official, looking with one eye toward Wisconsin and another toward foreign lands, kept asking himself, "Is there any way that such and such a book can be used by the Communists for their own fell purposes?" The truth is that you have to take chances. I suppose the Communists could use Holy Scripture itself. It seems more honest—and even better propaganda—to include a fair sampling of books in which Americans tell each other what is wrong with their own country. This kind of tough honesty would be more impressive than a timidly sunny picture of American life.

If courage were more in vogue, I think *Tom Sawyer* would be replaced by *Huckleberry Finn* (Rinehart Editions), a greater novel and one more searching in its social criticism. The splendid symposium edited by Bishop Scarlett, *The Christian Demand for Social Justice* (Signet), would demonstrate that Christians as well as Communists can talk about justice. One might even include Erle Stanley Gardner's *The Court of Last Resort* (Pocket Books) as an admission that courts can make mistakes—and as evidence that the conscience of one aroused American can make him a one-man crusade to right injustice.

Then why in heaven's name is Thoreau omitted? There is not a better American stylist, and his thought is as fresh and crisp as a hundred years ago. Rinehart Editions offers *Walden* and *Civil Disobedience* in one binding, at 50c. The latter inspired Gandhi and helped indirectly to liberate India. It might be well for foreign readers to discover that Americans can generate ideas as well as fear them.

If the atmosphere in Washington were not so jittery and defensive, I would even suggest two other titles. One would be a book by some such author as Howard Fast—*The Last Frontier* is available in the Avon series—to show that writers commonly considered leftist are not taboo in America. The other would be John Hersey's *Hiroshima* (Bantam), a beautifully written and deeply moving revelation of the troubled conscience that Americans have—and ought to admit they have—about one chapter in their military history. Why shouldn't we own up to the existence of a conscience?

Finally, the list of novels consists about half and half of masterpieces and ephemeral, second-rate books. I should like to see some of the latter thrown out and certain conspicuous omissions repaired. Why, for example, is there nothing by Faulkner? He won the Nobel

(Continued on page 27)

CARE Bookshelf: Complete List of Titles

HISTORY AND POLITICAL SCIENCE

Only Yesterday, Allen, Frederick Lewis
Submarine, Beach, Edward
America in Perspective, Commager, Henry Steele
United States Political System and How It Works, Coyle, David Cushman
The God that Failed, Cross, Richard, ed.
Democracy in America, vol. 1 & 2, De Tocqueville, Alexis
Crusade in Europe, Eisenhower, Dwight D.
Brief History of the United States, Escher, Franklin Jr.
American System in Government, Griffith, Ernest
Documentary History of the United States, Heffner, Richard D.
Pocket History of the United States, Nevins, Allan and Henry Steele Commager
Oregon Trail, Parkman, Francis
Our American Government, Patman, Wright
Dynamics of Soviet Society, Rostow, W. W. and others
This is Russia Uncensored, Stevens, Edmund

PHILOSOPHY

Ethics in a Business Society, Childs, Marquis W. and Douglass Cater
Shaping of the Modern Mind, Brinton, Crans
Essay on Man, Cassirer, Ernest
Reconstruction in Philosophy, Dewey, John
Philosophy in a New Key, Langer, Susanne K.
Basic Selections from Emerson, Lindeman, Edward C., ed.
The Lonely Crowd, Riesman, David
Out of My Life and Thought, Schweitzer, Albert
Story of the Bible, Van Loon, Hendrik Willem

BIOGRAPHY

Abraham Lincoln, Charnwood, Godfrey, R. B.
Dance to the Piper, DeMille, Agnes
Autobiography, Franklin, Benjamin
Story of Ernie Pyle, Miller, Lee G.
Lives of Destiny, Peattie, Donald Culross
We Took to the Woods, Rich, Louise Dickinson
Cowboy, Santee, Rose
Lenin, Shub, David

EDUCATION AND THE ARTS

Ballet, Amberg, George
Idea of a Theater, Fergusson, Frances
Pocket History of American Painting, Flexner, James Thomas
Art of Teaching, Hight, Gilbert
Pocket Book of Great Drawings, Sachs, Paul J.

SCIENCE AND TECHNOLOGY

Universe and Dr. Einstein, Barnett, Lincoln
The Sea Around Us, Carson, Rachel
Modern Science and Modern Man, Conant, James B.
Birth and Death of the Sun, Gamow, George
Having a Baby, Guttmacher, Dr. Alan F.
Coming of Age in Samoa, Mead, Margaret
Pocket World Atlas, Rand, McNally
Baby and Child Care, Spock, Benjamin
Science and the Modern World, Whitehead, Alfred North

LITERATURE — GENERAL

Avon Webster English Dictionary
Highlights of Modern Literature, Brown, E. Francis, ed.
The Greek Way to Western Civilization, Hamilton, Edith
Prize Articles 1954
American Humor, Rourke, Constance
Liberal Imagination, Trilling, Lionel
Shakespeare, Van Doren, Mark

LITERATURE — ANTHOLOGIES

American Accent, Abell, Elizabeth
Good Reading, Committee on College Reading
Fifty Great Short Stories, Crane, Milton
Stories of Sudden Truth, Greene, Joseph and Elizabeth Abell
This is America, Herzberg, Max, ed.
The Country of the Pointed Firs and Other Stories, Jewett, Sarah Orne
Pocket Book of Short Stories
Great Tales and Poems, Poe, Edgar Allan
Gal Young 'Un and Other Stories, Rawlings, Marjorie K.

LITERATURE — POETRY

Pocket Book of Robert Frost's Poems, Frost, Robert
New Poems, Humphries, Rolfe
Pocket Book of Verse, Speare, M. E. ed.
Leaves of Grass, Whitman, Walt
Pocket Book of Modern Verse, Williams, Oscar

LITERATURE — FICTION

Look to the Mountain, Cannon, LeGrand Jr.
Far Command, Chamberlain, Elinor
The Track of the Cat, Clark, Walter Van T.
Red Badge of Courage, Crane, Stephen
The Great Gatsby, Fitzgerald, F. Scott
Vein of Iron, Glasgow, Ellen
The Red Gate, Gilman, LaSelle
The Way West, Guthrie, A. B.
Executive Suite, Hawley, Cameron
The Scarlet Letter, Hawthorne, Nathaniel
Farewell to Arms, Hemingway, Ernest
Long Remember, Kantor, MacKinlay
Darkness at Noon, Koestler, Arthur
The Wonderful Country, Lea, Tom
Member of the Wedding, McCullers, Carson
Melville Goodwin, U.S.A., Marquand, John P.
Moby Dick, Melville, Herman
Thunder on the Left, Morley, Christopher
1984, Orwell, George
Hold Autumn in Your Hand, Perry, George Sessions
The Sea of Grass, Richter, Conrad
Catcher in the Rye, Salinger, J. D.
The Red Pony, Steinbeck, John
Fire, Stewart, George
State Fair, Stong, Phil
Tutt and Mr. Tutt, Train, Arthur
Adventures of Tom Sawyer, Twain, Mark
The Witchdiggers, West, Jessamyn
David Harum, Westcott, Edward Noyes
Bridge of San Luis Rey, Wilder, Thornton
The Caine Mutiny, Wouk, Herman



Christ Has Captured The Psalms

which, for us who read them in the light of the Cross and Resurrection, have overtones that they did not have for the original writers

A review of *The Interpreter's Bible, Volume IV**

By the Very Rev. Corwin C. Roach

Dean, and Professor of Old Testament
Bexley Hall, Gambier, Ohio

THE Psalter is relevant to 20th-century living because it meets us where we live: it mirrors our life. The more we read and study it, with the help of such a commentary as the recently published Volume IV of *The Interpreter's Bible*, the more we shall appreciate its relevance and universality.†

In the Anglican Communion, the Psalter is at the very heart of corporate worship. It is the only book of the Bible to be found in its entirety in the Book of Common Prayer. Our daily services of Morning and Evening Prayer put the reading of the Psalter in a prominent place. These services are the lineal descendants of the monastic offices in which the Psalms were designed to be read through each week. The divisions in our Prayer Book Psalter still indicate the plan of Archbishop Cranmer that the Psalms should be recited in course every month, even though there is now an alternative plan providing proper Psalms for every day in the year.

The Litany and the Penitential Office are sprinkled with verses and phrases taken from the Psalter. Indeed, the latter begins with the great penitential Psalm 51. In the occasional offices, Psalms are used in the Thanksgiving of Women after Childbirth, the Visitation of the Sick, and the Burial of the Dead. A Psalm is appointed also in the Form of Consecration of a Church or Chapel. In the Holy Communion, however, there is no provision for the use of the Psalms.¶

Our present lectionary, p. ix, gives Selections of Psalms, including 14 to be used in Preparation for Holy Communion

†Special reference might also be made, in this connection, to Rollin H. Walker, *The Modern Message of the Psalms* (1938).

TUNING IN: ¶The total lack of Psalmody in our Prayer Book Communion service represents the elimination of something almost, if not quite, an integral feature of that service from the earliest times to the eve of the Reformation. Actually,

and 14 for Thanksgiving after Holy Communion. Some of these selections will help us to meet sudden emergencies which come upon us when we are least prepared. But by and large, for private meditation and study I would suggest that we follow the Psalms appointed in the Lectionary (Prayer Book, pp. x-xlv). This will help us in our prayers to realize that we are joining with other Christians as we read and think upon these particular Psalms.

One thing an Anglican will miss in *The Interpreter's Bible* is any reference to the Prayer Book Psalter. Perhaps it is good for us to read the Psalms in a new version. The unfamiliar words will direct us by new roads to the old truths. The Exegesis on the Psalms, in this volume, does not devote as much attention to problems of text and translation as does that on Proverbs, but there are occasional references which are stimulating. The history of Psalm translations is a fascinating one in itself. *The Interpreter's Bible* treats Text and Ancient Versions in a single page. There is not even mention of the Psalter revision of our present (1928) Prayer Book.

For us the Psalms are a school of worship and we both study privately the lessons assigned in that school and then we come together in the fellowship of the Church to recite them before Almighty God. Like the Ethiopian eunuch it behooves us to understand what we read. In the case of the Psalms three questions come to the fore: (1) What did the Psalm mean for the man who wrote it? (2) What has it meant for those who

have used it since its first composition? (3) What can it mean for me?

(1) The first question is difficult to answer. We cannot be sure of the date and composition of the various Psalms. We do not know the authors. Certainly David is not the compiler of the entire book, as a Psalm like 137 indicates.¶ He is not even the author of those which bear his name in the titles. Those other titles, 13 in number, which refer to specific events in his life are the conjectures of later scribes. They are the first attempt to place the Psalms in their supposed historical settings. There can be no certainty. Psalm 18 was regarded by many scholars as essentially Davidic although some daring spirits put it in the Maccabean period. Several modern commentators attribute it to the seventh century in the reign of Josiah. William R. Taylor, in *The Interpreter's Bible*, divides it into two independent Psalms, the first half coming from the post-exilic period, the second from late in the pre-exilic. We could raise similar questions of authorship, date, and unity about many of the Psalms.

The Introduction to this volume, by W. Stewart McCullough, covers most of these questions of background and interpretation, although in a sketchy manner. However, each Psalm has its

*Abingdon Press, \$8.75. Volume IV covers Psalms and Proverbs. Introduction to Psalms is by W. Stewart McCullough, who also completes Exegesis begun by late William R. Taylor. Exposition of Psalms is divided among J. R. P. Sclater, Edwin McNeill Poteat, and Frank H. Ballard. For Proverbs, Introduction and Exegesis are by Charles T. Fritsch, with Exposition by Rolland W. Schloerb.

the first English Prayer Book (1549) did provide a Psalm to be sung at the beginning of the Communion service (Introit Psalm) on every Sunday and Holy Day. These could still be used, as they come under the class of hymns. ¶Psalm 137

own introduction concerned with these matters and this is the better method. The treatment of the superscriptions or titles could have been clarified and some attempt made at classing them in groups. The section on music could have been made more interesting and illuminating.

The reader who is interested in the historical background of the Psalms will find a mine of information in A. F. Kirkpatrick, *Psalms*. This commentary came out in 1902 and should be corrected and supplemented by some more recent treatment. I would suggest Elmer A. Leslie, *The Psalms*, 1949. This is the latest complete commentary in English. Two subsequent studies, John Paterson, *The Praises of Israel*, 1950, and Samuel Terrien, *The Psalms and Their Meaning for Today*, 1952, are excellent. They do not treat all the Psalms, however. Fleming James, *Thirty Psalmists*, 1938, comments on a selected group of Psalms. W. O. E. Oesterley, *A Fresh Approach to the Psalms*, 1937, discusses in detail many questions of general background which are treated quite cursorily in *The Interpreter's Bible*.

(2) What have the Psalms meant for those who have used them through the centuries? Sclater's introductory comment, in *The Interpreter's Bible*, on Psalm 1, helps us to answer this question. He reminds us that "Christ has captured the psalms." As we read them today there are overtones which they did not have for the original writers. This affects our concept of such themes as the problem of good and evil, the hope of a future life, the Messianic expectation, and the use of the imprecatory Psalms¹ in Christian worship.

The Cross is the answer to any easy hope of righteousness being rewarded with the normal compensations of wealth, prestige, a happy old age surrounded with children and grandchildren. For the Christian, life is lived on

a fourth-dimensional scale which takes in two worlds, the here and the hereafter. The Psalms are strictly this worldly. It may be that in a few passages there is a faint glimmer of belief in a life after death which is more meaningful than consignment to a barren Sheol. If so, it does not affect the main issue. The Psalmists had to solve the problem of living on the basis of this life alone. The wonder is that there is so much of faith and trust in this ancient book.

It is no wonder, however, that the imperfect hope of the Psalmist has been transformed by the Cross and Resurrection of Christ. We read these poems in a new light. It is a right instinct which has appointed Psalms for the Visitation of the Sick and the Burial of the Dead. In the same way Christ goes beyond the Messianic dreams of His ancient countrymen for the future of Israel. At the same time He has steeped Himself in the language and the thought of the Psalter. It is the most quoted book in the New Testament.

This raises the question of the imprecatory Psalms. They are not treated in the introduction, but Frank H. Ballard, in Volume IV of *The Interpreter's Bible*, has an excellent note in connection with Psalm 109. The practice in our present Prayer Book is to omit these sections from our congregational use of the Psalms, seeing in them an imperfect element done away with in Christ. Once more, it needs to be said that they must be read in the light of the Cross.

We have spoken of the universal appeal of the Psalter. This is true historically as well as ecclesiastically. The Psalms have been used in all periods of the Christian faith. *The Interpreter's Bible* devotes a single page to this subject in its Introduction, The Place of the Psalter in the Church. It will be helpful,

therefore, to consult such a book as Rowland E. Prothero, *The Psalms in Human Life* or Jane T. Stoddard, *The Psalms for Every Day*, 1939. As we trace the history of the Psalter's influence through the centuries we will gain a new appreciation of its abiding value. This book speaks to men in every age and of every circumstance of life. Prothero reminds us it is the source of such classics of devotion as St. Augustine's *Confessions*, the *Imitation of Christ*, the *Grace Abounding* of John Bunyan, the *Devotions* of Bishop Andrewes, the *Thoughts* of Blaise Pascal.

It will widen our outlook if, when we read the Psalms, we recall how one verse spoke to the heart of St. Augustine, how another from the same Psalm comforted Bishop Ridley on the night before his execution, how from still another Psalm Livingstone drew courage during his last days in Central Africa. This is to make our use of the Psalms, whether in the services of the Church or in personal meditation, an entrance into the larger fellowship of the saints. So J. R. P. Sclater remarks:

"We must know everything that scholarship can tell us about their [the Psalms'] origins, but we must then go on to know what two thousand years of devotion have found in them, under the leadership of him who makes all things new."

(3) The third step is to make the Psalms our own. They are, as McCullough points out, "the literary record of a reproducible religious experience." We are in debt to Sclater and his fellow expositors for a treatment of the Psalms which will go far to reproduce the spiritual experience of these ancient Psalmists in our modern world. There is no circumstance of the human spirit, whether it be doubt and skepticism, hope and aspiration, or triumphant faith and assurance, that we do not find expressed in these 150 hymns of ancient times. Sometimes in the very same poem we find a swift succession from one mood to another. The Psalter, like life, has its *De Profundis* as well as its *Jubilate Deo*.

Two brief studies by members of our communion may be mentioned, *Seven Psalms*, 1935, by Adelaide T. Case, and *How to Read and Enjoy the Psalms*, by Maurice Clarke. *Outlines on the Book of Psalms: For Meditation and Sermons*, 1925, by Alfred G. Mortimer, indicates its subject matter.

Is it too much to hope that we may someday have a book on the Psalms which will combine the three approaches which we have considered? Perhaps some theological seminar will produce a work like Easton and Robbins, *The Eternal Word in the Modern World*, where an Old

(Continued on page 26)

"CHRIST HAS CAPTURED THE PSALMS"

(EDITOR'S NOTE)

The import of the statement, "Christ has captured the Psalms," may be seen by taking a few verses of the Psalms and noting how, in Christian usage, their whole meaning has been slanted toward Christ Himself.

1. "I have found David my servant; with my holy oil have I anointed him" (Psalm 89:21). From one of the Psalms appointed in our lectionary for Christmas Day. Verses 19-37 are from a song in praise of the historic Davidic line (see W. K. L. Clarke, *Concise Bible Commentary*), but since Christ is in Christian thought the second David, Christian usage instinctively interprets them of Him.

2. "My God, my God, look upon me; why hast thou forsaken me . . . ?" (Psalm 22:1). One of the Psalms for Good Friday. Originally it described

the experiences of some unknown person who had been persecuted, but Christ on the Cross applied it to Himself, and Christians continue to do likewise.

3. "God is gone up with a merry noise, and the Lord with the sound of the trumpet" (Psalm 47:5). A Psalm for Ascension Day. Reference is originally to God the Father (Yahweh), in connection, perhaps, with a return to heaven after intervention on earth. But it naturally expresses for Christians the Ascension of our Lord.

4. "I will receive the cup of salvation, and call upon the Name of the Lord" (Psalm 116:12). The reference is to a Hebrew drink offering, which was raised then poured at the foot of the altar. But Christian devotion naturally refers it to the Eucharist.

cannot have been written by David, for it refers to the exile of the Jews in Babylon ("By the waters of Babylon we sat down and wept, when we remembered, thee, O Sion"), which did not take place until 597 B.C.—some 400 years after

David. [Imprecatory Psalms are those expressing vengeance against Israel's enemies, like Psalm 137, with its reference to Babylon ("Blessed shall be he that taketh thy children, and throweth them against the stones").]

BIBLE

Conservatives

INTERPRETING PAUL'S GOSPEL. By Archibald M. Hunter. Westminster Press. Pp. 144. \$2.50.

SAINT PAUL, APOSTLE OF NATIONS. By Daniel-Rops. Translated from the French by Jex Martin. Chicago 10, Ill.: Fides Publishing Association. Pp. 163. \$2.75.

Both these books are small. Both are conservative, critically as well as theologically. Thus each regards Ephesians as authentic (Daniel-Rops accepts the Pastorals[¶] too) and each, in interpreting St. Paul, puts Acts[¶] on a par with the epistles.

Otherwise they are very different. Part II of Hunter's book presents five Sprunt Lectures, on Pauline thought, delivered in Richmond, Virginia, in 1954. Part I, on backgrounds, reiterates much that the author had said in *The Message of the New Testament*. While students of St. Paul will find little that is new in either part, the book provides a convenient survey of the apostle's message and its application today.

The author owes much to continental and Lundsian theologians. The treatment is often sketchy; e.g., the criticism (p. 43) of the idea that the Church is the extension of the Incarnation. Even experienced readers will sometimes wish for fuller explanations, as when it is said that the verb "buried" (I Cor. 15:4) "indicates" that Paul knew about Joseph of Arimathea; Colossian "theosophists" (p. 60); Paul "believed that Christ's story did not start in Bethlehem" (p. 63); the elliptical reference to the Wrath of God (p. 88); "as Brunner says somewhere" (p. 95); the definition of Salvation (p. 135).

Footnotes are often incomplete or lacking. There is a good deal of repetition, as when we are told over and over that realized and future eschatology are like D-Day and V-Day. Classical theories of the Atonement are discussed at length, but less is said of Paul's own idea, viz., that we merge our lives with Christ, appropriating and reëxperiencing His death and resurrection in ourselves.

Daniel-Rops offers a life of St. Paul. The author's fresh, vivid style comes through even in translation. The book is seriously defective from the scholarly standpoint. Readers would never guess, for example, that there is any problem about the chronologies of Acts and Galatians: the councils of Acts 15 and

Gal. 2 are equated without ado. Peter was in Rome when Paul got there, and Paul left to him the work amongst Jews. Released from his Roman imprisonment, Paul was arrested years later in Asia Minor.

Many other statements of fact, and exact dates, are given for which the evidence is at best slender. In estimating the apostle's character, the author shies away from any intimations of pride or tension in Paul. The constant use of "Yahweh" lends a false air to first-century Jewish religious feeling. On the other hand the descriptions of surrounding scenes and geography are usually dependable and are beautifully done.

Daniel-Rops' book makes the livelier reading, but Hunter's is by far the sounder. PIERSON PARKER

A Stage Play

THE DIALOGUES OF JESUS. An Arrangement of St. John's Gospel made by Claude Chavasse. With a foreword by the Bishop of Lincoln. London: Faber and Faber. Pp. 136. 8/6 (about \$1.25).

This little book gives the text of the Johannine Gospel, without comment, in the English of the King James Version. There are no appendices and only a very few footnotes of non-technical nature. The justification for this publication lies in its very effective dramatic arrangement, so that the Gospel appears as a stage play in five parts. Such arrangement and reading obviates much commentary.

A short introduction calls attention to the more important literary aspects of the Gospel which indicate this kind of use as originally intended. The reader should know, however, that the text in this edition has undergone some relocation in the direction of Archbishop Temple's division, which agrees with the views of numerous scholars, but from which view I dissent. However, these relocations are not too substantial. A helpful feature of this edition is the table of contents, under the heading of "Structure of the Fourth Gospel," in which the whole Gospel is offered for daily readings during Lent.

I should like to see this little book read widely in homes and Church services, for this is the way to understand and enjoy St. John's Gospel. I would suggest, however, that the daily readings would be more meaningful if the whole were read first as a unit, and then probably in its five main parts, and lastly in the form of daily lessons. This could be



ST. PAUL: *A message for today.*

done at any time, but perhaps more discerningly in the 40 post-Easter days than in Lent, because the Christ of this Gospel is the Resurrected and Ascended Lord.

FREDERICK A. SCHILLING

The Way Left Open

THE LIFE AND TEACHINGS OF JESUS. By C. M. Laymon. Abingdon Press. Pp. 336. \$3.

"The way is left open for a free interpretation of controversial issues" by the college instructor who uses this textbook — though perhaps in a manner not intended by the author.

The volume is carefully composed from the liberal Protestant standpoint, the "philosophy of the divine immanence." The author argues therefore for the "normalcy" of Jesus' early home life (though "carpentry in Nazareth was a rugged profession"); the "thinking and praying of Jesus . . . was vigorous and compelling," so that He never became a "religious professional," remaining sincere and "an intellectual." "Death on a cross was a tortuous experience and unsightly to see"; but "there was a positive content to the resurrection experiences of the disciples."

It is hardly surprising, then, that Jesus "encouraged those who invested their talents" and became "one of the taproots of capitalism"; that He advocated love of enemies for the sake of "the fullest possible life"; and that in His statement on divorce He was trying merely to make an "easy divorce impossible."

The way is left so far open for a different interpretation of almost every incident in the life and fragment of the teaching, that the volume might most suitably repose on a reserve shelf.

T. S. K. SCOTT-CRAIG

TUNING IN: ¶The Pastorals (Pastoral Epistles) are I and II Timothy and Titus. They are so called because of the pastoral advice they contain, addressed to individuals (Timothy and Titus) with pastoral responsibilities. Thus they are the source

of alternative selections for the liturgical Epistle at ordinations of deacons and consecrations of bishops (Prayer Book, pp. 531, 549). ¶Acts was not written until about the year 90 A.D., whereas the genuine Pauline epistles were all com-

CHURCH HISTORY

Two Strikes Against

THE SWORD AND THE CROSS. By Robert M. Grant. Macmillan. Pp. 144. \$2.75.

The ancient persecutions are a familiar topic in Church History, newly relevant to our own age of martyrdoms and conflicting loyalties. Historically, they need to be understood in the context of Roman history, the task that Dr. Grant undertakes in this valuable study.

Foreign religions were considered subversive at Rome long before Christianity appeared; Dr. Grant sketches this background briefly but clearly, using a number of often neglected sources. An interesting sidelight comes from the popularity of the cult of Isis with the lower orders, a curious parallel to some aspects of the Christian appeal. Secondly, Roman imperial administrators thought they were justified in treating Jewish prophets as revolutionaries.

So the Church had two strikes against it to begin with, and the persecutions began. Partly kept going by mutual misunderstandings, they continued, even after less exclusive oriental cults had been recognized, until the last great persecution failed and Caesar finally gave in to Christ.

This is an attractively written, but meaty account. Scholars will differ on some points, as always in such matters. For example, I doubt whether a formal decree under Trajan is really required by the evidence (pp. 57-59), in view of the accumulating precedents which served the same purpose; and the concentration on literary evidence gives the impression that no martyrdoms occurred except those recorded specifically in preserved accounts, which is most unlikely when so many Christian documents refer to martyrdom as a constant possibility.

Jewish precedents for Christian attitudes might have been more stressed — prayer for Caesar but not to him, obedience to his Empire combined with a sense of true citizenship in the City of God. These are close to the stand of the early Christians which, as Dr. Grant so well points out, baffled a series of Roman magistrates and raised issues that are still with us today. E. R. HARDY

Confidence for the Uninitiated

A COMPANION TO THE STUDY OF ST. AUGUSTINE. Edited by Roy W. Battenhouse. Oxford University Press. Pp. xiii, 425. \$5.50.

The first thing to note about this book is its authorship. It contains chapters

pleted some 30 years before. Moreover, their evidence is firsthand. Thus, when a statement in Acts about St. Paul cannot be squared with one in his epistles, the presumption is in favor of the epistles. ¶The book under review, on St. Augustine

contributed by 16 different scholars, all members of a theological society called the *Duodecim*. A number of different Christian bodies are represented in this society, but of those who have contributed to this present volume, half happen to belong to the Church: the Rev. Drs. Battenhouse and Bernardin, Prof. Scott-Craig, Canon Dillistone, and the Rev. Profs. Richardson, Hardy, Bigham and Mollegen. Although representing a variety of viewpoints, the authors are to be congratulated on achieving what is on the whole a very smooth and harmonious treatment of their subject.

The book successfully presents St. Augustine of Hippo[¶] as a Christian thinker highly relevant to the problems, needs, and interests of thinking men in the 20th century. It is written for readers varying from those who know nothing of St. Augustine to those who have more than a little acquaintance with him. It is in fact ingeniously arranged in three sections of increasing difficulty. Any reasonably intelligent reader can easily follow the first section, which is mainly concerned with the facts of the saint's life. The second part has analyses of his major writings, and the third section has essays on certain special topics. The authors are all well versed in their appointed tasks, and several are acknowledged experts. The uninitiated reader may be confident that he is in safe hands.

There is, I believe, only one serious lack of historical insight. The principal and distinctive function of the ancient bishop was (1) to preside at the elaborate rites of Christian Initiation each Easter; (2) to preside at the corporate Eucharistic worship of his flock each Lord's Day.

Unless this is understood, one fails (as does Dr. Bernardin in the present volume) to give a proper picture of St. Augustine as pastor. Unless this is understood one misses an essential element in St. Augustine's spirituality (as Dr. Hazleton does in the volume under review). And how can one discuss St. Augustine's doctrine of the Lord Christ unless he grasps (as in the present volume Dr. Hardy does, but Dr. Outler fails to do) his vision of the great Head of the Eucharistic Body of which we are made members?

The development of this latter line of thought is one of St. Augustine's greatest contributions to Christian spirituality. (Incidentally, our own Prayer Book Eucharist derives through St. Augustine not only its characteristic doctrines, but also much of its actual phraseology.) The present reviewer may suffer from his Anglican presuppositions, but it remains

a historical fact that the preëminence of the two great sacraments had a tremendous place in both the life and the thought of the great African bishop.

This book will probably find its chief usefulness among that large class of readers who may be well informed about history, literature, or philosophy, but who have never really come to terms with any of the great Christian thinkers. It will also be an eye-opener to those churchpeople who are well versed in Christian biography but who have little awareness of how relevant the Fathers are to our present age.

The title is attractive but not quite accurate. The book is really an "Introduction to St. Augustine." Its usefulness is by no means limited — or even primarily intended — for those who propose actually to *study* the great bishop.

Those who do undertake "the study of St. Augustine" will regret several needless deficiencies in this "companion." Each contributor gives his own brief suggested bibliography with the result that a rather small selection of titles is suggested over and over again. Hence there is nowhere any sort of comprehensive bibliographical guide.

Worse is the failure to provide any survey of editions and translations of Augustine's writings. (This matter may be a serious obstacle to the would-be reader. Even in specifically theological libraries, patristic writings are notorious for the inadequate cataloguing they receive.) The index gives a wide range of headings, but under these headings it often fails to give important page citations. For instance, page 347 should be cited under *Creed*; page 266, under *Eucharist*; page 254, under *Filioque*.

This sort of omission deprives the book of much of its potential usefulness as a reference work, since one must first find the page in order to find the footnote which will guide one to an original source. H. BOONE PORTER

LITURGICS

An Eloquent Plea

THE EVOLUTION OF THE CHRISTIAN YEAR. By A. Allan McArthur. Seabury Press. Pp. 192. \$3.

In Samuel Johnson's monumental dictionary published exactly 200 years ago, the word "razor" is illustrated by the following quotation from Richard Hooker: "Zeal, except ordered aright, useth the razor with such eagerness, that the life of religion is thereby hazarded."

The book being reviewed is a lively and extensive documentation of this thesis of Hooker, with the Church Year

of Hippo, was planned to commemorate the 1600th anniversary, last year, of St. Augustine's birth, which took place November 13, 354 A.D., at Tagaste, North Africa. He became Bishop of Hippo in 395 and died in 430.

as the case in point. The author, A. Allan McArthur, a minister in the Church of Scotland, decries the rashness of the Scottish reformers for their indiscriminate cutting away of good and bad alike in the church year.

He rightly points out that, of all the reformations, only the one in Scotland abrogated the Church Year entirely. There is no denying, he contends, that the Holy Spirit guided the church in the development of the Christian Year and that the early festivals sprang naturally from the soil of the Gospel.

Mr. McArthur pleads for the restoration of the Church Year in Scotland. Like the Tractarians[¶] of 19th-century Anglicanism, he reasons eloquently. This does not mean, he hastens to say, that the Scottish Church should adopt the Anglican Year. The reformation in Scotland swept everything away to the foundation (i.e. Sunday). As the year is rebuilt on this foundation, it is necessary for scholars to go back, not to 16th-century sources, but to the period of origins and development. True to this ideal the author traces the year from its beginnings until now. Although little of the material is new to liturgical scholars, his presentation is so clear and readable that this book is certain to reach the larger public for which it is intended.

This book is significant, however, not only for what it says so well, but because of the source from whence it comes. The Church of Scotland has contributed heavily in theological studies and in demonstrations of the art of preaching. It is promising, indeed, at this time to note a growing interest in liturgics.

Especially heartening is the author's insistence on the necessity of going beyond the 16th century, even to satisfy the needs of a thoroughly "reformed" church. Mr. McArthur aligns himself with long-standing papal opposition to the inclusion of Trinity Sunday in the Church Year. He also finds fault with modern additions to the calendar in the form of "Brotherhood" Sundays and "Be-Kind-to-Animals" Weeks.

Most Anglicans would part company with Mr. McArthur when he suggests the elimination of week-day celebrations of the Eucharist on the ground that they tend to weaken the relation of the Sacrament to the idea of Resurrection. Anglicans would certainly see a wider range of meaning[¶] in the Sacrament.

Further, throughout the work the author labels some developments in the calendar as "providential" and some as "aberrations." He would seem to make these judgments with greater ease than his facts warrant. These faults are, how-

ever, minor, and scarcely affect the genuine excellence of the whole work.

In a concluding chapter Mr. McArthur presents his ideas for a new Church Year which would begin with "Creation" instead of Advent. His scheme is consistent and admittedly more complete than the historic year but suffers the appearance of mechanism.

Ruskin has an interesting comment about such attempts at improving works of art: "No good work whatever can be perfect, and the demand for perfection is always a sign of misunderstanding of the ends of art." Mr. McArthur's work might well be read in the light of this comment.

WILLIAM H. BAAR

On Its Knees, the Bible

FOR ALL SORTS AND CONDITIONS. By Corwin C. Roach. Seabury Press. Pp. 215. \$3.25.

This book is an exposition of the Prayer Book Offices of Morning and Evening Prayer and the Litany.

After two introductory chapters, Dr. Roach, who is dean and professor of Old Testament at Bexley Hall [see p. 16], takes up the several parts of the three services, gives something of their history, and relates their content to present day worship and living.

The distinctive contribution of the book is that it presents the devout and scholarly reflections of an Old Testament specialist upon that part of the Book of Common Prayer with which it deals. There are works aplenty on the Prayer Book treating of its liturgical history; but nowhere else, so far as this reviewer is aware, will one find such adequate treatment of the scriptural elements (exclusive of the daily Psalms and lessons) of which the Offices of our present Book are composed.

Thus, for example, nearly 40 pages are devoted to an exposition, blended with exegesis,[¶] of the general and seasonal Opening Sentences of Morning and Evening Prayer, while an interesting footnote on page 147 turns the geiger counter on the Collects for Peace, revealing the scriptural passages in which these two prayers are steeped.

It is a pity, however, that this book, which rightly points out that Morning and Evening Prayer are intended as daily services, does nothing to correct the practice—so common among Episcopalians, but so utterly at variance with the plain intention of the Prayer Book—which makes of Morning Prayer the high watermark of Sunday observance, rather than the devout preparation for the weekly Parish Eucharist.

There are minor lapses. For example,

lines 11 and 12 from bottom of page 31 could be clarified: "(We should note that the Prayer Book version of this Sentence is based on the Greek version of the Bible, which modified . . .)." The Canticles are habitually called "the chants"—which latter term properly refers only to a type of music to which they are commonly sung. And surely Dr. Roach must know that the Samaritans, who had only the Pentateuch, did *not* "read the same Scriptures" as the Jews (top of p. 40).

None the less, this is a valuable book, on the whole well written, with plenty of punchy clinchers ("The Prayer Book is the Bible on its knees"; ". . . the great god, gadget"; "The Christian is a magnifying lens").

Sometimes the book rises to devotional heights. Clergy and laity who read it will gain a new insight into the content of the Daily Offices.

FRANCIS C. LIGHTBOURN

THEOLOGY

Set Forth, the Issues

CHRISTIAN THEOLOGY: AN ECUMENICAL APPROACH. By Walter Marshall Horton. Harpers. Pp. xii, 304. \$3.75.

Dr. Horton, in 13 previous works, has, with a superb gift for sympathetic yet critical understanding of the ideas of other men, set forth the issues of current theology.

In *Christian Theology* he seeks for the "consensus" of Christian thought. Consensus is, as Horton admits, a Catholic notion, and this volume perhaps marks a return from Reformation provincialism toward a criterion of universal Christian truth. "Consensus" is made all the more ecumenical because the author has not hesitated to use Roman, Anglo-Catholic, and Eastern presentations.

The method, however, lacks at times one important dimension of the Catholic criterion of truth. The norm is that which has been held at all times, everywhere, by all men. The dimension of time, the dialectical development of truth under the guidance of the Holy Spirit, has, in this volume, by the very nature of the problem, been thrust back for the economy of a current survey.

Wherever the historic dimension is used, as in the chapters on Man and on Christ, the results are so obviously fruitful that one may dare suggest that the second edition add a survey of doctrinal history to each one of the seven doctrinal divisions.

In the metaphysical-cosmic sections

TUNING IN: ¶Tractarians: the originators of the Catholic revival in the Church of England, so called because they promoted their ideas through published "tracts." ¶Something of this wider meaning is seen in the Prayer Book (p. 81), accord-

ing to which, in the Sacrament, we have "in remembrance" (i.e., in present operation) "His blessed passion and precious death, His mighty resurrection and glorious ascension." ¶Exegesis seeks to recover the meaning which a passage of

one is disappointed to discover no discussion of Tillich's critical doctrine of the distinction between essence and existence. The distinction is as old as Alfarabi,* but Tillich has given it a novel twist in stressing the "distortion" of existence. When applied to his Christology and to his doctrine of original sin, it yields a result that is certainly Origenistic, and, in amateur hands, becomes clearly gnostic. The vogue of Tillich makes this the paramount issue in philosophical theology.

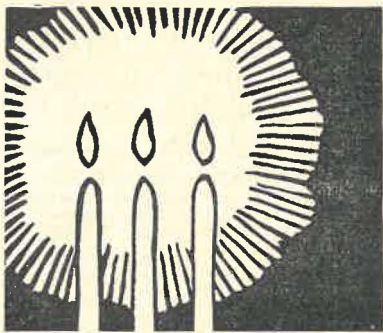
In the chapter called "The Church and the Means of Grace," there is a fair and sympathetic analysis of Christianity into three types: Church-as-Extension-of-the-Incarnation, Church-as-Bearer-of-the-Word, and Church-as-Fellowship-of-the-Redeemed. The claims and values of all three are delineated, judged, and appraised; and the result is clarifying criticism of a high order. "Consensus" is a concept that restores to Protestant thought something of that security and authority of a corporate Christian faith that has been the abiding strength of Catholic theology and philosophy, and the use of this concept by a competent theologian is a creative step toward understanding Christian teaching as an ecumenical whole.

WILFORD O. CROSS

A Sense of God

MAN'S KNOWLEDGE OF GOD. By William J. Wolf. Doubleday. Pp. 189. \$2.95.

This is another excellent book in the Christian Faith Series, under the general editorship of Reinhold Niebuhr. It deals with a most pertinent question,



man's knowledge of God. It is an essay in the Biblical understanding of revelation.

The author makes clear the fact that our chief concern is not with evidences of God's existence but rather His na-

*Editor's Note: This is pretty old. Webster's Unabridged and the Encyclopaedia Britannica index know nothing of Al-Farabi, but Century Dictionary says he died A.D. 950.

Scripture was intended to have for its earliest readers; exposition tries, on the basis of sound exegesis, to unfold and apply that meaning in terms of today. Thus, the reference in St. John 3:14 to the Son of Man's being "lifted up" has been

Knowledge of God always demands a sense of God and contact with Him. If man is to know God, God must reveal Himself; and it is the author's purpose to show how He does this most clearly through His mighty acts chronicled, so to speak, most clearly in the Bible.

Dr. Wolf then points out that, when God is found supremely in Christ, we secure a peace of mind coupled with a true and real sense of responsibility, accepting life because God accepts us.

The book is full of good theology, and if it be true that both clergy and laity are hungry for a clear-cut theological basis for their thinking, this book will not disappoint. Such chapters as The Search for God Today, Revelation and Faith, Revelation and Redemption, The Church and Its Understanding of Revelation, and Jesus Christ and Our Situation, are particularly significant and stimulating.

This is a book written for the intelligent general reader in terms he can understand. Yet, while terms of technical theology are avoided, it is "theological" in the best sense. It should appeal to both clergy and laity.

PAUL S. KRAMER

Random Thoughts

AUTHORITY AND FREEDOM. By R. H. Thouless. Seabury Press. Pp. 124. \$3.

This book is disappointing, first of all because it is misnamed. It is not a reasoned consideration of the problems of authority and freedom but merely a collection of random thoughts about some sidelights of those problems from the point of view of what may best be called a 19th-century liberal.

To the author the abortive science-versus-religion squabble based on a misunderstanding of Darwinism is still a live issue. According to his own statement, his data on the state of religious belief in England is more than 20 years old. A few of his thoughts are clear-headed and sensible, such as that "God" is not the name of a conceptual device for securing good citizenship and mental health; or, the fact that any assertion limits the freedom of the person making it to make other assertions incompatible with it.

But mostly they are ill-informed and muddled, such as the super-clericalism of the idea that the Church is the ministry and the laity are only sort of hangers-on in loose association with the clergy. Consequently, according to the author, only the clergy should be held to a standard of orthodoxy, for the laity have no re-

sponsibility for right belief or for the propagation of the faith.

This book might have had a certain value if it had been published 50 or 60 years ago. Today it is almost meaningless.

EVERETT BOSSHARD

ETHICS

A Standing-off Point

THE CHURCH, POLITICS, AND SOCIETY. By James A. Pike, and John W. Pile. Morehouse-Gorham. Pp. 159. \$2.75.

One of the most difficult problems of the Church is its relation to society. On the one hand, as the Body of Christ, it is not of this world; on the other hand,



as the agent of God's redemptive activity in history, it must necessarily relate to society both in prophecy and in action.

This is a paradox which, like so many of the paradoxes of the Christian faith, does not permit of an easy solution. As a consequence, there is always tension within the Church between those who believe that the Church is becoming too deeply involved in "secular affairs" and those who feel that the Church is not sufficiently aggressive in pronouncing judgment and in promoting change.

This little book addresses itself to this problem. It takes as its jumping-off point a discussion of such topics as segregation, social change, freedom, and Communism. The book is based on a series of broadcast talks delivered over the ABC Network in the summer of 1954. Consequently, the book suffers from the limitations which are normally imposed on broadcast talks. It is directed to listeners rather than to readers. It is superficial rather than profound. Anyone looking for a modern restatement of a Christian theology of society will not find it in this book.

Such a restatement, from the point of view of the Anglican tradition as it expresses itself in the life of the American Episcopal Church, seems to me to be most desirable. For, unquestionably, many lay people and quite a few clergy are bewildered by the relationship between faith and life. Most Churchpeople are conscious of the challenge of Com-

taken by some to refer to the Crucifixion, by others to the Ascension. Deciding which, is exegesis. Exposition will differ accordingly: in the one case, it will be appropriate to a Good Friday sermon; in the other, to one in Ascensiontide.



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munism, which apparently is stealing the Church's thunder and in many areas of life is fulfilling human aspirations which are part of the Church's promise of a happy and secure existence. But Church-people are conscious of the fact that this fulfillment is brought about at the cost of violating human freedom—a cost which Christians are not prepared to pay.

The tension within the Church arising out of its paradoxical relationship to society will not be solved by one book or a whole succession of books, but will require thought, discussion, and prayer. This little book will unquestionably make a contribution to the problem if it is used as a starting-off point by individuals and groups of Christians who are willing to delve more deeply into the essential relationships between the Divine Society and the secular world, as both stand under judgment.

R. B. GUTMANN

Fresh Ways

DOING THE TRUTH. A Summary of Christian Ethics. By James A. Pike. Doubleday. Pp. 192. \$2.95.

Those who have read Dean Pike's *Beyond Anxiety* and *If You Marry Outside Your Faith* will expect a clear, direct, and incisive presentation of the salient elements of any subject with which he deals. They will not be disappointed in the present book on morals.

Dean Pike's training in the cognate field of law has prepared him for this more fundamental concern with conduct, but he draws with almost equal facility on sociology and psychology to clarify issues presented by systematic, moral, and ascetic theology—to say nothing of fundamental ethics—and he does it with utmost simplicity.

Four or five chapter headings suggest the range and manner of treatment: *The Purpose of Life; The Meaning of Failure: Sin; Beyond Sin: Justification; The Dynamic for Goodness: Thanksgiving; Christianity, Democracy and Communism.* Fresh ways of putting old topics are especially helpful, for example, "temptation is oversimplification," "sin is separation," and "there are no moral neutralities."

No teaching in our day will appreciably affect conduct which does not bring home to the individual his responsibility for decision and action. This Dr. Pike does exceptionally well. However, since he does come to grips with the vexed problem of solidarity in sin and deals with it—this reviewer thinks—constructively, one is entitled to note the absence of a compensatory sense of participation through the Holy Spirit in righteousness. God the Holy Ghost not only builds, creating community, He gives life to an already existing fellow-

ship into which we were brought by our Baptism and in which we pray to continue.

That observation has nothing to do with the judgment that this is an exceedingly good book.

HOWARD HENRY HASSINGER

UNCLASSIFIED

Is Faith a Strait-Jacket?

STUDIES IN LITERATURE AND BELIEF. By Martin Jarrett-Kerr, C. R., Harpers. Pp. 203. \$2.75.

This is an important book. It is another reminder of one of the things for which we should be most thankful, the great wealth of Anglican scholarship, the exercise of learning within and through and for the sake of the Faith. Fr. Jarrett-Kerr, an Englishman, is a member of the Community of the Resurrection.

How should we conceive the relation between the Christian faith and literature? Does faith inhibit the imagination, strait-jacket the mind, and cramp creative powers? Does it make the writer a pilgrim instead of an explorer? Must Christian writing be obviously pious and moralistic? Though the majority of writers on the subject in our secular age have said yes to these questions, Fr. Jarrett-Kerr says no and says it convincingly.

To document his answer Fr. Jarrett-Kerr examines in detail the English ballad, Calderon, Manzoni, Dostoevsky, and Ramuz, and treats more cursorily such contemporaries as Kafka, Bernanos, Claudel, Graham Greene, and Mauriac. Eliot is not treated directly as a creative writer, but his influence is everywhere and is liberating, and his critical writings are examined with care.

The book is too solid to be summarized in a sentence or two, but the following conclusions are typical. The currently fashionable exploration of myth as such does not solve the artist's problem in a period when the area in which the imagination moves freely is shrinking, and it is not significant from a Christian point of view, since it is not concerned with the historicity of the myth—whether it can be *believed* or not. Ours is a period of creative paucity because of the shrinkage of the area in which the imagination can work and faith is relevant. As for the future of artistic imagination, "the survival of the imagination, as well as of man, will be seen to depend upon hope; and it is not irrelevant that hope is one of the theological virtues."

Fr. Jarrett-Kerr writes with learning and humility, guided always by a desire for the truth and exhibiting intelligence and sensitivity in his interpretations of the authors he has chosen to analyze. His

own book is proof that the faith need not cramp the mind. I could wish that he had made more concessions to the general reader — and he could easily have done so without in any way weakening his scholarship. And sometimes his desire to be charitable toward his opponents leads him into taking ignorant and dogmatic statements by militant secularists a little too seriously, I think—though perhaps what I am asking here in effect is that he should be less charitable. It is a nuisance to have to turn frequently to the notes at the back to find out who is being quoted; and Fr. Jarrett-Kerr is, understandably, less familiar with American writing on his subject than with English.

Still the important thing is that the book makes a significant contribution to its subject and does so in a manner calculated to make it difficult for militant unbelievers to attack its conclusions.

HYATT H. WAGGONER.

Cruets and Dreams

THE TRAINING OF A SERVER: By Hylton Smith, Vicar of Stoke Mandeville, Aylesbury. London: Mowbray. In America: Morehouse-Gorham. Pp. 80. Paper, \$1.05.

This is not just a how-to book in five easy lessons. It is, of course, that; but it is much more. The training period presupposed does consist of five lessons, and the author does try to make the process as easy as possible—both for trainer and for server.

But the manual—as any server's manual ought to do—does more than merely cover the mechanics of serving: it is an excellent statement of the place of servers in the life of the Church and of the inner devotion that should undergird the outward actions involved. Yet the book is sensible and down-to-earth.

The five lessons take the form of five "talks" with an imaginary boy who is learning to serve. They are intended as models for the trainer, whether he be the pastor or some layman. They are in monologue, as though the author (who is an English parish priest) were training one of his own boys. Here is a sample:

"Now you *give* the wine cruet with your *right* hand. (At this point immediately pass the water cruet from your left hand to your now empty right hand.)

"You *take* with your *left* hand first the wine cruet, which the priest now hands you back.

"Now you *give* the water cruet with your *right* hand. . . .

"You now pass the wine cruet from your left hand to your now empty right hand.

"Finally you *take* the water cruet with your *left* hand. Now you bow politely to the celebrant, and go back to your credence. . . .

"That is all. Will you take the credence tray back, and see that all is ship-shape in

church before we go? Leave behind nothing but your thanks. . . .

"You won't dream about cruets, will you?"

The book does not go beyond single serving, and it seems to presuppose a plain celebration, without music. But it would be quite adaptable to a sung Eucharist with just one server.

In ceremonial the book follows basically the so-called Western use, but notes some of the special features of the so-called English use. It sticks rather close to the English Prayer Book (1662), but not slavishly so (e.g., it allows for the Preparation and the Last Gospel). But anyone able to train servers at all could certainly adapt it to the American rite.

Parishes that go all out for certain missals would probably want something different, though a boy trained under this manual could probably get by.

FRANCIS C. LIGHTBOURN

A Blend

ST. AMBROSE LETTERS 1-91. The Fathers of the Church, Vol. 26. Translated by Sister Mary Melchior Beyenka, O.P. Fathers of the Church, Inc. Pp. xxiii, 515, \$4.50.

The letters in this collection have been grouped according to the classes of persons addressed, in this order: emperors, bishops, priests, Marcellina the sister of Ambrose, and laymen. It is a very helpful arrangement. One cannot read these letters without sensing the gracious blend of vigorous mind and affectionate heart in this saintly prelate.

CARROLL E. SIMCOX

Seven Printings

THE PORTABLE DANTE. Viking Press. Pp. xlii, 622. Paper, \$1.25.

Admirers of Dante will be grateful to the Viking Press for bringing out this paper-bound edition of its *The Portable Dante*. The convenient format and the inexpensive price should create a still wider circle of readers of the "greatest voice of the Middle Ages."

Since this edition was first issued in 1947 there have been seven printings, a fact which indicates its well-deserved popularity. It includes the "Divine Comedy," in Lawrence Binyon's translation, and Rossetti's translation of the "New Life" entire, as well as excerpts from the rhymes and Latin prose works.

Paolo Milano's introduction itself is well worth the price asked.

HOWARD T. FOULKES

Ambition vs. Affection

DUSTY CLOAK. By Nancy Hartwell. Henry Holt. Pp. 216. \$2.75.

Here is a teen-age career book — this time about the theatre.

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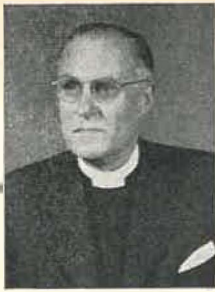
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being an actress. During her school days she prepared by studying music, painting, dancing, and dramatics. After graduating from high school, she worked her way across the country to New York by doing odd jobs with a circus.

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In Brief

CYPRUS IN PICTURE. By Reno Wideson. London: Macgibbon & Kee. In America: W. S. Heinman, 400 E. 72d St., New York 21, N. Y. Pp. 184. \$6.

Reprint of a book first published in 1953. Nearly 200 halftones of Cypriot scenes—towns, churches and monasteries, countryside, industries. Author is a "civil servant in the Cyprus Administration, who took up photography as an amateur less than four years ago." His English name (Wideson) is a literal translation of his Greek name (Evyviades).

The work of an artist in photography. Makes one want to visit Cyprus.

SELECTIONS FROM THE PSALMS. A Devotional Commentary. By the late Father Andrew. London: Mowbrays. In America: Morehouse-Gorham. Pp. 72. Paper, \$1.05.

A "representative selection," designed to "guide the beginner to a more exhaustive study . . . such as may be found in Bishop Loyd's *Readings on the Psalms*, or *The English Psalter* by G. D. Carleton."

Selection includes a number of the more familiar psalms — e.g., 1, 15, 23, 84, etc.

MAN AND THE GOSPEL. A Leader's Guide for use with *Man's Need and God's Action*, by Reuel L. Howe. Seabury Press. Pp. 31. Paper, 60 cents.

A study guide to go with Dr. Howe's *Man's Need and God's Action*, which has itself recently been put out in a paper bound edition (Seabury Press, \$1.75).

THE COMPACT TREASURY OF INSPIRATION. Edited by Kenneth Seaman Giniger. Hawthorn Books. Pp. xii, 301. \$3.95.

Prose and verse selections from a number of authors, including J. M. Barrie, Alfred Tennyson, Rudyard Kipling, Thomas à Kempis, Norman Vincent Peale, Ful-

ton J. Sheen, Alexis Carrel, Walt Whitman, Gerard Manley Hopkins, Francis Thompson, Henry Drummond, William Shakespeare, John Donne, etc.

An attractive series of line drawings illustrates Norman Vincent Peale's rearrangement of the Nativity Story according to the King James Version.

THE BIBLE IN THE CHURCH. A Short History of Interpretation. By Robert M. Grant. Macmillan. Pp. 194. \$2.75.

A second printing of an important study by a priest of the Church who is a leading New Testament specialist.

THE LIVING CHURCH review of it, at the time of its original publication, characterized it as "important both for its subject and for the thorough and competent scholarship that has produced it . . . virtually beyond praise."

Books Received

THE NEW BEING. By Paul Tillich. Scribners. Pp. 179. \$2.75. [Twenty-three sermons by a leading Protestant theologian, given "mostly in colleges and universities . . . since the publication of the first volume of my sermons *The Shaking of the Foundations*."]]

DECLARATION OF FREEDOM. By Elton Trueblood. Harpers. Pp. 124. \$1.50.

CAUSES OF INDUSTRIAL PEACE UNDER COLLECTIVE BARGAINING. Edited by Clinton S. Golden and Virginia D. Parker. Harpers. Pp. xiv, 369. \$4.75.

THE UNBELIEVING WIFE. By Margaret Echarde Longmans. Pp. 278. \$3.50. ["A novel about a minister's wife."]]

CHRISTIAN ETHICS. Sources of the Living Tradition. Edited with introductions by Waldo Beach and H. Richard Niebuhr. Ronald Press. Pp. viii, 496. \$5.

POSITIVE THINKING IS NOT ENOUGH. By Eve Barbour. Vantage Press. Pp. ix, 124. \$3.

THE CHRISTIAN IMPRINT. By Fred P. Corson. Abingdon Press. Pp. 156. \$2.50.

STRESS SITUATIONS. Edited by Samuel Liebman. Lippincott. Pp. vi, 144. \$3. [How to understand and manage emotional reactions to frustration, failure, acute illness, etc. By a group of psychiatrists.]]

THE GREAT OUTLAW. By Geoffrey Hoyland. London: SCM Press. In America: Alec R. Allenson, Inc., 81 W. Van Buren St., Chicago 5, Ill. Pp. 264. \$2.50.

THE RELEVANCE OF APOCALYPTIC. By H. H. Rowley. A Study of Jewish and Christian Apocalypses from Daniel to the Revelation. Revised Edition. By H. H. Rowley. Harpers. Pp. 205. \$2.75. [Contains Preface to Second Edition, 1946, and seems to be a reprint of this; or else this is first publication in America of this edition.]]

THE BOOK OF DANIEL in the King James Version with Introduction and Critical Notes by Julius A. Bewer (Harpers Annotated Bible, No. 12). Harpers. Pp. 37. Paper, 75 cents.

MEN WHO SHAPE BELIEF. Major Voices in American Theology, Volume II. By David Wesley Soper. Westminster Press. Pp. 224. \$3.50. [Included in the "Voices" is a priest of the Church, W. Norman Pittenger, Professor of Apologetics at General Theological Seminary.]]

SHALL WE ACCEPT THE ANCIENT CANONS AS CANON LAW? By Rev. G. MacLaren Brydon, D.D. Virginia Diocesan Library, 110 W. Franklin St., Richmond 20, Va. Pp. 58. Paper, 50 cents, postpaid.

HUBERT BENOIT: THE MANY FACES OF LOVE. The Psychology of the Emotional and Sexual Life. Translated by Philip Mairet. Pantheon Books. Pp. 308. \$5.

EDUCATIONAL

SEMINARIES

Visiting Professor

Raymond W. Albright, professor of Church History at the Episcopal Theological School, Cambridge, Mass., and former secretary of the American Society of Church History, has been named visiting professor at the University of Marburg, Germany, where in 1956 he will teach courses in American Christianity and in Germanic Influences on American Religious Life and Thought.

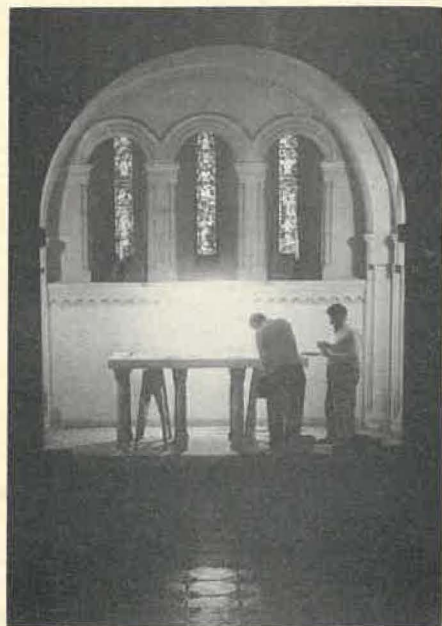
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They are marble workers Hugo Di Natale, of Somerville, Mass., and Leo Denietolis, of East Boston, Mass. They are installing a new free-standing marble altar in the Crypt Chapel.

The altar is a gift of Bern Budd, New York lawyer and member of Trinity's class of 1908, in memory of his wife, the late Margaret Beekman Fish Budd. Two of Mrs. Budd's sons — Bern Jr. of the Class of 1937 and Beekman of the class of 1939 — also graduated from Trinity, and a dedicatory inscription on the altar commemorates this fact.



Hartford Courant

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Psalms

(Continued from page 17)

Testament scholar and a liturgiologist will cooperate in an exposition of the Psalms.

When we turn from the Psalms to Proverbs we are taken into a different world. It is to leave the inner sanctuary for the hustle and bustle of the market place. Perhaps it would be better to speak of the classroom, since the main theme of Proverbs is the nature and acquisition of wisdom. Over against the number of books on the Psalms which might have been cited, Charles W. Fritsch, who is responsible for the Introduction and Exegesis of Proverbs, lists for Proverbs only five books in English, the latest 10 years old and the next over 25. This disproportion in relation to Psalms and Proverbs is indicative of the comparative interest in the two books on the part of scholars and the general reader. Nevertheless there is a relevance for modern living in Proverbs which is brought out adequately by Rolland W. Schloerb in his Exposition.

Charles T. Fritsch in his Introduction discusses the usual questions. He argues for a possible Solomonic origin of chapters 8-9 on the basis of Ugaritic and Phoenician influence. His numerous philological notes are helpful, and particularly his references to translations other than the KJV and the RSV.

This fourth volume on the Old Testament measures up to the preceding books in the series.

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CARE

(Continued from page 15)

prize and, with Hemingway, is probably our best-known living novelist in foreign countries. It may be objected that he is hard to read, but his book, *The Unvanquished* (Signet) is not too difficult for anyone with a reasonable command of English. And it is a truly great novel.

I wish also that the USIA had not somewhat shied away from the hard-bitten, naturalistic tradition. That is one important strand of American writing; it has been widely admired abroad. From a Christian perspective, one may regret the insights that the naturalists lack, but that does not require one to deny the real insights that they do possess. Here are several novels that have solid merit in their own right, and I wish that at least one of them could be included: Theodore Dreiser, *Sister Carrie* (Pocket Books), James Farrell, several of the Studs Lonigan series (Signet), perhaps even Erskine Caldwell's *Tobacco Road* (Signet). (If anyone is fearful that this picture of poor-white poverty will play into Communist hands, let him remember that the movie of *Grapes of Wrath* proved very effective propaganda, for it demonstrated that in America "even the tramps have cars.")

Two minor points of a more literary sort. Why are no plays included? You would think that the legitimate theater did not exist in America. Unfortunately, not many dramas are available in paper-covers, but one could do worse than include Tennessee Williams' *A Streetcar Named Desire* (Signet), which is both naturalistic and curiously compassionate. And why, oh why, is there nothing by Henry James? Surely we can claim him as an American, though he did eventually take out British citizenship. His *Selected Short Stories* are available in Rinehart Editions.

But I return to my earlier point. This list of 99 titles does not need to be scrapped. All it calls for is relatively moderate revision. The project itself is one of the best that CARE has undertaken, and one can only rejoice that government officials, subject to all sorts of stupid and cruel pressures, have acquitted themselves as well as they did in their delicate task of recommendation.

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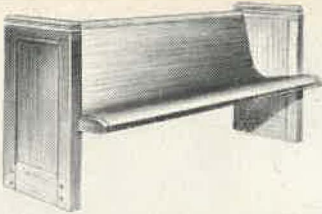
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SACRAMENTO

On the Move

Indications that the Diocese of Sacramento is "on the move" with increased emphasis on mission activity were seen at the convention of the diocese, April 19th and 20th, in St. John's Church, Marysville, Calif.

Bishop Noel Porter, in his annual address, expressed belief that confirmations would pass the 1,000 mark in the diocese during the coming year.

Quashing expectations that he would ask for a bishop coadjutor at this time, Bishop Porter announced that such a request will be made when the 1956 convention meets at St. John's Church, Petaluma. The Bishop announced that his own retirement would come automatically on December 18, 1957.

Admitted to parish status at the convention was Grace Memorial Church, St. Helena, Calif. Admitted to mission status was the Church of the Good Shepherd, Orland.

ELECTIONS. General Convention deputies: clerical, J. T. Lewis, Charles Williams, T. B. Turnbull, Victor Hatfield; lay, Hugh Brown, C. P. Taylor, Charles Ure, Russell Tye. Alternates: clerical, M. M. B. Sale, Gordon Ashbee, Percy Hall, Godfrey Hartzel; lay, William Tipton, Robert Breuner, William Taylor, Armand Grecco.

Standing Committee: clerical, Charles Williams, Richard Warren, Gordon Ashbee, Victor Hatfield; lay, Robert Miller, George Sturm, Norman Van Bebber, Earl Gray.

Executive Committee: clerical, Gordon Ashbee, William Holt; lay, Hugh Brown, Carl Hoffman.

SALINA

Festival of Faith

Resolutions to General Convention asking the national body to shorten the name of the Church to "Episcopal" and seeking General Convention's help in asking the Department of Defense to consider the members of the Orthodox and Episcopal churches as a fourth major religious grouping in addition to the classifications of Protestants, Roman Catholics, and Jews, were passed unanimously by the convocation of the district of Salina April 18th.

The convocation also asked General Convention to send the district of Salina a new bishop to succeed its beloved Bishop Nichols who retires at the time of General Convention. A proposed resolution asking for committees of the district and of the diocese of Kansas to consider a re-alignment of the two areas looking toward the hastening of the day when Salina could achieve diocesan status was rejected.

St. Michael's church at Hays, seat of the former General Theological Seminary Associate Mission, was welcomed as a parish. Goodland and Concordia churches were also listed as aiming

toward parochial status in 1955, making eight parishes in a district which for the first 30 years of its history had only two. In addition, Salina has 30 missions and is the seat of St. John's Military School, the St. Francis Boys' Homes, and St. Faith's House.

Presiding Bishop Sherrill was a visitor to convocation and addressed a Festival of Faith comprising all the non-Roman churches in Salina and arranged by the Salina Ministerial Association in recognition of Bishop Sherrill as a president of the World Council of Churches. His coming was in tribute to Bishop Nichols, Bishop of Salina since 1941, and before that, Bishop of Kyoto. "No two districts could be more different," said the Presiding Bishop, in paying honor to Salina's out-going Bishop.

Bishop Nichols, in his annual address, asked the district to produce more "native sons" for the ministry.

ELECTIONS. General Convention deputies: clerical, Fred Litchman; lay, Larry Thurston. Alternates: clerical, Robert Mize; lay, Lester Luther. Woman's Auxiliary delegates: Mrs. Paul Tupper, Mrs. Harvey Markley, Mrs. John Renning, Mrs. Charles Dockhorn, Mrs. Fred Litchman.

OREGON

Record

A group of 63 persons was baptized at St. Paul's Church, Salem, on March 13th by the rector, the Rev. George H. Swift. It was the largest number of baptisms at one service in the history of the church and the 26-year ministry of the rector. It is believed to be the largest number baptized at one time in the diocese.

Those baptized ranged in age from babies up to older men and women.



OREGON BAPTISM: *Newness of life.*

Military Bishop

(Continued from page 11)

our allotted number with hundreds more paid by the Church. (Certainly in a republic where every citizen owes his nation the obligation of military service, no young postulant should shrink from three years' service, on officers' pay, in the Corps of Chaplains before assuming more tranquil pastoral duties).

(4) Insure a flow of information from parish priest to chaplain to parish priest as young laymen transfer from parish to military service and back to parish life; provide a definite Church connection for permanent military personnel with letters of transfer from home parish to military jurisdiction.

(5) Obtain at all military bases adequate facilities and hours earmarked for Episcopalian worship, whether conducted by an Episcopalian Chaplain or a visiting priest.

(6) On the basis of his episcopal authority, obtain from the geographical diocesan the part-time services of sufficient neighboring priests to insure the celebration of Communion on the base at least weekly and on all Feast Days, with Morning Prayer weekly, where possible, in the event none of the resident chaplains are Episcopalian priests.

(7) Require marriage counselling with an Episcopalian priest as a pre-

requisite for all marriages solemnized under Church auspices.

(8) Provide that baptism be offered to the child of every Episcopalian parent in uniform within 30 days of birth; and that baptism and instructions leading to Confirmation or reception be offered to non-Episcopalians planning marriage to Episcopalian military personnel.

(9) Insure the offering and advertisement of instruction leading to Confirmation on large military bases at least once every six months.

(10) Insure that Penance and Absolution are routinely available to Episcopalian military personnel entering combat or upon dangerous duty.

(11) Foster the formation of Brotherhood of St. Andrew and other lay groups among Episcopalian laymen on military bases. Develop programs of personal evangelism fitted to the peculiarities of military life. Encourage the intercommunion of neighboring military and civilian congregations of Episcopalians.

(12) Develop a course of reading, correspondence, and counselling contributing to the personal development of postulants or would-be postulants engaged in military service.

There are of course numerous other opportunities open to a Bishop for the Armed Forces. The field of missionary evangelism among the Armed Forces is

still untouched — and this despite the fact that the Episcopal Church possesses great natural appeal in its orderliness, logic, authority with freedom, and beauty of worship for the average individual who has undergone, and accepted, military training. There are literally millions of young Americans who have come into military service from the backroads, byways, and side streets of our nation without ever making contact with the Episcopal Church. Hundreds of thousands of these have no firm faith of their own; they need only to be introduced to the Church to become interested in it, to take instructions, to learn to love it, and to enter it.

But important as such missionary work may be, as important as it may be to Episcopalian Chaplains to have an episcopal staff to bear them up, it is the plight of the Episcopalian layman in military service that cries loudest for a remedy, and now!

My wife and I are happy that our two sons are growing up in the Church. Very soon they will enter their instructions for confirmation. Then all too soon after, they will enter upon their military obligation to America. We pray that before that day comes all Episcopalians in military service will be able to worship in an Episcopalian service under the guidance and protection of a Bishop for the Armed Forces.

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CHANGES

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The Rev. Stanley Atkins, formerly rector of the Church of St. Mary Magdalene, Winnipeg, Canada, is now rector of St. Paul's Church, Hudson, Wis., and vicar of the church at New Richmond. Address: 910 Fourth St., Hudson.

The Rev. Lars R. Bache-Wiig, of the diocese of Pennsylvania, is now working full time for Warren E. Tucker Associates, of Rockville Centre, N. Y., a firm which specializes in church fund-raising. His home address remains 26 Hollywood Rd., Fort Washington, Pa.

The Rev. Robert Bizzaro, formerly curate of St. Mary's Church, Haddon Heights, N. J., is now vicar of St. Mark's Church, Keansburg, N. J., and St. Clement's, Belford. Address: Carr Ave. and Fourth St., Keansburg.

The Rev. Hugh E. Cuthbertson, formerly assistant of St. John's-in-the-Village, New York, is now vicar of St. David's-by-the-Sea, Cocoa Beach, Fla., and St. John's, Eau Gallie. Address: Box 26, Cocoa Beach.

The Rev. William Miller Davis, who formerly served St. Bartholomew's Church, Scottsdale, Pa., is now assistant of the Church of the Advent, 141 Advent St., Spartanburg, S. C.

The Rev. Ralph E. Dille, formerly rector of St. Mary's Church, Bellville, Tex., is now rector of St. Matthew's Church, Indianapolis, Ind. Address: 5536 University Ave.

The Rev. James Bennett Edwards, Jr., formerly curate of St. James' Church, Jerome Ave. and 190th St., New York, is now a full-time chaplain at the Veteran's Administration Hospital, Kingsbridge Road, New York.

The Rev. George Virgil Hewes, who was recently restored to the priesthood by the Bishop of Massachusetts, is now in charge of St. Paul's Church, Steamboat Springs, Colo., and its associated missions.

The Rev. Stanleigh E. Jenkins, formerly rector of the Church of the Good Shepherd, Wilmington, N. C., is now director and business manager of Camp Leach, Washington, N. C., and is also in charge of Zion Church, RFD Washington, N. C., and St. Thomas' Church, Bath. Address at the rectory of Zion Church.

The Rev. Dr. Herbert Koepf-Baker, formerly associate rector of St. Augustine's Church, Wilmette, Ill., and professor in the college of medicine, directing the speech, hearing, and cleft palate center at the University of Illinois, will on June 1st take charge of the Church of the Incarnation, Highlands, N. C., and serve as part-time professor of psychology, directing the program for handicapped children for Western Carolina College, Cullowhee.

The Ven. Albert H. Lucas, D.D., presently archdeacon of the diocese of Maryland, has become rector of St. John's Church, Hagerstown, Md.

Archdeacon Lucas will divide his time between the diocesan office and St. John's Church for the time being because he is still directing the survey of the diocese of Maryland under the auspices of the Unit of Research and Field Study of the National Council.

The Rev. Robert Leonard Miller, rector of the Church of the Atonement, Chicago, will leave on June 19th for a two-month visit to Australia; he has been named commissary to the Bishop of North Queensland.

Fr. Miller, who is chairman of the department of Christian education of the diocese of Chicago,

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will among other things conduct a series of parish life conferences in North Queensland.

The Rev. Gerald R. Minchin, who has been rector of St. James' Church, Trenton, N. J., will be archdeacon of the diocese of New Jersey and executive officer of the department of missions.

Fr. Minchin succeeds Bishop Banyard of New Jersey, who has held the post since 1943, carrying these duties along with those of Suffragan Bishop. Bishop Banyard is now the diocesan.

The Rev. S. Barry O'Leary, formerly vicar of St. Matthew's Church, West Concord, Minn., St. Peter's, Kasson, and Grace Church, Pine Island, is now rector of the Church of the Messiah, Ford Pkwy. at Macalester St., St. Paul, Minn.

The Rev. C. Bertram Runnalls, rector emeritus of Calvary Church, Syracuse, N. Y., is now canon residential of the Cathedral Church of St. Luke, Orlando, Fla.

The Rev. Dr. Carroll E. Simcox, rector of Zion Church, Manchester Center, Vt., has accepted a position on the staff of St. Thomas' Church, New York, effective September 1st.

The Rev. John L. Welch, formerly rector of Christ Church, Wellsburg, W. Va., is now vicar of St. Mark's Church, Madras, Ore. Address: Box 351, Madras, Ore.

The Rev. Hubert S. Wood, Jr., formerly rector of Christ Church, Sherburne, N. Y., is now rector of St. Paul's Church, Waterloo, N. Y. Address: 123 E. Main St.

Restorations

The Rev. Raymond Edgerton Abbott was restored to the priesthood on March 17th by Bishop Binsted of the Philippines, who remitted and terminated the sentence of deposition pronounced on March 1, 1952.

Ordinations

Priests

Dallas—By Bishop Mason: The Rev. William Joseph Fleener, vicar of St. Alban's Mission, Hubbard, Tex., on April 2d, at St. Alban's; presenter, the Rev. Thomas W. Fleener, brother of the ordinand; preacher, the Rev. H. L. Fullerton.

East Carolina—By Bishop Wright: The Rev. John Crisp Owens, on March 28th, at St. Thomas' Church, Ahsokie, N. C.; presenter, the Rev. D. W. Allen; preacher, the Rev. T. L. Hastings; to be in charge of churches at Ahsokie, Winton, and Murfreesboro.

By Bishop Wright: The Rev. Fred I. E. Ferris, on March 29th, at Trinity Church, Chocowinity, N. C.; presenter, the Rev. D. W. Allen; preacher, the Rev. Rufus J. Womble; to be in charge of Trinity Church, Chocowinity, and St. Paul's, Vanceboro.

By Bishop Wright: The Rev. William L. Hicks, on April 5th, at St. Philip's Church, Southport, N. C.; presenter, the Rev. C. I. Penick; preacher, the Rev. Stanleigh Jenkins; to serve St. Philip's Church and churches at Northwest, Atkinson, Burgaw, and Tar Landing.

Vermont—By Bishop Van Dyck: The Rev. Donald A. Webster, on April 7th, at St. Paul's Church, Burlington; presenter, the Rev. D. R. Woodward; preacher, the Rev. Truman Hemingway; to be curate of St. Paul's, with responsibility for the work at Essex Junction.

Deacons

East Carolina—By Bishop Wright: Leslie Wilsdon Hewett, Sr., on March 28th, at Zion Church, RFD Washington, N. C.; presenter, the Rev. D. W. Allen; preacher, the Rev. W. T. Waterhouse; to be in charge of the Church of the Holy Cross, Aurora, N. C., and St. Paul's, Bonneton.

Long Island—By Bishop DeWolfe: Nine men were ordained to the diaconate on April 16th in the Cathedral of the Incarnation, Garden City. Canon Melville Harcourt was the preacher. A priests' choir sang at the service. Ordained were: William Lowerre Ketcham, presented by the Rev. R. J. Torrey; to become curate of St. Paul's Cathedral, Springfield, Ill., in June.

Peter Duncan MacLean, presented by his father, the Ven. Charles W. MacLean, administrator of the diocese of Long Island; to become pastor of the Church of the Ascension, 127 Kent St., Brooklyn, in June.

Richard Alfred Norris, presented by his father, the Rev. Baxter Norris.

Albert Henry Palmer, presented by the Rev. F. S. North.

Michael P. Regan, presented by the Rev. John W. Davis; to become curate of St. Joseph's Church, Queens Village, L. I., N. Y., in June.

Douglas Frederick Styles, presented by the Rev. R. Y. Condit; to become pastor of St. Mark's Church, Brooklyn, on July 1st.

Stanley Allen Watson, presented by the Rev. Dr. R. H. Scott; to serve in the district of Spokane, at Sandpoint, Idaho, and Bonner's Ferry, beginning in June.

Robert Harry Wellner, presented by the Rev. Dr. George T. Gruman; to become pastor of St. Alban's Church, Brooklyn, in June.

William Louis Wipfler, presented by the Rev. V. H. Loope; to serve in the missionary district of the Dominican Republic, beginning in June.

Missouri—By Bishop Randall, retired Suffragan of Chicago, acting for the Bishop of Missouri: Eldred John Langlitz, on March 26th, at All Saints' Church, Chicago; presenter, the Rev. A. M. MacMillan; preacher, the Very Rev. Dr. F. E. Bernard.

Religious Orders

Miss Adeiaide Smith, formerly of Asheville, N. C., was professed recently as a sister of All Saints' Sisterhood in Catonsville, Md.

The newly professed sister is the daughter of the late Dr. Walter Smith, head of Thompson Orphanage, Charlotte. Her sister, Mrs. Henry Chapman, is married to a missionary serving in Alaska; a brother, Henry, is in the ministry in the diocese of Los Angeles.

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SECRETARY, familiar with all phases of church work, desires position—parish, diocesan or church organization. Reply Box W-203, The Living Church, Milwaukee 2, Wis.

CHURCHWOMAN, single, 44, experienced college teacher, administrator, A.B., Th.M., graduate study in Sociology, wants position in Church School or College, Canterbury House or Church Administered Institution. B. Eureka White, 801 South Wright Street, Champaign, Illinois.

YOUNG CHURCHWOMAN with pre-school child desires opportunity to work and care for child. College degree, graduate work, journalism, theology; experience includes publicity, clerical, domestic, parish education, child care. Available June 1. Reply Box S-204, The Living Church, Milwaukee 2, Wis.

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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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley
Sun 8, 9:30, & 11; HC Daily; C by appt

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 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
Sun 7, 8, 9:15, 11; Daily 7:30; 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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other
days 7:30; Ev B Sun 8; C Sat 5

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, Instruc-
tions; 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.

CHICAGO, ILL.

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

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily
7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30;
(Mon thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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, Jr.
Sun 7:30, 9 (& HC), 10:40 MP, 11 (Sol), EP & B
7:30; Daily 7, Wed & HD 10, EP 6; C Sat 5, 8

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. LOUIS, MO.

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

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

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

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,
Thurs 10; C 7:30-8:30

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Irving S. Pollard in charge.
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

NEW YORK, N. Y. (Cont.)

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

ST. IGNATIUS' Rev. C. A. Weatherby
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

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

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

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 & 3 S, MP & Ser 11, EP,
Cho Ser 4; Daily 8:15 HC, Thurs 11, HD 12:40;
Noondays ex Sat 12:10; Ev daily ex Sat 5:15

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Woll 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 ex Sat, EP 3; C Fri & Sat 2 & 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 Scammel)
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 4; Daily 7, 7:45, 12, 5:30;
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat 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, 11 HC; Daily HC 7:15 ex Wed 9:30

A Church Services Listing is a sound investment
in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising depart-
ment for full particulars and rates.