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Things To Come

May

6. Rogation Sunday.
Indianapolis convention, to 7th.
7. Rogation Monday.
Washington convention.
West Missouri convention, to 8th.
8. Rogation Tuesday.
Chicago convention, to 9th.
Delaware convention, to 9th.
Fond du Lac convention.
Georgia convention.
Southern Virginia convention.
Iowa convention, to 9th.
Lexington convention, to 9th.
New Jersey convention, to 9th.
New York convention.
Newark convention.
North Carolina convention, to 9th.
Pittsburgh convention.
Rochester convention.
9. Rogation Wednesday.
Western North Carolina convention, to 10th.
10. Ascension Day.
11. Bethlehem convention, to 12th.
13. Sunday after Ascension.

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REINHOLD NIEBUHR

Who Cares for People Even While He Wrestles with Ideas

By the Rev. W. Norman Pittenger

*Professor of Christian Apologetics
General Theological Seminary, New York City*

The publication of *Reinhold Niebuhr: His Religious, Social, and Political Thought* provides a convenient opportunity for an evaluation of this best-known of contemporary American theological writers. Such an evaluation, from a philosophical point of view, appeared not long ago in *Book Review* of the *New York Times* (January 29th) from the pen of Professor Sidney Hook.

Professor Hook's article was written from a non-Christian, one might even say anti-Christian, position; it was remarkable on two counts — first, because of its patent intention to pay tribute to a great thinker; second, because of its complete failure to understand its subject. Professor Hook to the contrary notwithstanding, it is utterly impossible to comprehend Dr. Niebuhr's ideas — social and political no less than religious — apart from his deep Christian faith, his humility before God, and his interpretation of life in its every aspect from the perspective of Christian theology.

It is not inappropriate, therefore, in the present article to attempt a

REINHOLD NIEBUHR: HIS RELIGIOUS, SOCIAL, AND POLITICAL THOUGHT. Edited by Charles W. Kegley and Robert W. Bretall. Macmillan. Pp. xiv, 486. \$6.50.

Christian evaluation of Dr. Niebuhr, written by one who, like him, is a committed believer in the gospel of Jesus Christ.

What, then, are Dr. Niebuhr's major contributions to Christian thought? I should sum them up under three heads. The first is an insistence on a realistic, rather than an idealistic, approach to the problem of man's existence and experience.

Niebuhr began his ministry in a parish in Detroit during the period of unemployment and depression; his work there convinced him that the super-idealism of much American religious thought was utterly inadequate to the facts as he met them. His reaction was expressed in a remarkable little book, *Leaves from the Notebook of a Tamed Cynic*, which appeared in 1929.† Two years before that, however, Niebuhr had written a volume on the question, *Does Civilization Need Religion?* in which many of his later ideas were suggested but in which he had not yet taken the decisive turn to realism.

In any event, beginning with 1929 and continuing until the present day, the name of Niebuhr is associated with the constant affirmation that the

† Recently reprinted, with a new preface by the author, by Shoe String Press, Hamden, Conn. \$4.



DR. NIEBUHR: A man of deep and humble faith.

situation in which man finds himself is altogether too serious, too ambiguous, and too perplexing, to be met by a few pious words about "love," "goodness," man's sonship to God, and the inevitability of human progress.

The second contribution of Niebuhr to religious thought is closely related to the first. It is his deepening of our understanding of the "exceeding sinfulness of sin." Few theologians in our time have been so keenly aware both of man's finitude and of man's failure. And that failure is both cause and consequence of man's self-will; Luther's description of man as *incurvatus in se* (twisted in on himself) ex-

presses perfectly Niebuhr's view that man's self-will and self-willing are at the root of his difficulties.

It is not just man as an individual who is the sinner, however; it is man in his social relationships, man in society, as well. In fact, the two are so closely united that they must be seen together. Man's sin affects society; society's selfishness reacts on the individual. And we are all of us, without exception, in this situation: "there is none that is righteous, no not one."

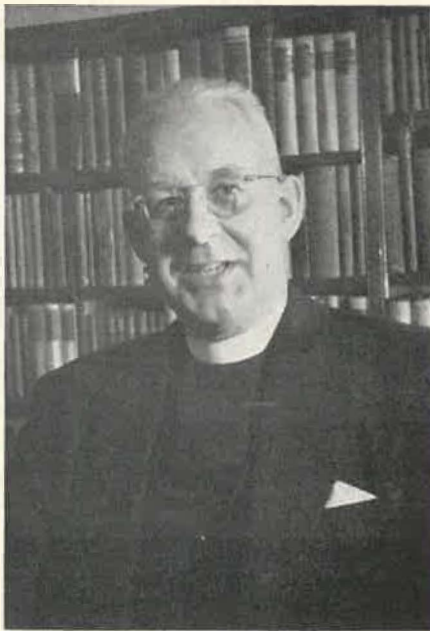
The third contribution might be phrased as an interpretation of Christianity through the biblical revelation as the forgiveness of sin. But for Niebuhr this means that man, although he is and will remain in a sinful condition, is yet granted by the ultimate power in life, God, the possibility of what his friend Paul Tillich calls "acceptance." Man is *justus* (accounted righteous) by God's love revealed in Christ, and above all in the Cross; but he remains *peccator* (sinner) so long as he is himself.

The Lutheran strain is apparent again in this conception, where "grace" as power and enablement, as the gift of a new life, as what the theologians would call an "ontological fact," is recognized by word but not central to the whole picture. At any rate, Niebuhr has recalled us all to that part of the biblical revelation which emphasizes forgiveness by a gracious God as at the heart of the gospel message.

If these are the contributions, what are the defects, if there are any? I should say that they may once again be summed up under three heads, each related to the positive contribution.

In the first place, because of Niebuhr's strong emphasis on realism as against idealism, he has tended to take an overly pessimistic view of man and his possibilities. In the book under consideration, its subject writes an introductory autobiography of ideas and a concluding answer to criticisms by his friends who contributed to the symposium. And in these sections, he admits what has just been said. He feels now that he has not sufficiently recognized the creative possibilities, even in bad times, which are open through the providence and the grace of God. That is to say, he now appears to see that in his reaction to the older "liberalism" in religion he over-reacted.

The writer of this review once had



REVIEWER SUMS UP Dr. Niebuhr's contributions.

the temerity to put it in an impertinent phrase: "After all, this is still God's world, not Reinhold Niebuhr's." That was not quite fair, but at least it had a point. The Christian doctrine of creation, the Christian evaluation of Jesus Christ as God's action, and the Christian conception of God's providential care for His world, all point to the greatest of Christian affirmations of faith: that God can, and we believe will, "make even the wrath of man to turn to his praise"; there are resources in the divine economy that encourage us never to lose hope. So we can still have a sort of idealism, though chastened by the facts as we see them, if by this idealism we mean a confidence that more good can be done and more love expressed in this world and by men.

Again, the valuable Niebuhrian insistence on sin has led Niebuhr to minimize unduly, or so it seems to me, the biblical affirmation that man is made "in the image of God." In word, of course, Niebuhr never does this; in fact, he seems not to put enough emphasis on sin as *defect*, not as *flaw* in the creation.

All sorts of theological consequences have followed from this; the present article is no place to discuss them. In brief, though, it can be said that one almost fatal result is that Niebuhr is obliged to "de-emphasize," as the phrase goes, the Incarnation in his necessary "over-emphasis" on the Atonement. And above all, he cannot envisage an incarnational universe, in which (as Baron von Hügel used to say) God is ever incarnating Himself,

"more here than there, more now than then," more in this place than in that, supremely and decisively in Jesus Christ the incarnate Son of God.

And there are further consequences in Christology, for in Niebuhr's writing about our Lord one always feels that His manhood is at most a symbol pointing toward the God of love, while His divinity is, so to say, another symbol pointing to man from God but never fully conjoined with His humanity.

An exploration of this problem would take us far afield; suffice it to say that for this reviewer, at least, Jesus can only be interpreted as being (to paraphrase some great words of an early Christian Father) that human *organon* or instrument in which God's intention for His human creation is in fact achieved, so that Jesus is neither cut off from His brethren by being less than true, and complete, man, nor cut off from God through standing only symbolically for the divine Reality made manifest in man.

In the third place, Niebuhr's understanding of the biblical revelation as essentially the gospel of divine forgiveness seems to me to underestimate, and in underestimating to undervalue, the kind of biblical teaching which speaks of "the new creation" in Christ. Grace, for historic Christianity, is not only forgiveness; it is also power, *dynamis*. Niebuhr affirms this in word; he does not dwell on it with anything like sufficient stress. I think that this is, in a way, tied up with his excessive biblicism; and his biblicism, like that of most of our contemporary dialectic theologians, is very selective indeed.

Somebody has said that by biblical thought Niebuhr means chiefly the sixth and seventh chapters of St. Paul's epistle to the Romans. There is a point in this remark. Like so many who think like him, he so centers his attention here that he does not see that in the total sweep of biblical revelation there is given us, under symbolic and metaphorical language to be sure, a basically ontological faith.

By this I mean a faith which conceives man's relation to God in terms of "being," however we put it, and his relationship to God in Christ in terms of "new being in Christ." For my money, Dr. Tillich is right, entirely right, in his critical but very friendly comments on Reinhold Niebuhr in this regard; and Niebuhr's attempted answer to Tillich — all this is in the

book here noticed — seems to me to miss the point almost entirely.

So much, then, for contributions and for defects, as I see them. The symposium contains so many other essays, on so many other aspects of Niebuhr's thought, that one cannot discuss them. Social criticism, political insight, personal piety, and character: they are all mentioned.

My own feeling is that Tillich and Daniel D. Williams have done the best jobs, so far as theological comment is concerned; and that in other areas, John Bennett, Kenneth Thompson, and Arthur Schlesinger, Jr., write the most instructive essays. But all are good, all worth reading, all valuable not only for what they say about the subject of the book but for what they say in and of themselves.

I may conclude this article by a more personal and appreciative note. As one of those who has known Reinhold Niebuhr over many years and who has always learned from him even when disagreeing with him, I want to

say that the greatest single impression I have of him is as a man of deep and humble faith. During his recent severe illness, it was his faith which, along with his wife's devotion, carried him through to renewed health.

I have never known Niebuhr to fail in charity, even when he was forced by his convictions to be a severe critic. At meetings of the American Theological Society he has been the man with incisive mind, utter honesty, obvious commitment; he sees through sham, he is merciless toward special pleading, but he never condemns the man who (as he may think) is guilty of these things. He cares for *people*, even while he wrestles with *ideas*.

Maybe I am wrong, but the two contributions he makes to this book seem to me to show that his thought in the future will guard against the defects which I have noted. He can never be other than a Protestant; he can never be other than a follower of the great continental reformers. He is not given to the *via media*: his

thought is too clear and sharp for that; and this is probably the reason that he thinks in terms of either/or rather than in terms of both/and.

It is for that very reason that those who, like this reviewer, are prone to the good old Anglican both/and can never fail to profit from reading Niebuhr, hearing him, talking with him. He lets us rest in no *easy* compromises; he forces us to *think*. We may return to the "compromise," after that, but it will no longer be "easy"; it will involve a continual wrestling and a constant tension.

Above all — despite the stupidity of Sidney Hook's article — Reinhold Niebuhr demonstrates that a Christian perspective, a Christian commitment, and a Christian life, do make a difference.

Reinhold Niebuhr would not be Reinhold Niebuhr, nor would his beliefs and his ideas be what they are, were it not for his utter belief in the God who in Christ reconciled the world unto Himself.

A Journey Alone

Is it foolish to have any ideals at all? Such is the impression likely to be conveyed by Graham Greene in *The Quiet American* — although the same author can, in other situations, preach a first-class sermon without the reader's being aware that a sermon is being preached to him.

By Geddes MacGregor

Rufus Jones Professor of Philosophy and Religion, Bryn Mawr

Even for such a master craftsman as Graham Greene, his latest novel, *The Quiet American*, is remarkable for its economy and skill.

Who but he could, for instance, introduce Cadaism so casually and effectively into a novel that, unlike his earlier ones, has no *ostensible* concern for problems in Roman moral theology?

The Cadaists are a bizarre religious sect in Indo-China where the scene of the book is laid. Their eclecticism, which makes them puerile enough to claim that for them "all truths are reconciled and truth is love," is highlighted by their chain-smoking Pope and his female cardinals in white silk trousers.

Except for such picturesquely orien-

tal features, however, Cadaism might well be a Vietnamese translation of Ethical Culture. As relevant to life as is canasta, it is too dead to keep even the Devil from yawning; but then the Devil does not read novels, though according to François Mauriac, after

THE QUIET AMERICAN. By **Graham Greene.** Viking Press. Pp. 249. \$3.50.

he had read *Bonjour tristesse*, he sometimes writes them.

Appearances notwithstanding, the Devil did not write *The Quiet American*. Whether it has his imprimatur is more questionable. It is a marvel of technical accomplishment; yet if it be asked what, precisely, is accomplished, the answer is not easy. Such are Greene's preoccupations with moral questions, latent or patent, that one cannot plead expressionism or "art for art's sake," since it is plain that the art is intended to serve some moral end. The integrity of the art is such that the novel is no worse for its ethical concerns; but since it does not really disguise these entirely, the book must be judged in part accordingly.

Kant held that nothing can be conceived as completely good in this world except a good will. But Greene's theme is that those who have the loftiest ideals with superabundant benevolence to match, do not necessarily inherit the Kingdom; indeed they may not know the first thing about this.

Why? Presumably because the moral situation and ethical problems they have before them are not the real problems of life. They are, rather, their own constructions, invented as a means of escape from life, where alone the real battle can be waged.

It is an eminently Christian view that it is better to be in the real battle and get all mud and blood than to go right through an imaginary one with your golden sword shimmering in the sunlight. In the former case you are assured of our Lord's sympathy and understanding even if you have



Lida Moser

GRAHAM GREENE: His latest novel is remarkable.

May 6, 1956

sometimes weakened in face of the terrible armies of Satan. In the latter case you are probably wanted at the Judgment Seat for court-martial as a deserter.

"I wish you had a few bad motives; you might understand a little more about human beings. And that applies to your country, too, Pyle," said Fowler.

Pyle is the quiet American, sent by Washington to Indo-China on a mystery-clad economic mission for the U.S. A gangly-legged Harvard Unitarian with a crew cut and wide campus gaze, a sort of modern Don Quixote, too lecture-filled and innocent for the Franco-oriental atmosphere (or is it stench?) of opium, corruption, and intrigue, he evokes the protective instincts of Fowler, a cynical and morally decadent British journalist who, unlike Pyle, wants so much to avoid involvement that he prefers to be called a reporter; who also envies and distrusts those who can believe in God.

But we are apparently to suppose that, whatever they may respectively wish, Fowler is involved in life and Pyle isn't. Fowler has involvement thrust upon him, and this is always the most genuine kind of involvement. He certainly is not a Christian by New Testament standards or by any others; he is, rather, a nihilist with a curiously reptilian wisdom, and his habits of life square well with his philosophy.

Phuong is his Vietnamese mistress, whom Pyle temporarily alienates from him (with some noble end in view, of course: she always wanted to see the Empire State Building), but she is dedicated to Fowler in her way. Pyle is always inefficient at being wicked: poor chap, he can't even tell a lie without bungling it, and when he lets off his plastic bombs — why of course they kill the wrong people.

Phuong is an important character in the book. Her name means Phoenix; but Fowler knows that nowadays nothing is fabulous and nothing rises from its ashes. She is a symbol, perhaps, of life as Fowler knows it; that is, what there is left of life after you have had your fourth pipe of opium. Phuong encourages the opium, for it is a superstition among girls in her milieu that though it reduces potency it promotes "fidelity," which on the whole they value more highly.

One could wish, though, to hear more of Helen, Fowler's Anglican wife back in England. Vain wish; for in this novel even a Greene can hardly



REVIEWER: says Greene gives first-class sermon.

make her seem other than indecent. She is so much too good for him that she doesn't cable her consent to divorce till the penultimate page, and even then she thinks she is being irrational. However, the ever-practical Phuong decides it is a wonderful telegram, and that she would just as soon see the Cheddar Gorge as the Grand Canyon. And Greene, faithful to his austerity-programme of abstaining from theology, keeps his Lenten fast to the bitter end, contenting himself with a concluding sigh from the atheist Fowler for God and the confessional, scrupulously veiled in these words: "Everything had gone right with me since he [Pyle] had died, but how I wished there existed someone to whom I could say that I was sorry."

True, a Christian can see Christ in every situation. Like Joseph Mary Plunkett he can say:

"All pathways by His feet are worn,
His strong heart stirs the ever-beating sea,
His crown of thorns is twined in every thorn,
His cross is every tree."

A thoroughly convinced Christian can no doubt even see that Fowler's slimy atheistical nihilism is closer to the Christian's existential *situation* than is Pyle's escapism. But this is a point that is not, to say the least, likely to be conspicuous to the casual reader of this novel.

The impression likely to be conveyed to the average American reader, quiet or unquiet, is that it is foolish to have any ideals at all. In the opinion of the present reviewer this is not

the message the average man most urgently needs. As for the British reader, surely he will find Fowler "more than somewhat" exceptional. Chesterton may have exaggerated when he wrote of the English:

"There are no folk in the whole world so helpless or so wise,
There is hunger in our bellies, there is laughter in our eyes;
You laugh at us and love us, both mugs and eyes are wet:
Only you do not know us. For we have not spoken yet."

To the present reviewer, who after seven years in America does not recognize Pyle as typically American, Fowler is not typical of any people, though his depravity is to be found among individuals in every land. That his snaky wisdom is not an English heritage may be conceded without disloyalty to St. George. On the face of the average Englishman, Fowler must surely induce what he evoked from the Cadaist commandant: "a military abbreviation of a smile." Is it too much to hope that there might also be a priestly abbreviation of a sigh — for New Testament ethics no less than for Anglo-American relationships?

No doubt Greene draws a true picture of Fowler's world, and it is a novelist's first business to depict life as he finds it. Mauriac is right in saying that it is not the writer we must blame if we fail to find the Christian virtues



spread across his pages. We must begin by purifying the source (human society) so that they who drink the artist's brew may not get sick.

Fowler's world is a world of pastimes in a dungeon; it is a prelude to death, and we learn that the last 10 years of the prelude are the worst. In such a world Christ's rising is unknown. In such a world the Heart of the Matter is the power of death. Fowler is what man is when the image of God in him is wholly destroyed.

But it is the Catholic view that the

image of God is not wholly destroyed in man. That it is so destroyed is, on the contrary, the extreme Protestant point of view. But converts to Rome are (for reasons which cannot here be discussed) frequently very extreme Protestants indeed, and surely Fowler is a Protestant's rather than a Catholic's symbol of fallen human nature.

Perhaps, however, *The Quiet American* can be read, as was Scripture in the Middle Ages, at four different levels. But one wonders whether at the lowest level it is entirely desirable. If only the Phoenix arose from its own ashes there would be no misgiving about this. But we are assured on the first page that this cannot happen, nowadays. If only the shadow of God's Finger passed over a single page; if only a priest passed by carrying Very God through a single dingy street; then meaning might be cast over the whole book, a light to lighten the Gentiles.

Greene's contribution to modern literature is well known, and its significance for Christians can hardly be overestimated. In *The Power and the Glory* and *The Heart of the Matter*, for instance, Greene showed conclusively that a novel that is essentially Christian can remain pure art, if only the novelist is a sufficiently good artist and a sufficiently realistic Christian.

Part of Greene's success in doing what comparatively few Christian novelists have been able to do, is surely to be attributed to his remarkably vivid sense of moral situations. In the anguish of these situations the reality of Christian doctrine comes to life. Christianity is seen to be, not the "simple" religion that it is commonly accounted by those who do not practice it, but an extremely complex religion. God is, indeed, simple, as the Christian philosophers say, for the perfect is the simple *par excellence*. But man, as even the psychologists know, is not in the least simple, and in his alienation from God he is, on the contrary, exceedingly and most uncomfortably complicated.

It is Greene's awareness of the complexity of the situations that we humans get ourselves into that gives him much of his power as a novelist. Besides writing a first-class novel, he can also preach a first-class sermon that has its effect on the reader before the reader is even aware of the fact that a sermon has been conveyed to him.

Not only is Christian doctrine rele-

vant to moral situations, however; the acceptance of Christian doctrine itself creates moral problems for which there are not and cannot be neat, routine solutions in manuals of Moral theology. Each case must be dealt with, in the last resort, by the individual, though his conscience be guided,



as surely it ought, by an experienced spiritual director. Greene is intensely aware of the great increase in moral responsibility that the acceptance of Christianity involves. The old Christian maxim says that grace does not take away nature but perfects it; one might, however, also say of grace that, far from taking away moral responsibility in the use of our will, it increases this.

Christianity must also radically change our scale of moral values, and it is above all the fact that he recognizes the necessity for such an upheaval in one's scale of values that has made Greene's novels so poignant for the Christian reader. In this new novel the poignancy, if it be there at all, is well hidden. No one who knows the first thing about Christianity could fail to see the relevance of, say, *The Power and the Glory* to Christian faith and life. The relevance of *The Quiet American* is much less obvious.

Even in Dante's *Inferno* a pagan poet eventually conducts us with Dante from the Satanic center of gravity to the point where, issuing, we again behold the stars. In this modern epic, however, we are left to make that perilous journey alone.

sorts and conditions

"ASCETICISM" is a word that conjures up pictures of whips, hair-shirts, and other lurid medieval instruments of self-discipline. But the fact of the matter is that asceticism is for everybody. And, far from implying a gloomy and austere outlook on life, an ascetic view of Christian conduct allows wide scope for innocent pleasures and gaiety.

THE CHRISTIAN Faith is very much concerned with human behavior. That seems like an unnecessarily obvious statement in a civilization with a strong Puritan tradition. Yet God's concern with our behavior is not entirely a matter of "right" vs. "wrong." As parents, we want our children to be good, but there are things that we want of our children besides being good.

SIMILARLY, God wants something of Christians besides being good. This fact is brought out at a dozen places in the New Testament and is the foundation-stone of the branch of religious knowledge called ascetic theology. For example, a rich young man who scrupulously kept the moral law failed to measure up when he was told to do something he had no moral obligation to do — "Go, sell all thou hast, and give to the poor."

SUCH exceedingly difficult counsels of Christ are sometimes called the "counsels of perfection." As the Church understands them, they are not a part of morality as such — you do not have to be poor, or to abstain from marriage, in order to abide by the Christian moral law — but if you do accept a Christian vocation to poverty or chastity, you are doing something that pleases God.

"ASCETIC" is the Greek word for "athletic." And, as the derivation suggests, it implies a contest — a contest in the soul between the love of God and the love of some lesser good.

THE SCHOOLBOY does not have to go out for every sport to be a loyal son of Central High. Nor does the Christian have to tackle every pious practice in the book to be a loyal member of St. Silas', Middletown. Yet, as a certain stigma attaches to the well-muscled youth who does not try out for any sport, so the Christian who does not extend himself in any branch of spiritual athletics may rightly be regarded as a bit of a shirker.

MORAL theology is a different matter. You must not murder anybody, you

must not steal or cheat, you must honor your parents, you must worship God. Though there are many times when the right course is hard to identify or when the choice seems to be between two evils, still there is one way that is the path of righteousness and another way that is the path of sin. Ascetic theology, however, is an area in which the individual has a much greater range of personal choice. The former deals with the question, "What does God require of me?"; the latter, with the question, "What shall I do to express my love for God?"

YOU MUST love God, of course. That is "the first and great commandment." And, if you love Him, your love must find some form of expression in conduct as well as in words. Some element of asceticism is a necessity to the Christian life; but in what form, and in what degree and quantity — that is pretty much an individual matter.

PURITAN morality fell into an error of over-codification of Christian behavior just as much as the medieval system against which it revolted. Smoking, drinking, card-playing, gambling, attending movies, dancing, etc. — all these are excellent things to give up for the love of God, whether the giving up be temporary or permanent. In themselves, however, they are morally neutral.

THE EFFORT to divide all forms of human behavior into the "good" and the "bad" lays upon us impossible and unnecessary burdens. Not only does it tend to push simple enjoyment of life into the "bad" classification, it also invites us to carry our "good" activities to the point of sin — to the point, that is, where a contingent and partial good is in conflict with the claims of family, or friendship, or love of God and man. "All work and no play" may make Jack not only a dull boy but a loveless boy and therefore a bad boy.

EVERY innocent pleasure, every good activity, every constructive enterprise, every human attachment is both an avenue to God and a barrier to full communion with Him. The role of asceticism is to train us to place all our desires and all our values in subjection to Him. If anything else than God is a necessity to us, we are in bondage to a false God who will someday desert us. But if we place God first, He gives us the whole creation for enjoyment, for adventure, and for communion with Him. PETER DAY

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.

The Segregation Issue

Northern Journal

This is to thank you for publishing in your magazine [L. C., April 8th] the article by the Rev. Edward B. Guerry entitled "The Church and the Supreme Court Decision." It is very rare that a northern journal will publish an article expressing the convictions of the many millions of southern people as Mr. Guerry's article so ably and convincingly does.

(Rev.) H. D. BULL

Rector, Church of the Holy Apostles
Barnwell, S. C.

Segregation Is Defensible

I do not believe in segregation; yet I believe that segregation is definitely defensible. I am one who has been criticized for having Negro priests preach in my Church, Negro Churchmen worship in my Church, Negroes eat at dinners in my parish hall, and Negro guests in my home. I attended seminary in the North with Negro classmates. I have sat quite comfortably beside Negroes on buses. In spite of the fact that I was born in Atlanta, and that my father before me was born in Atlanta, I have even shaken hands with Negroes and called them "Mister." People have protested against many sermons which I have preached, in which I have attempted to educate people to believe that the color of a man's skin is no more important than the color of his hair or eyes.

But today I would not dare do things which I have been accustomed to doing in the past. I do not think the kingdom of God would be promoted by the crippling of my parish, or the driving away from it of prospective converts, or by having my parish regarded by the public as a Yankee Church, or a center of what would be called NAACP subversion.

(Rev.) ROY PETTWAY

Atlanta, Ga.

Two Faults

The article by the Rev. Edward B. Guerry on "The Church and the Supreme Court Decision" is obviously a deeply sincere and moving appeal from a greatly respected Christian leader.

Most of us feel that the hope of "separate but equal opportunities" is an illusory one, not only on the basis of the actual history of the way this arrangement has worked out in the South, but also because it overlooks the reality of sin in the life of man. Christianity is realistic enough to understand that no arrangement of separation can ever produce equality of opportunity as long as one of the groups involved has a predominance of political and economic power. To suppose that separate Negro schools will ever be accorded equal advantages and facilities with White schools when White people themselves exercise a near monopoly of political influence and power is to be expecting too much of human nature. Segregation will always mean

Continued on page 16

EDITORIALS

Agony, Tension, and Heresy

Has the diocese of South Carolina adopted an "Aryan paragraph?" The phrase comes from the efforts of Hitler's Germany to force the Churches to make racial restrictions in their membership. As the issue was posed in Germany, it met with last-ditch resistance from the major Churches of the country, and the Christian world rightly scorned the "German Christians" — a small minority who accepted the Aryan paragraph in their membership regulations.

But the tortured language of the resolution we publish on page 13 does not quite come out in favor of the racist heresy — or does it? The distress of mind of those who labored to frame the resolution is evident in its unclarity and ambiguity. The resolution speaks of "voluntary alignments" based on a "voluntary recognition of racial differences." If it means that people may voluntarily attend a Church where the other members are all of one race, it is one thing; but if it means that people may "voluntarily" exclude persons of other races from their Christian fellowship, it is something else.

Christians do not have the right to exercise personal preferences to keep other people out of the Church. They do it, of course, constantly, in both North and South, along with their other sins of omission and commission. It is not well, however, to have the Church assure them, or suggest to them, that such a procedure is wise or Christian.

We recognize the sincere desire of the clergy of South Carolina to identify themselves with the problems of their people. The resolution itself gives expression to the agony and tension of soul that faces men of good will in many parts of the South today. When doing or saying the right thing hurts, who among us is free from timidity in doing or saying it? Yet, clergy should be, like doctors, able to prescribe for the patient even when it hurts.

The resolution should have been debated, not put through under a gag rule. And it should have been defeated in the clerical order. For it is one thing to be gentle and understanding about sin; it is another thing to pass resolutions commending sin on a "voluntary" basis.

It is easy, in view of the complexities of the times and of the problems, to get mixed up on the religious issues involved in segregation. Desegregated public education is not a "first principle" of Christianity. We think that Christianity exerts a strong influence toward

desegregated public education, but there are many other data besides the Christian view of man involved in making educational arrangements for a community. Hence we do not see, as some seem to do, an absolute "either-or" between Christianity and segregated schools — although, frankly, we rejoice that segregation is nearing its end.

On the other hand, open Church membership is a first principle of Christianity. When the Church door is closed to a man because of his race, a sin has been committed. When the Church says that it is all right for this to be done, a heresy has been enunciated.

In such a situation as this the clergy have a grave and a specific obligation. Does the South Carolina resolution say that a congregation has a right to exclude people from its membership because of race? Or, if it does not exactly say so, does it seem to the ordinary person to say so?

We are reminded of a stern passage from Jeremiah: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."

It is up to the clergy to lead their people rightly — and boldly. We do not think that they have done so in this case.

Re-Build, My God

*Re-build, my God,
What I have corrupted of Thy creation in myself.
Thine Image in me I have defaced,
Outraged, and dissembled.
Of Thy freedom I have made a mockery
In license.
I have adored myself and not Thee.
I have sought to define Thee
Within the limitations of my corrupted mind,
And have turned away from Thy Revelation
Of Thyself in Thy blessed Son.
Thy Holy Spirit I have sinned against
By seeking and doing my own will,
And yet I belong to Thee and am not my own.
Re-build, my God, in me
Faith, hope, love,
The easy channel of Thy grace,
The man Thou wouldst have
in the company here of pilgrimage
And forever in Thy Holy Place.
Building is pain,
Re-building is agony,
Enable me for it.
Tear down the facade,
Set up Thy scaffolding over the secret places,
With hammer and saw
And nails
Re-form what I have torn asunder,
Correct, straighten, tighten, make clean,
Re-build, my God.*

MALCOLM BOYD

The Three Rogation Days

The three days before Ascension Day are known as the Rogation Days. Rogation means "asking" (Latin, *rogatio*, from *rogo*, "I ask"), and the Rogation Days are "Days of Solemn Supplication" for God's blessing upon the fruits of the earth. They thus look forward to Thanksgiving Day, which is their fitting climax.

The origin of the Rogation Days is thus described by one of the Church's leading liturgical scholars:

"About the year 470, a Gallican bishop, Mamertus of Vienne, had inaugurated processional litanies on the three days preceding Ascension Day, at a time of special terror in the locality because of volcanic eruptions and earthquakes. The 'Rogation Days' thus instituted . . . were soon adopted by other Churches in Gaul, then by a Church Council in England in 747, and finally by the Roman Church itself in the time of Pope Leo II (795-816)."*

Thus established, the Rogation Days have continued to the present as a feature of Church life in England, where "beating the bounds" — perambulating the



parish boundaries with halts at certain places for prayer, etc. — is traditional. Yet, until the abortive Prayer Book of 1928, there were no special prayers or other forms for Rogationtide in the Prayer Book of the Church of England. The only special prayers used were those authorized for the various dioceses.

Before its present revision, our American Prayer Book contained only two prayers "to be used" at Rogationtide and optimal lessons for the Rogation Days. The present Prayer Book has added a Collect, Epistle, and Gospel, together with Proper Psalms. Very appropriate, also, at Rogationtide is the Benedicite, with its "O all ye Green Things upon the earth, bless ye the Lord," and similar invocations calling upon the whole created order to bless God and "magnify him for ever."

The Rogation Days, with their concern for God's blessing on the labors of the husbandman, hark back to an agricultural economy, back indeed to the economy of Old Testament times. They amplify the petition of the Lord's Prayer, "Give us this day our daily bread." Indeed, the Gospel for the Rogation Days takes its point of departure from St. Luke's account of the origin of the Lord's Prayer.

* *The Oxford American Prayer Book Commentary*, by Massey Hamilton Shepherd, Jr. Oxford, 1950. \$11. The volume is a most important contribution to the history and interpretation of the Book of Common Prayer.

Today, however, our economy is only partly an agricultural one, though agriculture, to be sure, still plays an essential role. Bread is still the staff of life. Men still work to earn their bread. But their work takes an infinite variety of forms, involving the use of machinery of a highly complex order. For men and women of today, the "fruits of the earth" include coal and oil and iron and uranium as well as wheat and grapes and potatoes and cattle.

In our observance of the Rogation Days, we should give to them this wider scope, making them refer, by intention at least, to the totality of human labor and industry. The Scottish Prayer Book has done this explicitly, by the inclusion of a special prayer for the "industries" of the land [see box]; we need to do so implicitly, at least, that all of human labor may be caught up into the perfect work of the Risen and Ascended Christ, and through Him made acceptable to God the Father.

Spring Book Number

This is the Spring Book Number of THE LIVING CHURCH, an issue which traditionally ranges beyond the immediate area of Episcopalian books. The recent publication of Graham Greene's *The Quiet American* seemed to indicate a feature on this well-known author, whose relevance to Christian morality is discussed by the Rev. Geddes MacGregor [p. 6]. The Rev. W. Norman Pittenger's article on Reinhold Niebuhr [p. 4] is a timely appraisal by an Anglican of the neo-Orthodox position as seen in one of its leading exponents.

Among the 51 books reviewed or mentioned in this issue will be found many specially designed for the Episcopal Church public together with those published under other auspices but of interest to Church-people also.

Prayer for Industry*

O ALMIGHTY Father, who through thy Son Jesus Christ hast consecrated labor to the blessing of mankind: Prosper, we pray thee, the industries of this land [especially in this place]; defend those who are engaged therein from all perils, and grant that they may rejoice in the fruits of thy bounty, and bless thee for thy loving-kindness; through the same Jesus Christ our Lord. *Amen.*

*One of the Rogationtide prayers from the Scottish Prayer Book.

New Venture, a Clergy Internship, Scheduled for September Start

Dr. Samuel M. Shoemaker inaugurates program in Pittsburgh which is designed to prepare young men for the ministry

With the knowledge and approval of Bishop Pardue of Pittsburgh, the Rev. Dr. Samuel M. Shoemaker is inaugurating in Pittsburgh a new venture in the preparation of young men for the ministry, similar to the hospital internship of young medical students before they begin the practice of medicine. Unlike other "clinical training" programs, it deals with ordinary parish life situations.

Some years ago, visiting in Roosevelt Hospital in New York, Dr. Shoemaker came upon an older physician making his rounds through the wards, accompanied by two young men who had just completed medical school. The young interns tended the patients under the physician's watchful eye. He said to Dr. Shoemaker: "This is what the Church needs. We need an internship for young clergy."

The Pittsburgh plan already has the cooperation of clergy of other Churches in the city, and the interest of the Council of Churches. It is proposed to make it inter-Church. The interns will work in the local churches of their own Communion, the Episcopal Church interns in Calvary Church, Pittsburgh, and, later, in other churches in the diocese.

The plan will begin September 1st, with a course of 10 months. A house in Pittsburgh has been found within two blocks of Calvary Church, the rent being given by an interested friend. The director has been secured, his salary provided by another friend. Dr. Shoemaker is confident, in view of the strong interest shown, that house furnishings and the money to meet other necessary expenses will be forthcoming.

Eight phases of the work of the ministry which the interns will see and learn by doing, are:

1. The life and work of a parish. The men will be apprenticed to parishes of their own Churches.
2. Fellowship with Dr. Shoemaker and other clergy of the staff of Calvary Church, who will meet with the men for several hours each week, for conference and discussion.
3. Visits to colleges, churches, and clubs with Dr. Shoemaker when he goes to speak or hold conferences.
4. Contact with what is known as the "Pittsburgh Experiment," an approach to laymen through the work community to the men of that community.
5. Leadership of small groups, for discussion.
6. Systematic reading of selected books, bearing upon evangelism and religious experience. A shelf of books will be provided.
7. Study of the great industries of Pittsburgh, in order to find out the best ap-



RNS
DR. ELLSWORTH JACKSON, JR., (right) will be director of the Pastoral Internship program to be launched in Pittsburgh in September. Advisor to the group will be Dr. Samuel M. Shoemaker (left).

proaches to be made to the men in labor and management.

8. Opportunity for each intern to cultivate his imagination by doing personal work — so needed in pastoral work.

The director of the work will be the Rev. Dr. Ellsworth Jackson, a member of the staff of the First Presbyterian Church in Pittsburgh. He and Mrs. Jackson will live in the house with their young son.

Dr. Shoemaker will be the over-all director, in much the same relation with the work as the Dean of a theological seminary holds. Bishop Pardue is on the board of directors. He endorsed the venture, saying, "An interdenominational school for a clerical internship sounds like a fascinating idea. It might prove great things for the future of the Church. I heartily endorse and encourage it."

The purpose of the Internship is to cover the gap between theological training in the seminaries, and the actual work of the ministry. The pattern of hospital internship will be kept in mind: training of the younger graduates under the supervision of practising clergy.

The internship will be in the nature of a fellowship. Students will get board, room, and pocket money equivalent to from \$1,200 to \$1,500 for the 10-month course. Funds now in hand will take care of two or three of the young men. It is expected that the program will open with 12 to 15 young men participating. They may enter the course before their senior year in seminary or at the conclusion of their academic training.

UTO Grants Include Beds, Cars, Sink, Paint Job

A grant of \$10,000 from the United Thank-Offering will go toward the building of Tyson House, a religious center for students at the University of Tennessee, it was decided by the Executive Board of the Woman's Auxiliary at a recent meeting. Other major grants included \$6,000 for rebuilding parish house facilities at St. John's Church, Smith College, Northampton, Mass., \$1,700 toward cars for a deaconess in Nevada and a woman worker in San Joaquin, \$2,000 for enlarging St. James' Church, Tanana, Alaska, and \$2,500 for a small house for a staff member of Christian Medical College, Vellore, India.

Other U.T.O. grants were made for new bedsteads and mattresses for St. Elizabeth's School for Indian children, Wakpala, S. D., for a sink for dishwashing at the House of Bethany, Robertsport, Cape Mount, Liberia, for a kerosene refrigerator for St. John's School, Cape Mount, for fencing for a playground at Holy Trinity Mission, Zamboanga City, Mindanao, Philippine Islands, and for lighting, papering and repainting the dining room at Windham House, New York City.

Bi-Racial Committees Urged for Dioceses

The Division of Domestic Missions' Bi-Racial Committee on Negro Work, meeting on April 18th, approved this resolution:

"Whereas, there is a feeling that much is lost in seeking answers to problems of human relations when committees are not representative of all races and attitudes on both sides of the question involved, be it

"Resolved: that the Bi-Racial Committee on Negro Work recommends to the National Council that the several dioceses of the Church be encouraged to create and foster bi-racial committees to discuss and consider problems of human relations on the community, congregational and diocesan levels."

The Committee, newly-enlarged from 12 to 18 members, elected Bishop Louttit of South Florida as Chairman.

The Committee's membership is set up so that half the members are from the North, half from the South; half are White, half Negro. Members include bishops, clergy, laymen and laywomen, plus the Presiding Bishop, the Director of the Home Department and the Assistant Secretary of the Division of Domestic Missions.*

*Those present at the meeting were: Bishop Sherrill, the Rev. Wm. G. Wright, the Rev. Tollie Caution, Bishop Louttit, the Ven. Richard B. Martin, the Rev. Arthur M. Hargate, the Rev. B. B. Comer Lile, the Rev. Dillard H. Brown, Jr., the Rev. Kenneth DeP. Hughes, Dr. Luther H. Foster, Dr. Joseph H. Nicholson, Mr. James T. Williams, Jr., Mr. John F. Potts, Mr. William C. Turpin, Mrs. Ethel Cooper, Mrs. Harold A. Woodward, and Mrs. Norvell E. Wicker.

Mr. Melish Upheld

The Rev. William Howard Melish remains as supply priest at Holy Trinity Church, Brooklyn, N. Y., by a unanimous decision of the five judges of Brooklyn's Appellate Division court. They upheld the decision of Justice Edward Baker, who on March 10th refused opponents of Mr. Melish a temporary injunction restraining him from holding services at the church. Judge Baker held that an earlier vestry meeting which elected the Rev. Dr. Herman Sidener as rector of the church was illegally constituted, a quorum not being present.

A member of the group opposed to Mr. Melish stated that an early trial would be sought on a permanent injunction against him.

Resolution States Voluntary Race Difference Recognition

April 17th to 18th, Charleston.

A resolution was passed by a majority of the South Carolina diocesan convention, which stated that there is nothing morally wrong in a voluntary recognition of racial differences. The resolution, introduced by B. Allston Moore, reads:

"The Episcopal convention of the diocese of South Carolina states that there is nothing morally wrong in a voluntary recognition of racial differences and that voluntary alignments can be both natural and Christian.

"It is the sense of this convention that the integration problem caused by the Supreme Court decision of 1954 as it applies to the Episcopal Church should not be characterized as Christian or unChristian, by reason of the fact that it is either interracial or not interracial. In such choices Christians may wisely exercise personal preferences.

"It would seem that far greater emphasis needs to be placed on those things which are basic and Christian attitudes; those daily contacts with people of other races where courtesies, consideration and love should be shown to everyone, regardless of color. If in certain areas this should involve membership in the same church as a natural procedure, then the Christian thing is to welcome one of another race into the fellowship of that particular congregation. However, it seems unnatural and unwise to insist upon bringing those of another race into a specific congregation just because they are of a different race.

"A copy of this Resolution to be forwarded to the Presiding Bishop, the members of the National Council and the Standing Committee of every Diocese in the Church."

A substitute motion by the Rev. John Morris, urging "the members of the diocese to employ at diocesan and parochial levels a strong degree of calmness and mutual toleration and respect for disagreement," failed to pass. Copies of both resolutions were distributed to the convention, but there was no debate.

Trinity Church Scene Of Truman Wedding

Despite publicity, wedding is simple and dignified Christian family event

By the Rev. DONALD E. BECKER

The interest in the wedding of Margaret Truman to Clifton Daniels was evident from the great amount of publicity gained by it. A corps of writers, photographers, radio, TV, and newsreel men descended on Independence, Mo., in the weeks before the Truman-Daniel nuptials at Trinity Church in that city.

They sought out the Rev. Patric L. Hutton, the rector of Trinity Church, and at times the atmosphere around, if not in, the church was like a shouting revival meeting as reporters and photographers "hustled copy" and shot pictures. But at one point, the sources of copy were so low that the Office for Solemnization of Holy Matrimony was duplicated in its entirety in at least one newspaper.

Despite the publicity and the welter of newsgathering activity, and the inevitable comparisons with another famous wedding of the month, the Trumans attempted to keep it a family and a holy Christian event.

Miss Truman stated, "I feel marriage vows are sacred, and I hope mine will be spared the hurly-burly attending a news event." Her father, ex-President Harry S. Truman, expressed a similar view when he said that he regarded the vows that he and his wife exchanged as the most sacred contract of their lives and that he looked on his daughter's marriage in the same manner.

Mary Margaret Truman returned to the church in which she had been baptized and confirmed, to exchange vows with

Elbert Clifton Daniel on April 21st. Public notice could not be avoided, but once in the church, the ceremony was "very simple and Christian" in keeping with the wishes of the families that it be kept free of garish displays.

The bride carried a small prayer book given her by "Grandmother Wallace," Mrs. D. W. Wallace, Mrs. Truman's mother, who died in 1952. "Grandmother gave it to me when I was confirmed in 1940," she said. A copy of the marriage service with a cover hand-tooled by Fr. Hutton was presented to the couple.

There were no pictures permitted of the ceremony. A very few reporters, chosen by lot or from certain designated papers, were permitted to witness the wedding.

The only music was organ music, beginning with selections by Mozart and Bach before the processional, for which Purcell's "Trumpet Voluntary" was used. The recessional was Mendelssohn's "Wedding March."

For the Trumans, there is much personal attachment to Trinity Church, as it was here that the ex-President and Mrs. Truman were married in 1919, shortly after he returned from service in World War I. Their daughter has been a lifelong member and was active in choir and other activities of Trinity Church.

The attendants included Mrs. Coleman Branton of Kansas City, a member of Grace and Holy Trinity Cathedral, Mrs. John E. Horton, of Washington, D. C., the former Drucie Snyder, and John Knox Barrow, Jr., a long time friend of the groom, best man.

Trinity Church is an historic one, having been founded in 1844. The present building was erected in 1880, and only recently redecoration has been completed. Trinity Church is the mother Church of the Kansas City area.



MARGARET and Clifton Daniel after the wedding: No hurly burly, but a sacred moment in two lives.

Orthodox Church in U.S. Called Potential Power by Bishop Scaife

The Orthodox Church in the United States is a potential power for the extension of the Kingdom of God among us, the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, told students, faculty, alumni, and friends of Bexley Hall, Kenyon College Divinity School, Gambier, Ohio, recently.

"The Orthodox Church is ceasing to be merely a foreign Church worshipping solely in foreign languages and is gradually developing into an English-speaking American Orthodox Church," Bishop Scaife said. "To remain in ignorance of its thought and life is not only a wrong to ourselves but a wrong to our country and an injustice to the interests of our Church."

In the series of four lectures the Western New York bishop, a leading figure in the United States on relations between Anglicanism and the Eastern Orthodox Church, discussed the historical characteristics of this latter group, its national background in Greece, Russia, Romania, Bulgaria, and Yugoslavia, its importance in world Christianity, and the spirit of Orthodoxy in the United States today.

"The Orthodox Church numbers over 100 million," Bishop Scaife pointed out, "and probably from four to six million are in this country. There are many among us, however, who have never seized the opportunity of establishing personal contact with its members; many who know little or nothing of its doctrines and church life; many who have never realized the inherent identity of the Faith which they profess with our own."

The practical importance of the Orthodox Church as a world Christian power is manifest in three ways, the bishop pointed out: (1) its vast supernational communion, (2) its history, and (3) its tradition of faith and the church life of its people.

"Russia today is the theater of the titanic attack upon Christianity in which godless Communism is engaged, and the Orthodox hold the front line in that struggle, but the issue between practical atheism and Christianity is being silently fought out in Greece, Romania, Yugoslavia, Bulgaria, and the lands which used to be in complete subservience to Turkish Islam," Bishop Scaife said.

He added, "The Orthodox Church may be static . . . but it is a great power for righteousness in the lives of its people." He denied that it is "medieval in outlook, corrupt in faith, and superstitious in practice," as some American churchmen have maintained.

The first thing to remember when Episcopalians work with Eastern Orthodox Churches, the lecturer said, is: "Do not proselytize, even though in many communities all the Orthodox young people could be brought into an Episcopal Church. We need the Orthodox Church with its rich traditions here in our land. A second point is that Episcopal clergy should make an effort to get acquainted with the Orthodox clergy. . . ."

One of the brightest of recent events in religious life, the bishop said, was the

agreement of the U.S. Armed Forces to recognize Eastern Orthodoxy as a distinct religious grouping. Two states, Rhode Island and New Jersey, have also officially recognized the Eastern Orthodox confession as distinct.

Chaplain Pressey Takes Post With Armed Forces Division

The Rev. (Lt. Col.) Herbert E. P. Pressey assumed the post of Assistant Executive Secretary of the Armed Forces Division of National Council on March 26th.

Born in Marion, Ind., in November, 1896, Chaplain Pressey was educated at the Holderness School in Plymouth, N. H.; at Trinity College, Hartford, Conn.; and



Episcopal Church Photo
CHAPLAIN HERBERT PRESSEY

at the General Theological Seminary. Ordained deacon in 1922 and priest in 1923, he has served churches in Jersey City and Paterson, N. J.; Baker, Ore.; Augusta, Me.; and Far Rockaway, N. Y.

Chaplain Pressey served with the Forty-third Infantry Division of the National Guard during World War II, in the South Pacific.

From 1954 until his coming to the National Council, Chaplain Pressey was Post and District Chaplain at Fort Lawton, Seattle, Wash. He is married and the father of three children.

Clergymen Attend Unique Course in Divine Healing In Western Massachusetts

Thirty-one clergymen of several Churches attended a five-day course in divine healing at a unique School of Pastoral Care conducted at the conference center of the diocese of Western Massachusetts in Winterville. The school, which was opened last fall, offers the first organized instruction in divine healing.

Nine of the "students" were Anglican priests from Toronto and Huron in Ontario, Can. The others came from various parts of the United States. Also taking the course was Dr. Frank E. Egloff, well-known psychiatrist of West Hartford, Conn.

Guiding lights at the school are the Rev. Edgar Sanford, 66, of Westboro, Mass., and his wife, Agnes, author of two textbooks and two novels on the subject of faith-healing. Another faculty member is the Rev. Harold Taylor, who lectures on group therapy.

The school functions with the full blessing and the regular visits of Bishop Lawrence of Western Massachusetts, and with the backing of an anonymous foundation.

"We plan to hold seven or eight courses for 30 to 40 people every year in an attempt to pass on some of the things we have learned in our return to the full-orbed ministry of Christ-preaching, teaching and healing," Mrs. Sanford said.

"We believe, too," she said, "that the power to heal is automatically conferred on every ordained man at his ordination, although the vast majority let the power of the Holy Spirit rust within them." She added that many lay people also have the gift.

Mr. Sanford comes from an unbroken line of Episcopal priests that reaches back over six generations.

The Sanfords prefer the terms "divine healing" or "spiritual healing" to "faith healing." They say the latter is a much-maligned phrase, "although a perfectly correct and apt one." The couple prefer to have healing sessions during or immediately after services of Holy Communion, but in their inter-denominational lectures at the School they don't stress this Episcopal viewpoint too heavily. The Sanfords stress that medical science is a "great gift" of God. "Divine healing," they say, "is in cooperation with doctors, not in competition with them." [RNS]

New Bishop of Durham

Queen Elizabeth has nominated the Bishop of Lincoln (the Rt. Rev. Maurice Harland), for election by the Dean and Chapter of Durham, as Bishop of Durham, according to the London *Church Times*. The Bishop Designate is 59. He has been nominated to succeed Dr. Ramsey, recently appointed to the Archbishopric of York.

Appropriations Made By National Council

According to a brief report telegraphed by Miss Elizabeth McCracken, here are some of the highlights of the meeting of National Council held April 24th to 26th at Seabury House, Greenwich, Conn. Further details will be published later.

Appropriations were made for:

- ✓ A rectory in Cordova, Alaska.
- ✓ A theological seminary library in Central Brazil.
- ✓ St. Stephen's Chinese School, Manila, P. I. Half the amount needed for the school was appropriated, the other half is to be raised locally.
- ✓ The district of Eastern Oregon.
- ✓ The diocese of Sacramento.
- ✓ A loan to the district of San Joaquin for St. Luke's Church, Bakersfield, Calif.
- ✓ A chaplain's house at Brent House, National Center for Devotion and Conference in Chicago.

Seabury Press has operated in the black since last July 1st and expects to remain there, because of the Seabury Series Church School materials and their success. Between now and Autumn 35 books will be published — 11 in the Seabury Series, 10 non-textbooks to be published in the U.S. and 10 to be published also in England, four juvenile books other than texts, and a large Prayer Book and Hymnal in one volume.

Three houses in the Greenwich, Conn., area will be bought to accommodate certain National Council offices, for a total sum of not over \$75,000.

Pressure of Communism on Churches, Foreign Trade Discussed at World Council's U.S. Conference

Bishop Sherrill participated in a panel discussion on "Russian Christians and the Ecumenical Movement" at the annual meeting of the U. S. Conference for the World Council of Churches, held in Buck Hill Falls, Pa., recently. He joined other members of the recent National Council of Churches' delegation to Russia, including Dr. Paul Anderson, in presenting some of the group's findings to the conferees.

Plans for the 1957 North American Conference on "The Nature of the Unity We Seek" were discussed. The conference, to be held in Oberlin, Ohio, will be participated in by all member Churches of the World Council, with several non-member Churches invited to attend. During the coming year some 16 regional groups will make preliminary studies on topics to be on the agenda of the conference. Probably about 500 informal groups in local churches or church councils are expected to carry on "ecumenical conversations" of Christian unity at the grass roots level.

Two Christian leaders from Germany visited the meeting and spoke on the position of the Churches in East Germany.

Dr. Fisher Is Outspoken On Cyprus, Malta Problems

The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, spoke out frankly recently on two matters of international policy, the situations in Cyprus and Malta. In his presidential address to the annual meeting of the British Council of Churches, Dr. Fisher criticized the British government for having "failed to do more to bring about a reconciliation in Cyprus." He noted that some two months had passed since British authorities on the island had deported Archbishop Makarios, head of the Greek Orthodox Church of Cyprus.

Dr. Fisher recalled that in March he proposed in the House of Lords a three-point solution to the Cyprus problem. [L. C., April 1st]. He said:

"They may not have been good suggestions, but at least they enabled a great number of Christian people in the Greek Orthodox Church of Cyprus itself and many friendly critics in this country and many parts of the world to refrain from mere denunciation, to suspend judgment, and to hope that something positive and healing would be done and done quickly."

In warning against any further delay by the British government in seeking a solution, Dr. Fisher said:

"Every delay decreases the number of moderates and decreases the likelihood that the government will find any Cypriot to take the place of Archbishop Makarios as spokesman for his fellow countrymen."

Malta's Constitution

Speaking on a proposal to integrate Malta with Britain, Dr. Fisher said:

Churches, Foreign Trade U.S. Conference

They said that the Communists are campaigning intensively for materialism, especially among young people, but that direct pressures on Protestant Churches are less apparent than they were three years ago.

The Rev. Dr. O. Frederick Nolde, director of the commission of the Churches on International Affairs, and the Rev. Dr. John A. Mackay, president of Princeton Theological Seminary, both attacked the foreign aid and trade policies of the United States. Dr. Nolde asserted that aid was often given in a way that made recipient countries feel like beggars. One result of this is that Christian minorities in these countries are adversely affected, he said. He added:

"To the extent that we succeed in resolving international issues by measures other than war, we contribute to religious freedom in Communist countries. In this respect our efforts to promote peace may have a direct bearing upon our objectives of freedom."

Dr. Mackay expressed the view that a United States ban on trade with Communist countries "cannot be justified on Christian principles or those of the great humanistic tradition."

"The occasion of a new constitution for Malta would bring far-reaching benefit to the Christian world, if it led to discussion and agreement between the Roman Catholic Church and other Christian Churches on the true Christian meaning — in letter and in spirit — of the principles of religious freedom."

In a recent referendum, Malta's predominately Roman Catholic electorate voted 3-1 for closer ties with Britain and the seating of Maltese members in the British House of Commons. However, Malta's Roman Catholic bishops opposed the move on the grounds that integration might limit the freedom of the Church and lead to the introduction of legislation on marriage, family life, and education that would be "unacceptable" to Maltese Catholics.

Dr. Fisher said the Roman Catholic Church was "uneasy" about the future and "seeking assurances that no Maltese Parliament of the future will ever act against its wishes." He added that while Roman Catholics were upholders of the "Christian principle of religious freedom," when "denial of it hurts them, they are more ardently devoted to it when denial of it appears to help them."

He declared that "They will understand that Anglican and free churchmen are a great deal more sensitive to the denial of it than they are themselves."

The archbishop said that England's Prime Minister and Colonial Secretary had given "repeated assurances in the House of Commons" that in the event of integration the Roman Church would "retain all its accustomed rights and privileges in Malta."

He continued:

"So far, I have no reason to criticize, but I might draw attention to a point implicit in these declarations. I assume that any constitutional rights and guarantees will be given not to the Roman Catholic Church as such, but to the Maltese Parliament. The Parliament will have its constitutional rights in regard to the position of the Roman Catholic Church. It can, and no doubt will, continue to uphold the canon law of the Roman Catholic Church as the law of the island.

"But the British government can give no guarantee to the Roman Catholic Church that it will forever retain all its present rights and privileges. That is a matter which must be in the hands of the Parliament."

[RNS]

Carrier and Content

I have been drilling my pupils on our course," reported a teacher, "and I am appalled to discover that, although they know most of the skeleton facts, they have little conception of their significance or meaning. Have I failed to impart the *essence* of the Faith to them?"

Here is our constant danger: that we teachers give our children the bare bones but not the life of our religion. The Christian Faith, for all its miraculous survival, is an illusive, gentle, and fleeting thing. That is to say, it is essentially spiritual. You think you have grasped it, but when you open your hand to give it to some one else you find only a formula.

This is the clue to that central problem in education which we now know as *communication*. This can never mean "sounding off," or telling. You have it, and they must get it. But how? The more the teacher strains to "get it across," the more he becomes driver, aggressor, while the pupils become listeners.

We must never mistake the carrier for the contents. Yet we are given many externals of the Faith to use in its transmission. The creeds are carriers. Forms of chosen and tested words, they are still only verbal shells unless they convey the living faith.

Lines of Communication

The Bible carries the Gospel, but it is not the Gospel. Rites and ceremonies may convey grace, but they are not in themselves spiritual. All teaching devices and methods are intended to be means of communication; they are not the thing communicated.

The fragrance of flowers, too illusive to be bottled, is brought to us as perfume on a base carrying agent. The tincture of a healing medicine comes in a common salve. Indeed, all the spiritual beauties of the Christian religion have come to us through the personalities of ordinary people. Starting with apostles, disciples, and eye-witnesses who received from the Lord the essentials of the Faith, these have reached us across the years through faithful, human carriers. There were martyrs, evangelists, missionaries, interpreters, crusaders, monks, explorers, builders. In the long line there were potentates, popes, priests, prophets, poets, peasants, professors, printers, preachers, plain people, parents, parishioners, pastors.

By the purpose of God, from the person of Christ, the Faith has come to us through all sorts of carriers. The list includes devices and arts, too. There have been writing, and pageantry, architecture, symbol, and ceremonial, painting and music. In our own day the Church is reaching many through radio and TV. We all use movies, filmstrips, tape recorders, hand-work and projects, role playing, the open-end story and the buzz group.

All these have served and will serve as vehicles, but they are not the thing communicated. Like runners in a relay, people and methods serve as the unbroken line of conductors, passing on the precious token. The grand review of 2,000 years of transmitting the Gospel may be witnessed in miniature in any class where we see an earnest teacher trying to convey the gospel to his little group. He tries to give what he has received, as skillfully as he can.

You and Your Methods!

There is a tendency among untrained Church School teachers to scorn our modern devices as stunts, and secular novelties. There are other reasons for resisting them. They do require planning and thought, and they do take time. But, without some methods, you would be only a sounding voice. You and your methods, selected for the needs of your class, may accomplish the miracle of teaching.

This is the sacramental principle: that in this life *spirit* is conveyed by *matter*; that the outward and obvious is employed to mediate to us the inward and spiritual grace given to the Church. The sacrament is a "means" and a "pledge" — that is, a guarantee, an assurance — but not the main thing.

We teachers must use externals, but we must be forever alert to use them rightly. It may well be estimated that 98% of our teaching practice is only vehicle. We do many things in class that do not seem to have much meaning. But now and then comes the magnificent moment for which all has been arranged. A child understands. The group is suddenly aware.

Some folks today deprecate "content" teaching, meaning only creed, cult and code. But this fragrant and fragile thing is the true content. To transmit this we dare to teach.

that the minority group will suffer serious disadvantage.

The second fault that I would find in Mr. Guerry's argument is his inadequate view of the function of the State. To say, as he does, "For a right solution of our tragic situation, we should rely on Christian love and not on force," is again to expect too much of human nature. At least since St. Augustine, it has been recognized that the State has a positive and useful role to play in its exercise of coercive power in the development and establishment of structures of justice. It is true, of course, that Christians will want to venture far beyond the demands of justice as those are expressed in coercive law and will attempt additional experiments in self-forgetful love for the neighbor. To expect the voluntary expressions of Christian love to serve as a substitute, however, for the establishment of minimal justice by the coercive power of society is to expect too much.

(Rev.) JOHN M. KRUMM
Chaplain, Columbia University
New York City

Fuzzy Thinking

I have read with interest and more than a little sympathy the article, "The Church and the Supreme Court Decision," by the Rev. Edward B. Guerry. If a layman may enter into matters theological, I should like to suggest that there is and has been a good deal of fuzzy thinking about the nature of the Church and what it is. The Reverend gentleman very rightly states that action by the General Convention is not binding upon Christian conscience for the reason that it is not Ecumenical. But he goes right on to deny the power of Ecumenical Councils—referring to an opinion whereby an ecumenical decision does not become dogma except "by a long and select process through which the decision is referred back to the Church again to say whether it has correctly expressed itself through its Council."

Question! Who, by God's promise decides at such a Council? The Church membership here on earth or the Holy Spirit guiding us into all truth?

God is not the creature of man or "The Church"; God is not a democrat nor does He subscribe to a republican form of government. God is omnipotent, omniscient and omnipresent. It is therefore up to us to find out what His wishes are: not tell Him what we think He ought to mean.

Second, There seems to be growing the idea of majority rule. The Church of our Lord started with few and remained and remains a minority of mankind. There have been times when one man seemed to stand between it and destruction. The innumerable heresies — Aryanism, Pelagians, Gnostics, the early Ebionites, the modern Romanists and the innumerable varieties of Protestants certainly constitute a majority!

If the number of votes in any one age or century counts as the will of God, then God is in a bad way. *But*, such is not the case. The little leaven, under God and the guidance of His Holy Spirit, will maintain His Church against all assaults of the World, the Flesh, and the Devil. And particularly that devil known as "peaceful co-existence." May-

be we need more of St. Ambrose's spirit: no concession and no arbitration concerning Truth.

In regard to the question of segregation, that is a knotty problem and one so befogged, on both sides, by ancient prides and prejudices that there is little immediate chance for a real solution. One thing is certain — like it or not — you cannot legislate a peoples' morals or mores, nor can they be changed by judicial fiat. To attempt to do so is usually to slow down the very thing that is being attempted.

There is much nonsense talked about "equality." As my Father once said, "The only equality is that all are born naked and all will die." In any family there is inequality — though there is brotherhood: one is color blind, one is not, one is tone deaf, one is not, one is physically strong, one is not.

I can love my brother under God's Fatherhood, but that is no reason why I should feel that I am illiberal or un-Christian because I do not wish to share by bed with him. Let's face it, the present implications of the "integration" proponents lead inevitably to the mixing of blood. My personal conviction is that God intended the various races to develop separately and not to mix physically. Maybe we need an Ecumenical Council to determine that, but I am dead sure that neither General Convention nor the U.S. Supreme Court qualify.

R. G. WILLCOX

Interlaken, N. Y.

A Half Truth

Congratulations to THE LIVING CHURCH for publishing article, "The Church and the Supreme Court Decision." It is an able document and reflects credit on its author, the Rev. Edward B. Guerry. The citations are particularly excellent.

The good effect of Mr. Guerry's article is vitiated though, by the editorial, "Bitter Surprise," which is a study in bias, political, sectional and presumably, religious. It reflects the long-held attitude of apparently the majority of the people of the Northern states, of a penchant for the colored people, especially in the South, that has found expression in so many ways. In the days of Reconstruction, according to the records, it was the custom for prominent Northerners, including ecclesiastics, to visit the South for the sole purpose of speaking words of "encouragement" to the colored people, and patently ignoring the white people, and that custom has continued on more or less through the years.

At the close of the editorial the statement is made that "segregation is not the ancient tradition of the South but a post-Civil War development which arose out of a passing phase of the South's history. It is already on its way out."

That is a half truth at best.

FRED G. MAHLER

Raleigh, N. C.

No Local Problem

The principal argument of segregationists is that race relationships are a local problem. What they really say is that they choose to handle their own problems in their own way and to do nothing but maintain the status-quo if they choose. It is becoming tiresome to hear that what affects one part of Christ's Church has no effect on the other parts.

Segregationist-Churchmen hurt our Church by showing a pagan world a lack of reconciliation between themselves and those they segregate. The pagan sneers when Black and White refuse to share the "Common Cup of the Lord." Segregationists in Richmond, Va., hinder the preaching of reconciliation through Christ's cross in Ramsey, N. J., and in Hong Kong, China.

Segregationist-Churchmen hurt our Church by playing into the hands of the Marxists who brazenly boast, "Religion is the opium of the people." Marxists say we use our religion as a cloak to perpetuate injustice. Our Church is not helped when the Communists flood overseas missionary areas with all too



true stories of how some Christians in America condone segregation in their midst. This is the antithesis of what we preach!

If Segregationist-Churchmen carry their ideas out of the Church into their surrounding communities, how can they and we who are part of the same Church escape the Communist condemnation? If the segregationists within the Church resent "outside pressure," let them be advised that their attitudes and actions hurt the rest of the Church in carrying the reconciling Gospel of Christ to others. This is no local problem only!

(Rev.) GEORGE R. DAWSON
Rector, St. John's Church

Ramsey, N. J.

Hysteria in the South

Congratulations on the editorial "Bitter Surprise" [L. C., April 8th], focusing attention on what I agree is probably the cause of much of the hysteria in the south . . . the shock of recognition on the part of White Southerners on seeing that their Uncle Tom notions have no, or at least little, basis in fact.

Fr. Guerry speaks of the "dogma" of racial integrity. There are no other dogmas than those established by Council of the Universal Church. It is quite clear that no such "dogma" has been so established.

The question is not one of wicked Northerners imposing a "new" doctrine of integration on the South. Racial segregation, when introduced *after the CIVIL WAR*, was a radical departure from the practice of the Episcopal Church in the SOUTH, and as such was resisted valiantly by several of the Episcopate, especially the Bishop of South Carolina, and of the laity, especially Gen. R. E. Lee. There was and is no precedent for segregation in the practice or doctrine of the early Church. I defy the segregationists to find one canon of the Episcopal Church, or a canon of any orthodox communion, Anglican,

Eastern, or Roman in obedience, which authorizes the segregation of communicants at the altar rail, on the basis of race.

Clearly, then, segregation is the intruding doctrine, and it would seem that it has been rejected by General Convention as heretical. Surely Fr. Guerry isn't going to claim that a heresy must be *rejected* by all the parishes before the condemnation is effective.

Now that Convention and the National Council have spoken, it becomes the duty of every Episcopalian to struggle against segregation as manfully as against the Devil (from whom it sprang).

Bishop Thomas' defense of segregation was founded on the assumption that all had access to grace by faith regardless of whether segregated or not. This depends on the assumption of the *Lutheran* doctrine of "Justification by Faith." It would seem that the Anglican Churches have taught as they received the faith from the Church Universal, that there are effective sacraments. It is in the distribution of the sacraments that segregation is most offensive. At the Eucharist all communicants are made one flesh with Christ, lifted up as it were into his garment, and since at one with Him, at one with each other . . . an Atonement if you like.

In forcing Negro Anglicans to receive the Blessed Sacrament separately, White Southern Anglicans are guilty of the worst kind of sophistry, since, if they are made one in Christ, there can be no possible reason outside of gross sin and iniquity for separation at that moment physically.

The Universal policy of the Church has been to support ever widening circles of governmental authority. It has, all things being equal, supported a central government against a local government as an expression of the obvious need for a Universal State to be the counterpart of the Universal Church—witness the Holy Roman Empire. It seems to me that "interposition" is a dangerous reversal of this generally accepted tradition of Christian polity. Fr. Guerry appeals to no Theological authorities to justify "interposition" . . . Madison and Jefferson are certainly *not* orthodox, whatever else they may have been as statesmen.

On his own grounds his constitutional arguments are sieve-like. The Supreme Court is the final arbiter on whether or not it is the last court of appeal on constitutionality, and as such will probably, if they have any sense, follow the unbroken tradition of the Court and rule the State Supreme Courts, and the childish "interposition" resolutions out of court.

The Supreme Court of the United States has, by its power to define the Constitution which established it, a self-defining jurisdiction, and nothing can be done about it one way or another. Its decisions are the law of the land, resistance to them is fruitless unless armed, and if armed is rebellion, from which the Prayer Book enjoins us to pray God for deliverance.

There is no such thing as racial integrity, scientifically speaking. If there were there would be no legal way of enforcing it under the Constitution . . . and if it were legal it would be immoral, unjust, and heretical to do so — now as it was when it was first foisted on the Church without anyone authorizing it officially against the universal practices of centuries.

WINTHROP ROWE

Grand Lodge, Mich.

BOOKS

Alcoholic Artists

THE CUP OF FURY. By Upton Sinclair. Great Neck, New York: Channel Press. Pp. 190. \$3.

"I compile a list of the drinking people I have known. Two score of them went to their doom, 11 as suicides. This is their story."

In his introductory chapter to *The Cup of Fury* Upton Sinclair expresses the hope that these tragic stories about some of his fellow writers "may have the impact of an antitoxin" upon the young people of today and prevent them from suffering a similar fate.

The author knows only too well the unhappiness of those who suffer from alcoholism, having learnt from bitter experiences in his own family and among the distinguished writers who were his friends. It is therefore to be expected that the book should be autobiographical in character. He writes personal anecdotes about his contemporaries Jack London, Sinclair Lewis, O. Henry, Stephen Crane, Isadora Duncan, Dylan Thomas, and other men and women of genius whose drinking was beyond control.

In the final analysis, however, these tales are no more than sensational anecdotes, they do not give more than a superficial description of personalities, and little or no indication as to why these people were driven to drink "the Cup of Fury." I believe that our young people of today will rightly demand more basic and profound reasons for not drinking than can be provided by the example of a group of brilliant but alcoholic artists.

Upton Sinclair preaches the doctrine of total abstinence with great intensity and with little sympathy for those who practice true temperance, which is moderation, in their drinking. His outspoken attack on the blandishments of the liquor industry, however, will win the approval of many drinkers and non-drinkers.

The concluding chapters of the book are constructive. Attention is drawn to the conclusions of Drs. Robert Straus and Selden Bacon in their recent study, *Drinking in College*, published by the Yale Center of Alcohol Studies, in which it is pointed out that most young people are not considered to have "lost status" among their friends if they refuse to drink. The author devotes a chapter to a review of the program of Alcoholics Anonymous, which is acknowledged to be one of the most powerful and successful therapeutic efforts in the field of alcoholism today.

In emphasizing the spiritual program of A. A. and the research activities of the

Yale Center, Mr. Sinclair has made a helpful contribution to the prevention of alcoholism as in his series of reminiscences. It is to be hoped that an important value of this book will be to make people talk and think about their own attitudes to drinking, to face and make conscious decisions about it rather than be swept along heedlessly on the current of fashion in their particular social circle.

The problem of alcoholism, from which 4,000,000 people are now suffering in this country, deserves all the prayerful and intelligent consideration which Christian people can devote to it.

PHEBE M. HOFF

Needed, A Reemphasis

THE CITADEL OF LEARNING: By James Bryant Conant. Yale University Press. Pp. vii, 79, \$2.

After 20 years as president of Harvard, Dr. James B. Conant resigned to become United States High Commissioner and a little later Ambassador to Germany and it was feared that his valuable contributions to the theory and practice of education in America might be suspended; but this happily is not the case.

This present small volume is evidence that we are to hear from Dr. Conant from time to time. It consists of three essays. The first of these, from which the whole volume takes title, originally was delivered as the Spaulding Lecture at Yale in February, 1955. The second chapter is an address delivered on the occasion of the celebration of the 100th Anniversary of the founding of Michigan State College. The third chapter consists of an enumeration of what Dr. Conant thinks are the most important practical problems



facing American education, particularly higher education.

By the *Citadel of Learning* the author means "all those creative activities of the human spirit which are not directly related to practical affairs." Among other things this means the arts and religion. The inclusion of these will probably be a surprise to previous readers of Dr. Conant, who formerly has insisted vigorously that neither the arts nor religion has any basic connection with the pursuit of truth. He is still careful to insist that the study of the arts and religion has nothing to contribute to truth, but only to beauty. This is hardly what will satisfy many theologians and philosophers and artists generally but it is far in advance of the

position previously held by Dr. Conant.

In a magazine like *THE LIVING CHURCH* there is not enough space to enumerate, much less describe, even the chief developments of the author's thought about the nature of learning. The book is packed full of brief but penetrating analyses of the educational situation; and that is what Dr. Conant is content to do.

Dr. Conant thinks that a chief characteristic of American culture and therefore of American education must be and is mobility — geographic, residential, ethnic. Tradition matters very little in our country and probably will amount to less and less. "The development of our schools and colleges has been motivated by our desire to move constantly toward two goals: equality of opportunity for all youth, equality of respect for all honest citizens. . . ." Nobody can understand our education or anything much else about America unless he acknowledges and welcomes this mobility. Because of this mobility there is no chance of the United States becoming Communistic. So Dr. Conant thinks and makes out a good case for his position.

"The road to the future, we were assured by the European radicals of 25 years ago, was a socialistic one. It has turned out quite otherwise. Here in America we have evolved a type of economic and social system that was predicted by few European observers. Paul Hoffman has called it 'mutual capitalism.'"

The new conditions of the 20th century are bringing about another American educational transformation.

For instance, Dr. Conant is sure that there must needs be a thorough reemphasis on world geography and on foreign languages. Neither of these, he thinks, has at present a proper place in the curricula:

"That this change will make school days easier not even the most enthusiastic linguist is likely to maintain.

"Even the most enthusiastic supporter of American education must admit that a great deal of time is wasted in school and college.

"To capitalize the rich resources of human talent which gifted children and youth possess, the schools and colleges must give special attention to the education of the gifted child.

"The way out of this educational quandary lies in identifying scholastic talent young and then providing for teachers who will stimulate the selected students to do their utmost because they want to and as a matter of pride."

In his final chapter Dr. Conant attempts to enumerate specific practical changes which have to be faced. It is impossible to do this with any adequacy in a restricted space and Dr. Conant makes no attempt to do it. He seems to believe that, if the fundamental principles have been determined, his readers are competent to attend to the details.

This is an extraordinarily good book.

Its one possible basic defect is its failure to note that the development of such an educational system as the author rightly advocates depends upon the kind of work that is done in the grade schools. The crucial point in the American educational system is what is done with and for children under fourteen years of age. They must be taught how to read and write and figure and learn how to observe things accurately. Without that training all theories will come to nothing much. How far does Dr. Conant have confidence in what is usually called "progressive education"? Will he please write another book and tell us what he thinks about this?

BERNARD I. BELL

Tailor Made

THE CHURCH FOR YOU. An Introduction to the Episcopal Church. By **H. Robert Smith.** Seabury Press. Pp. 96. Paper, \$1.35.

This little book is a well written introduction to the ways and spirit of the Episcopal Church. Using non-technical language it is meant for newcomers and inquirers although confirmation classes might well use it. The newcomer is made to feel at home, visible symbols are explained, objections are met, and an excellent guide to follow the Sunday services is provided.

The uses and history of the Prayer Book, the role of the Bible in the Church, and the Creeds are discussed. The final chapter, "How to Join the Episcopal Church" (a heading meant to catch the eye) treats Baptism, Confirmation, and the rewards and duties of membership.

For people whose former background is non-liturgical, this book is tailor made. For others, the vagueness (in an otherwise accurate book) at the points of the spiritual values of Holy Communion and the meaning of Baptism is unfortunate. Due to the desire to avoid controversy and technical terms, these are the worst faults of the book. It can, with profit, be given to laymen for it points the reader to helpful books and the parish priest for more details on matters of worship, history, and theology.

RICHARD A. YALE

A Picture of Simpler Days

HOW TO PRAY. By **Jean-Nicolas Grou.** Translated by Joseph Dalby. Harpers. \$3.

One is indebted to Joseph Dalby and to Harper & Brothers for this new translation of Jean-Nicolas Grou's chapters on prayer from his well-known work, *The School of Jesus Christ.*

In this extract from the larger work Père Grou advances the proposition that most of us are as ignorant of the theory as of the practice of prayer. He proceeds on this assumption through 10 illuminating chapters.

Most of us know that prayer is a religious act but forget that it is a supernatural act beyond our own strength, only to be performed by the inspiration and help of grace. It is God alone who teaches us the nature of prayer, and his teaching is no less necessary with regard to the objective of prayer. The Holy Spirit inspires us as to the qualities of prayer. Our prayer must be attentive, humble, reverent, loving, entirely confident, and persevering. In our prayer we are too much accustomed to refer everything to ourselves, whereas everything must be referred to God.

Half of the chapters of *How to Pray* are titled "God alone teaches us to pray," each of which concludes with prayer



springing naturally from the discourse. This makes the book helpful if used in meditation. Also discussed are the multiplicity of Vocal Prayers, the Efficacy of Prayer, Continual Prayer, Common Prayer, and the Lord's Prayer.

In regard to the multiplicity of vocal prayers, our Saviour's seeking to dissuade his followers from praying with a multitude of words is a clear incentive to the prayer of silence. The Church in her Liturgy uses only vocal prayer because here we have to do with a public office, vocal prayer being public prayer, while mental prayer is private and personal.

If there is one single thing our Lord insisted on it is the efficacy of prayer. If prayers are not heard the blame rests with ourselves. Before we pray we must inquire whether we ought to make the request. We must conform to God's views about prayer. To ask in the right way it is necessary that the Holy Spirit ask in us, and He will ask only such things as are concerned with God's glory and our salvation.

In the matter of continual prayer, to which our Lord obliges us, we must realize that the only kind of prayer that the Christian can practice unceasingly is the prayer of the heart. How can this prayer of the heart be continual? How, on the other hand, can it fail to be so when it is the Holy Spirit who creates the prayer of the heart and who intends that this should be continual? It is one's own fault if the intention be not fulfilled. The prayer of the heart is the immediate effect of divine grace. It is as easy and natural for

the heart to pray always as to love always.

In our author's treatment of common prayer he is chiefly concerned with prayer in the household and family, and he gives a refreshing picture of simpler days when parental authority was in evidence. The perusal of this chapter is, however, a rewarding and helpful experience.

This whole admirable treatment of prayer is rounded out and completed by a superb discussion of the Lord's Prayer, well worth a study in and by itself.

MALCOLM DEP. MAYNARD

The Hunt for Lost Men

THE THEOLOGY OF REINHOLD NIEBUHR. By **Hans Hofmann.** Translated by **Louise Pettibone Smith.** Scribner's. Pp. 269. \$3.95.

Reinhold Niebuhr [see p. 4] is Professor of Applied Christianity at Union Theological Seminary in New York. Some of his theological ideas have become part of the religious climate of our age. His books and lectures have profoundly influenced a whole generation of preachers, theologians, and churchgoers, sometimes when they were not even consciously aware of it. With Karl Barth and Emil Brunner, he is one of the foremost leaders in the movement known as neo-Orthodoxy.

It is understandable, then, why there have been so many books devoted to explications of Niebuhr's theology. He is a complex thinker and an original one. He is sometimes shocking, and the pessimism that seems at first glance to dull the edge of his ideas repels many readers.

The latest book on Niebuhr is the best in a long while; undoubtedly it is the most comprehensive. Hans Hofmann has written an exhaustive study on the origins of Niebuhr's thought and has traced its gradual development and maturation through many of Niebuhr's works. It is precise and detailed in exactly the way we have come to expect from German writers; perhaps a bit difficult to read in its complexities, but highly rewarding in its thoroughness. Where possible Hofmann wisely has Niebuhr speak for himself through copious quotations.

This is not the place to enter into a discussion of the pros or cons of Niebuhr's ideas. (Hofmann takes a whole book to do it!) But some summary of Niebuhr's principal concepts is in order.

Niebuhr feels that men in our time are irreligious because religion has failed to make civilization ethical rather than because it has failed to maintain intellectual soundness or respectability. "For every person who disavows religion because some ancient and unrevised dogma outrages his intelligence, several become irreligious because the social impotence of religion outrages their conscience."

Man, according to Niebuhr, lives in two worlds. He is a social creature, one part of a community. But he is also a

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spiritual being. He sees about him failure, incompetence, thwarted progress, misused power. However, Niebuhr goes on, religion (which should be the refresher of man's spiritual strength) has become frozen and does nothing to relieve these situations. On the contrary, religion is now almost exclusively interested in the preservation of the status quo. The revolutionary drive of Christ has been totally lost: in fact, condemned. As a result, "Religion . . . is far more fruitful of philanthropy than of social justice."

To Niebuhr, the pivotal point around which all of men's difficulties revolve is sin — in the full Biblical sense of the word. Man, through the exercise of his free will, has turned from God. Since he is in the central position between society and God, man has thereby cut himself off from a successful relationship with either!

In seeking for salvation in a personal rather than social way (and hence in a selfish rather than a humble way) man acts as though his redemption had not already been achieved in Christ's death on the Cross. He still must learn humility before he can eat the fruits of his own salvation. But lacking humility, man, through presumption, makes of his quest a further sin.

It therefore follows that since individual man is sinful, society cannot be other than corrupt, and out of this corruption flows all of the injustice and personal horror in the world.

The arena of contact for Niebuhr between man and sin is History. Man has followed a secular view of the world. This view is perverted since it does not take into consideration the fact that the revealed will of God is the salvation of historical man. (For what other reason would God Himself have become a historical person?) It therefore becomes a Christian's duty to fight this secular view of history as the breeding ground of further sin, as the chief stumbling block to the true community of brotherhood.

Niebuhr's orientation is always a social one. Man is *in* the world, though he may not be *of* it. Niebuhr's interpretation is always directed toward the restoration of man (as the integer of society) back to a proper relationship with God. It is only in this way, he feels, that the Gospel can have something to say to modern man.

These are complicated ideas to set down so coldly and briefly. Yet they have sifted down into the thinking of many of Niebuhr's contemporaries — and I do not mean only theologians. Through the lay-leaders and preachers in the church, Niebuhr has reminded many a thinking man that his ". . . true nature has its foundation in its bond with God and works out its destiny in the fellowship of society." Niebuhr so stands at the crossroads between the Church and the world.

This is not a cheerful book. Its subject has often been accused of an over-riding

pessimism that tends to ignore the importance of Jesus as a personal Saviour and Redeemer. It is true that Niebuhr rejects the possibility that the world will right itself by itself. He sees hope only in repentance and humility. But surely this makes for a pessimism aimed only at destroying the false optimism that has so long betrayed man. So, though not cheerful, the book certainly points to our hope.

Hofmann (with a liberal assist from Louise Pettibone Smith's excellent translation of an extremely diffuse style) has performed a heroic service in reducing Niebuhr's complicated thought to a manageable volume. It will be useful since our search for God has become almost desperate. Niebuhr has tried to understand this chase. For only one purpose: "In order that he may announce to the hunters that God Himself has already long ago taken upon Himself the hunt for lost men. We could not seek, if we had not long ago been found by God."

ROBERT H. GLAUBER

22 + 1 = 23

MODERN CANTERBURY PILGRIMS And: Why They Chose the Episcopal Church. Edited, with an essay, by James A. Pike. Morehouse-Gorham. Pp. 317. \$3.85.

In *Modern Canterbury Pilgrims*, 22 men and one woman of today tell in winsome language why they chose the Episcopal Church — or more accurately, perhaps, why they chose to become informed and active Anglicans.*

Among the contributors to this symposium are clergy and laity, some on this side of the Atlantic, some on the other. Some were ministers of other Christian bodies, who now exercise their ministry in one or another national branch of the Anglican Communion. Thus W. G. Peck was a well-known Methodist minister in England before his ordination some 30 years ago by the late Archbishop Temple. D. R. Davies, who was brought up in Welsh Nonconformity and never attended Anglican worship until he was 50, is now rector of the Church of St. Mary Magdalen in St. Leonard's-on-Sea in the diocese of Chichester. And Joseph Wittkofski is a well-known priest of the diocese of Pittsburgh and LIVING CHURCH author who came into the Episcopal Church from the Roman priesthood.

Others were laymen — or not much of anything — who, when they came to see that the Episcopal Church was the Church for them, were led to the Sacred Ministry as well. And still others, coming into the

*The 23 "pilgrims": John H. Hallowell, W. H. Auden, Antonio D. Marquez, Donald Slesinger, D. R. Davies, Theodore O. Wedel, W. G. Peck, Joseph Wittkofski, Samuel J. Wylie, Kathleen Bliss, Owen C. Thomas, Emani Sambayya, William A. Spurrier, III, Eduard Heimann, Michael Allen, Enrico C. S. Molnar, Hoxie Neale Fairchild, William A. Baar, Michael Budzanoski, Chad Walsh, Howard A. Johnson, William G. Pollard, James A. Pike.

Episcopal Church, have chosen to remain informed and faithful laymen.

There is thus variety here — variety of social background, occupational variety, and variety in the presentation of the case for Anglicanism. But underneath this variety the reasons that remain constant, that seem to have motivated all of these pilgrims, are simply stated: they are all happy in the Episcopal Church because (1) it is in some sense of the word a part of the Catholic Church of Christ, preserving in its formularies the core of the historic faith; (2) it combines with this emphasis a wide measure of freedom; and (3) it expresses the faith through the ordered and dignified worship of the Book of Common Prayer.

This is a book that it is really thrilling to read. It is a book for dejected and disgruntled Episcopalians. It is a book to give to potential converts — though even some of the pilgrims mentioned in it were not very "potential" at one time! It is also a book for the loyal Churchman who loves his Church.

It is true, of course, that these "pilgrims" have achieved a measure of recognition as Anglicans; some indeed have been whisked to the heights. It may be argued that enthusiasm is easy under such circumstances. On the other hand these were men of ability to start out with; and it is to the credit of the Church that she has recognized ability where she saw it.

I have only one criticism: surely more than one woman could have been found to keep Kathleen Bliss company. Otherwise the book is tops.

FRANCIS C. LIGHTBOURN

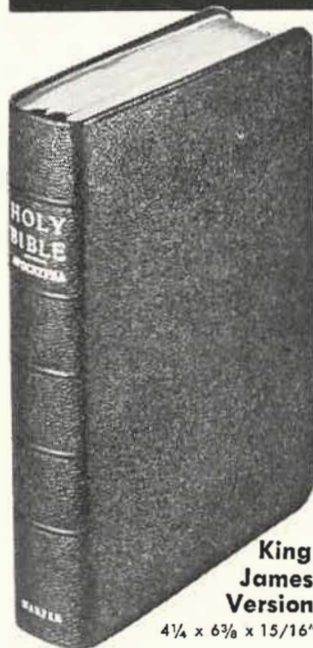
To Echo Tradition

THE SPLENDOR OF THE CHURCH. By **Henri de Lubac**, S.J. Translated by **Michael Mason**. Sheed and Ward. Pp. XII, 289. \$3.50.

When one notes, as does the French theologian, Henri de Lubac, S.J., in *The Splendor of the Church*, the ecumenical, liturgical, and sociological movements which are alive today, it may well be agreed that the 20th century will be known to posterity as "the century of the Church." With interest in the Church thus manifest, it is good that this translation of the second edition of Fr. Lubac's *Meditation sur l'Eglise* should now be made available to English-speaking readers.

Fr. de Lubac states that his purpose is not to be original but to echo Tradition on the essential nature and mystery of the Church. Some of the material in this book will strike the Anglican reader with the meditative purpose which the author claims, but much of the material cannot fail to stir the Anglican to criticism. Some of the profuse footnoting is helpful, but a great deal of it only seems to make a book of moderate actual length turgid in its effect. Anglicans are presented with a book containing many

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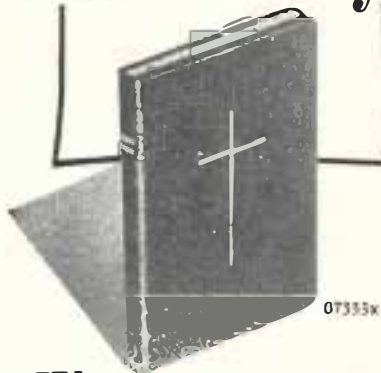
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valuable insights, but just as often with a context and Biblical exegesis with which they cannot agree.

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The author well presents the Roman view of the nature and role of obedience in the Church. He indicates its purpose and tensions; the former being more easily determined than the latter resolved in any given case. He concludes with a summary chapter of current Roman thought on the interpenetration of the motherhood of Mary and that of the Church.

ARTHUR A. VOGEL

A Travel Book and More

RED, BLACK, BLOND AND OLIVE. By **Edmund Wilson.** Oxford University Press. Pp. v, 500. \$6.75.

Mr. Wilson of *New Yorker* and *Dead Sea Scroll* fame has written what the jacket describes as a study in four civilizations: Zuni [Indians of northwestern New Mexico]; Haitians; the people of Soviet Russia in 1935; the new state of Israel.

This is a travel book, but it is more than that; it is research into the lives, customs, and cultures of the people involved. It is not dull; it is charmingly and delightfully written in the usual style which makes Mr. Wilson one of our foremost literary critics.

The chapter on Israel (1954) will probably contain the most appeal for Church-people.

Mr. Wilson does not like to read translations, so, never having read Genesis before in his life, he arms himself with Hebrew grammar and dictionary and proceeds to the task. The resulting extraordinarily modern review of one of the world's oldest books, which Mr. Wilson writes as "neither a Jew nor a Christian," should be of considerable interest to clergymen and lay people.

J. R. D.

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FRANCIS C. LIGHTBOURN

"Out" of Scripture

THE EXCELLENCY OF THE WORD. By **William H. Nes.** Morehouse-Gorham. Pp. 158. \$2.50.

To those who have heard Fr. Nes preach, this book will ring with his usual eloquence.

He says that all good preaching comes "out" of Holy Scripture. He believes that a delicate balance must be maintained between scripture and tradition, in the life of the Church and in preaching.

To the author the sermon is no luxury item. As St. Augustine thought it urgently necessary that the Gospel be preached with clear artistic and moving eloquence at the time of the fall of Rome, so, too, is good preaching a necessity now, in the "climactic" period of human history in which we are living.

Fr. Nes places great emphasis on the right use of the imagination. "Of all the media of imagery, language is at once the highest and most articulate; it is the one form of ecclesiastical art that the poorest congregation need not do without."

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Finally, Fr. Nes places the preaching ministry where it belongs, within the Liturgy. "I have asked you to view the ministry of the word as inseparable from the priesthood, because the word of oblation, in the Liturgy, in the liturgical year, and in the liturgical life, is the expression of the Christian *koinonia* [fellowship]."

I believe this book will stand for many years as a great apology for Christian preaching. It should inspire all those who are called of God to preach the word.

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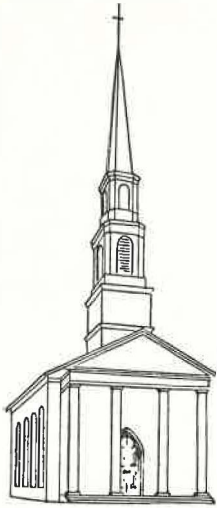
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No Reference Guide

OLD PRIEST AND NEW PRESBYTER. The Anglican Attitude to Episcopacy, Presbyterianism and Papacy since the Reformation. By **Norman Sykes**. Cambridge University Press. Pp. viii, 266. \$5.

Of the many recent books on the sacred ministry and Christian reunion, this volume is one worthy of considerable attention. For its author, the Dixie Professor of Ecclesiastical History at Cambridge, is one of the most eminent Church historians in the Anglican Communion. It is safe to predict that this book will be used and misused, quoted and misquoted, interpreted and re-interpreted, for some years to come.

At the outset it may be noted that the subtitle is quite misleading. The author is concerned only with the attitude of the Church of England and some of its overseas missions. He reveals no awareness of Anglicanism as a worldwide faith.

The book itself is largely made up of interesting accounts of various projects, during the past 400 years, for reforming the episcopate, for extending apostolic succession to Lutheran or Calvinist groups, or for achieving some degree of union between Anglicans and other Catholic or Protestant bodies. A product of mature scholarship, it presents much to fascinate and entertain the reader.

Unfortunately, this book will inevitably be used by many as a handy reference guide to the history of Anglican ecumenical relations. It must emphatically be stated that this volume was *not* written for such a purpose. This book is not for beginners. The author assumes a considerable knowledge of Church history on the part of the reader. Since he is defending a particular point of view, he does not present the other sides of the case.

The material was originally delivered as lectures in Scotland, and the author's desire to interest a Presbyterian audience has affected the book in many ways (e.g., the avoidance of any mention of the Scottish Episcopal Church.) Technical terms are constantly used in a vague and inconsistent fashion. Prof. Sykes is, moreover, a master of diplomatic ambiguity.

One of the surprising features of this book is its failure to make the slightest reference to many events and movements directly pertinent to the subject. Among matters that would interest American readers, the tradition represented by Bishop Seabury, Anglican relations with Spanish-speaking Evangelical movements, the Chicago Quadrilateral, the wartime attempt to force Anglicans into a government-sponsored Church in Japan, and the ordination and consecration of the bishops of the Philippine Independent Church — these are nowhere alluded to. There are omissions of equal magnitude that directly involve the history of the Church in the British Isles. No one expects a single vol-

ume to include everything, but the author should give the reader some indications of the extent to which he has chosen to exclude certain aspects of the subject.

It would be impossible to recommend such a book for the general reader, but for those who have the necessary background and historical perspective, it will provide pleasurable and instructive reading. As a permanent possession for one's library, the value of the book is greatly impaired by the absence of any methodical treatment of sources. There is no bibliography. The index is unbelievably bad. Many names occurring in the text are unnoticed in the index; of those that are included, some occurrences were overlooked. Of the scores of important books mentioned or quoted in the text, only a dozen (some of these not of major importance) are selected for listing in the index.

H. B. PORTER, JR.

In Brief

THE GREATEST LIFE. Jesus Tells His Story. By **Frank C. Laubach.** Revell. Pp. 192. \$2.50.

THE INSPIRED LETTERS In Clearest English. Prepared by **Frank C. Laubach.** Thomas Nelson. Pp. 221. \$1.50.

In *The Greatest Life*, Frank C. Laubach, of World Literacy, Inc., fame, puts the Gospel story in the first person, changing "Jesus," and "the Lord," and "He" (when they refer to Jesus) to "I," thus letting Jesus tell His own story. Based on all four Gospels woven into a continuous narrative. Except for the change noted, Goodspeed's translation is followed.

In *Inspired Letters in Clearest English* Dr. Laubach takes the New Testament Epistles (21 of them in all), prints them as letters, and puts them in language "easy enough even for a child to understand," breaking up long sentences into several shorter ones — like the 100-word opening sentence of Romans which becomes 16 sentences in Laubach's arrangement. And here is Laubach's rendering of II Corinthians 4:16-18:

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THE BIBLE TODAY. Historical, Social, and Literary Aspects of the Old and New Testaments. Described by Christian Scholars. Harpers. Pp. xv, 208. \$5.

Originally published as a special supplement to the London *Times*, *The Bible Today* contains material omitted from



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the supplement on account of space limitations and has extra material of special interest to Americans (e.g., on the Revised Standard Version).

The book consists of some 30 short chapters, by almost as many scholars and writers, on various aspects of the Bible. Thus the well-known Old Testament specialist, H. H. Rowley, writes on "The Literary Growth of the Old Testament"; the veteran New Testament scholar, T. W. Manson, writes on "Background to the Ministry of Jesus"; the late A. S. Duncan-Jones, dean of Chichester, contributes a chapter on "The Bible in the Roman Empire"; while a final chapter, "Music and the Bible," is by the *Times* music critic.

There are nearly 40 plates. The captions of Nos. 32 and 33 are unfortunately reversed: 32 is certainly Lancelot Andrewes, and 33 presumably Dr. John Reynolds.

THE CHURCH IN THE NEW TESTAMENT PERIOD. By **Adolf Schlatter**. Translated by **Paul P. Levertoff**. Macmillan. Pp. xii, 335. \$4.25.

Adolf Schlatter (1852-1938) was a German theologian of top-ranking scholarship and deep spirituality. *The Church in the New Testament Period*, which is a translation of *Die Geschichte der ersten Christenheit*, is the first of his many works to be translated into English.

Paul P. Levertoff (1878-1954) was a Jew by birth, who became converted to Christianity and was ordained to the Church of England priesthood. He is the author of the commentary on St. Matthew in the well-known one-volume *Gore Commentary*. Dr. Levertoff died before putting finishing touches on his translation. The Rev. Reginald Fuller, now professor of New Testament at Seabury-Western, "worked through the manuscript with the German original before it went to the printer for composition."

THE EPISTLE TO THE HEBREWS. Torch Bible Commentaries. By **William Neil**. Macmillan, 1955. Pp. 143. \$2.

Another installment in the convenient and handy Torch Bible Commentaries, based upon the familiar King James text but relating this to contemporary scholarship.

Dr. Neil, who is warden of Hugh Stewart Hall, University of Nottingham, admits that, while authorship, etc., of Hebrews are still conjectural, best guess is that epistle was written at Alexandria to Roman Christians somewhere between 60-90 A.D., possibly by Apollos.

WELCOME SANTZA. By **Constance Savery**. Longmans. Pp. 166. \$2.75. (Ages 8-12.)

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Books Received

THE HOLY SPIRIT IN CHRISTIAN THEOLOGY. By George S. Hendry. Westminster Press. Pp. 128. \$2.50.

THE EXISTENTIALISTS AND GOD. Being the Being of God in the Thought of Sören Kierkegaard, Karl Jaspers, Martin Heidegger, Jean-Paul Sartre, Paul Tillich, Etienne Gilson, Karl Barth. By Arthur C. Cochrane. Westminster Press. Pp. 174. \$3.

MODERN RIVALS TO CHRISTIAN FAITH. By Cornelius Loew. Westminster Press. Pp. 96. \$1.

CHRIST AND HIS CHURCH. By Anders Nygren. Translated by Alan Carlsten. Westminster Press. Pp. 125. \$2.50.

THE SIGNIFICANCE OF THE CHURCH. By Robert McAfee Brown. Westminster Press. Pp. 96. \$1.

NEW CONCEPTS OF HEALING — Medical, Psychological, and Religious. By A. Graham Ikin. American Introduction by Wayne E. Oates. Association Press. Pp. xxiii, 262. \$3.50.

THE ARCHBISHOP AND THE LADY. The Story of Fénelon and Madame Guyon. By Michael de la Bedoyere. Pantheon. Pp. 256. \$3.50.

ISRAEL THE ETERNAL IDEAL. By Irving Miller. Farrar, Straus, and Cudahy. Pp. viii, 148. \$2.75.

FAITH, REASON, AND EXISTENCE. An introduction to Contemporary Philosophy of Religion. By John A. Hutchison. Oxford University Press. Pp. vii, 305. \$4.50.

THE DARK VIRGIN. The Book of Our Lady of Guadalupe. A Documentary Anthology Edited by Donald Demarest and Coley Taylor. Coley Taylor, Inc. Pp. xvi, 256. \$5.

CHURCH BUILDING AND FURNISHING: THE CHURCH'S WAY. A Study in Liturgical Law. Liturgical Studies, Volume II. By J. B. O'Connell. University of Notre Dame Press. Pp. xxiii, 246, plates. \$5.50.

THE CHURCH IN GOD. Expository Values in Thessalonians. By Harold J. Ockenga. Revell. Pp. 350. \$4.

HOW A SMALL CHURCH CAN HAVE GOOD CHRISTIAN EDUCATION. By Virgil E. Foster. Harpers. Pp. x, 127. \$2.

A JEWISH UNDERSTANDING OF THE NEW TESTAMENT. By Samuel Sandmel. Cincinnati, Ohio: Hebrew Union College Press. Pp. xx, 321. \$5.

REFORMATION WRITINGS OF MARTIN LUTHER. Translated with Introduction and Notes from the Definitive Weimar Edition. By Bertram Lee Woolf. Vol. II: The Spirit of the Protestant Reformation. Philosophical Library. Pp. 339. \$7.50.

KNIGHT'S MASTER BOOK OF NEW ILLUSTRATIONS. By Walter B. Knight. Eerdmans. Pp. 760. \$6.95. ["Heart-stirring illustrations," for sermons, etc.]

THE RELIGIOUS PRESS IN THE SOUTH ATLANTIC STATES, 1802-1865. An Annotated Bibliography with Historical Introduction and Notes. Historical Papers of the Trinity College Historical Society, Series XXXII. By Henry Smith Stroupe. Duke University Press. Pp. viii, 172. Paper, \$4.50.

PSYCHOLOGY AND WORSHIP. By R. S. Lee. Philosophical Library. Pp. 110. \$3.75.

THE GREAT MOTHER. An Analysis of the Archetype. By Erich Neumann. Translated from the German by Ralph Manheim. Bollingen Series XLVII. Pantheon Books, 1955. Pp. xliii, 380. \$7.50.

ALSO THE HOLY GHOST. An Essay on the Bible. By a Religious of C.S.M.V. London: Mowbrays. In America: Morehouse-Gorham. Pp. 71. Paper, \$1.

HUGH LATIMER. The Seatonian Prize Poem for 1955. By E. K. Ellis. New York: Cambridge University Press. Pp. 9. Paper, 25 cents.

ST. AUGUSTINE: The Problem of Free Choice. Translated and Annotated by Dom Mark Pontifex. Ancient Christian Writers, 22. Westminster Press, 1955. Pp. v, 291, \$3.25.

THE MYSTERIES. Papers from the Eranos Yearbooks. Bollingen Series XXX. 2. Pantheon Books, 1955. Pp. xvi, 476. \$5.

CAESAR AS MAN OF LETTERS. By F. E. Adcock. New York: Cambridge University Press. Pp. ix, 114. \$2.

THEY WROTE ON CLAY. The Babylonian Tablets Speak Today. By Edward Chiera. Edited by George G. Cameron. University of Chicago Press. Pp. xv, 234. Paper, \$1.

THE GOLDEN CHAIN. Selections from the "Catena Aurea" of St. Thomas Aquinas for Lent and Eastertide. Translated from the Latin by a Religious of C.S.M.V. Morehouse-Gorham. Pp. 90. Paper, \$1.25.

THE BIBLE IN STORY AND PICTURES. Revised from the Original Edition of "The Children's Story Bible" by Harold Begbie, Author of "Twice Born Men." Illustrated by Cyrus LeRoy Baldridge, Herbert Morton Stoops, Elliott Means, and Steele Savage. Garden City Books. Two Volumes. Pp. 1-256; 267-508. Boxed, \$5.95.

THE AGE OF THE REFORMATION. By Roland H. Bainton, Titus Street Professor of Ecclesiastical History, Yale University. An Anvil Original. No. 18. Van Nostrand. Pp. 192. Paper, \$1.25; in Canada, \$1.35.

THE PAPACY: A BRIEF HISTORY. By James A. Corbett, Professor of History, University of Notre Dame. An Anvil Original. No. 12. Van Nostrand. Pp. 192. \$1.25; in Canada, \$1.35.

HAPPY WARRIORS. The story of the Social Work of the Salvation Army. By Pamela Search. Arco Publishing Co. Pp. 173. \$2.75.

THE CAUTIOUS OVERSHOES. By Margaret Scherf. Published for the Crime Club by Doubleday & Company, Inc., Garden City, N. Y. Pp. 192. \$2.75.

DOCUMENTS ON CHRISTIAN UNITY. A Selection from the First and Second Series, 1920-30. Edited by G. K. A. Bell. Oxford University Press. Pp. xi, 271. \$2.60.

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PEOPLE and places

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The Rev. T. K. Chaffee, formerly rector of St. John's Church, Mount Prospect, Ill., is now rector of St. Thomas' Church, Menasha, Wis.

The Rev. Robert O. Clement, formerly vicar of St. Mary's Church, Penacook, N. H., is now rector of Grace Church, Yantic, Conn.

The Rev. John Rogers Davis, formerly curate of All Saints' Church, Phoenix, Ariz., is now assistant of Good Shepherd Mission, Fort Defiance, Ariz.

The Rev. Russell L. Deragon, formerly curate of Christ Church, Stratford, Conn., will become pastor of Christ Church Cathedral, Hartford, Conn., in June.

The Rev. Earl S. Estabrook, formerly assistant of the Church of the Holy Apostles and the Mediator, Philadelphia, is now rector of St. Paul's Parish, St. Louis, Mo. Address: 6518 Michigan Ave., St. Louis 11.

The Rev. Charles E. Fish, who has been serving Trinity Church, Hamilton, Ohio, will on June 1st become rector of St. Mark's-on-the-Mesa, Albuquerque, N. Mex.

The Rev. E. Perren Hayes, formerly curate of Trinity Church, Albany, N. Y., is now curate of the Church of St. James the Less, Scarsdale, N. Y.

The Rev. Ralph B. Putney has resigned as rector of St. Peter's Church, Delaware, Ohio, effective June 15th. He will become assistant of the Church of the Epiphany, Winchester, Mass., on September 1st.

The Rev. William A. Pottenger, Jr., vicar of St. Augustine's Church, Tempe, Ariz., and chaplain to Episcopal Church students at Arizona State University, has added to his work the chaplaincy of St. Luke's Hospital, Phoenix. His mailing address remains: 515 W. Thirteenth St., Tempe.

The Rev. Vincent H. Strohsahl, who has been

serving St. Francis' Mission, Upi, Cotobato, Mindanao, P. I., is now rector of Holy Innocents' Church, Hoboken, N. J. Address: 311 Sixth St.

Changes of Address

The Rt. Rev. Dr. Shirley H. Nichols, retired Bishop of Salina, has been assisting the Bishop of Long Island with his heavy Confirmation schedule. Bishop Nichols arrived in New York in February and will remain until June, Bishop DeWolfe said.

The Rev. Charles Bailey, retired priest of the diocese of Los Angeles, formerly addressed at 5411 Siesta Dr., San Diego 15, may now be addressed at 2231 Fifth Ave., San Diego 1.

Canon Clifford W. French, retired priest of the diocese of Harrisburg, formerly addressed at 206 N. Drexel Ave., Bexley, Columbus 9, Ohio, may now be addressed at 3692 N. High St., Columbus 14.

The Rev. Theron R. Hughes, Jr., vicar of St. Andrew's and St. Stephen's Churches, Peoria, Ill., formerly addressed at St. Stephen's Rectory, 1013 Millman St., Peoria, may now be addressed at

St. Stephen's Rectory, 1607 W. Millman St., Peoria, Ill. The change is due to the renumbering which is now being done extensively in Peoria.

Engagements

The Very Rev. Dr. E. Felix Kloman, dean of the Episcopal Theological Seminary, Alexandria, Va., and Mrs. Kloman have announced the engagement of their daughter, Olivia Lewis Kloman, to Mr. Stephen Larned Thomas, son of Mrs. Francis Delashmutt Thomas of Washington and the late Mr. Thomas. Miss Kloman was employed until recently at the National Academy of Sciences in Washington.

We congratulate

CHRIST CATHEDRAL, Salina, Kan., on its Church School addition to the parish house. The new addition has a stone facing to match the parish house and cathedral. Besides classrooms, it will contain offices for the dean, the Very Rev. F. W. Litchman. Some classrooms were furnished as memorials, and one was dedicated in honor of Deaconess Anne Gilliland, retired director of St. Faith's House and still a communicant of the cathedral.



CHRIST CATHEDRAL in Salina, Kan., has an addition to its parish house and cathedral: a Church School.

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ST. PAUL'S CHURCH, ALEXANDRIA, Va., which is building two new structures simultaneously. One, the Norton building, will have a parish hall, kitchen, choir room, library and meeting room. The Wilmer Building will hold church offices and a meeting room.

CHRIST CHURCH, BRADENTON, Fla., on its plans for a new church and parish house. The church, for which the necessary \$200,000 has already been raised, will seat 500 persons. Construction will start soon.

CHRIST CHURCH, BELLEVILLE, N. J., which broke ground April 15th for its new building. The 210-year-old parish was formed as part of Trinity parish of Newark by a direct grant of King George II of England. After meeting in a store building the parish built its first church in 1836. The old church is now in ruins, and services have been held in the parish house since it was built in 1912. The new \$125,000 building will seat 300. Made of fieldstone, it will have a bell tower to hold three bells. The church's old bell will remain in a bell tower erected in 1944 to honor members of the parish who served in the Armed Forces. Rector of the church is the Rev. Peter Ritte Deckenbach.

THE NATIONAL CATHEDRAL, WASHINGTON, D. C., on its new Worcester window. The new stained glass window, depicting John Eliot, Apostle of the Indians, is the gift of the Worcester, Mass., Committee of the National Cathedral Association.

ST. GEORGE'S, DURHAM, N. H., ST. MATTHEW'S, PACIFIC PALISADES, Calif., ST. STEPHEN'S, COLUMBUS, Ohio, and ST. CLEMENT'S, ALEXANDRIA, Va. All of these were included in a list of 18 churches cited for architectural excellence by the commission on architecture of the National Council of Churches recently. All the churches were of contemporary design.

EMMANUEL CHURCH, ORLANDO, Fla., which is breaking ground for its first building, a church parish house combination. The building will seat 250 and will hold classrooms and office space for the vicar, the Rev. J. J. Dickman.

Deaths

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Society of Los Angeles, died March 30th in Los Angeles.

Mr. Marshall was ordained priest in 1904 and took charge of the Neighborhood Settlement, which served East Los Angeles for many years. In 1908 he founded the Mission Society and served as its superintendent for eight years and as secretary of the diocesan Board of Missions for 20 years. He also was chaplain at the Hospital of the Good Samaritan, Los Angeles, from 1912 to 1940, when he retired. He was rector of St. Paul's Church, Pomona, Calif., from 1915 to 1918, and of St. Athanasius', Los Angeles, from 1918 to 1927.

Nationally known for his pioneering work in Christian Social Relations, Mr. Marshall was once president of the Alliance of Social Agencies. He was active in the formation of the Los Angeles community chest. He was the author of *Into the Streets and Lanes*, a history of the early years of the diocese of Los Angeles, and of *Imateria Medica*, a book of prayers.

He leaves his wife, Margaret; two daughters, Ellen and Margaret Marshall; a son, the Rev. Thomas R. Marshall, rector of St. Paul's, Pomona; and two grandchildren.

The Rev. March Chase Mayo, priest in charge of the Church of St. Stephen the Martyr, Baltimore, Md., died April 15th. He was in his 85th year.

Fr. Mayo was valedictorian of the class of 1893 at Trinity College, Hartford, Conn. Ordained priest in 1897, he was assistant at St. John's Church, Waterbury, Conn., until 1900, when he went to the General Theological Seminary as a graduate student and fellow. He went to Baltimore as assistant at St. Luke's Church, in charge of St.

Stephen's, in 1902, and became priest in charge of St. Stephen's in 1907.

John Earle Jardine, Sr., believed to be the oldest senior warden in active service in the United States at 84, died March 16th in Pasadena, Calif.

Warden and vestryman for many years at the Church of Our Saviour, San Gabriel, Calif., Mr. Jardine was active as an investment banker for over 50 years. He is survived by his wife, Josephine, and three sons, J. Earle, Jr., Vincent W., and Douglas S. Jardine, all of Pasadena.

Charles H. Marsh, organist and choir-master for 19 years at St. James-by-the-Sea, La Jolla, Calif., died April 12th.

Mr. Marsh was nationally known as an organist and composer. One of his best known anthems is "In This Place Will I Bring Peace," composed for the consecration of St. James' Church in 1942. He was a member of the diocesan music

commission of Los Angeles. At a memorial service at the church, four hand carved organ screens were dedicated to his memory.

Meliora Hambleton Abrahams, 84, died April 17th in Topeka, Kan.

Mrs. Abrahams came to the diocese when her stepfather, later Bishop Millspaugh of Kansas, came to Topeka as dean of the cathedral. She was at one time principal of the College of the Sisters of Bethany, a diocesan school for girls in Topeka. Her husband, John V. Abrahams, died in 1940. Survivors include a son, J. H. Abrahams of Topeka; a daughter, Mrs. Robert Voigt of Bell, Calif., five grandchildren and two sisters.

The Living Church Development Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$3,553.10
Receipts April 17th through April 23rd... 1,479.00

\$5,032.10

THE LIVING CHURCH RELIEF FUND

Korean Children

Previously acknowledged\$192.00
St. John's Church, Howell, Mich. 5.00
Mrs. J. D. P., Falls Church, Va. 5.00

\$202.00

ACU CYCLE OF PRAYER

May

6. St. Michael's, Fort Worth, Tex.; St. Luke's, New York, N. Y.
7. Trinity, Brooklyn, N. Y.; Trinity, New Castle, Pa.
8. Rev. Canon Albert C. Larned, Bristol, R. I.; Cathedral of St. Luke, Orlando, Fla.
9. Grace, Traverse City, Mich.
10. St. Andrew's, Valparaiso, Ind.
11. Order of the Holy Cross, West Park, N. Y.
12. Christ Church, Yonkers, N. Y.

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CONVALESCENT HOME

THE NORTH STAR, Castine, Maine. Private Convalescent Home for Clergymen. Approved by the Bishop of Maine. For details, write to Dr. Alice M. North, Castine.

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RESEARCHER in New York City's many sources; experienced writer; proofreader. Reply Box S-321, The Living Church, Milwaukee 2, Wis.

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PRIEST AVAILABLE for July supply, Rectory use. Vicinity Chicago or Detroit preferred. Reply Box R-311, The Living Church, Milwaukee 2, Wis.

PRIEST AVAILABLE. August supply, rectory use. Evangelical Churchman. Prefer Eastern Pennsylvania or greater New York area. Reply Box P-319, The Living Church, Milwaukee 2, Wis.

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PRIEST AVAILABLE July and August—East. Reply Box H-313, The Living Church, Milwaukee 2, Wis.

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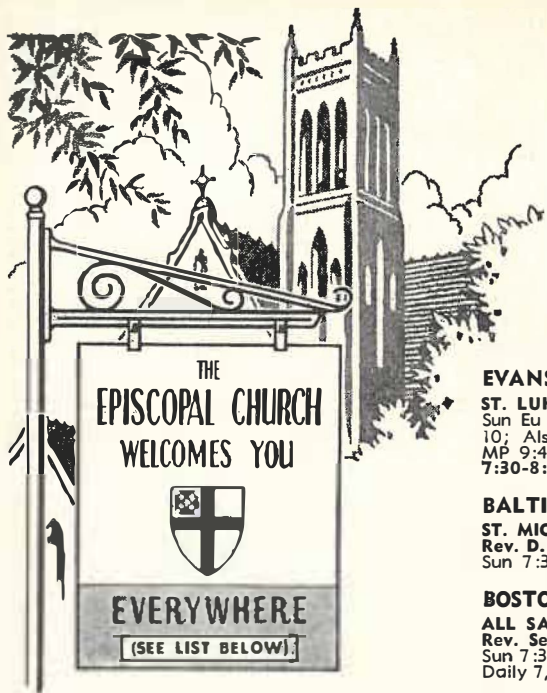
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Rev. James Jordan, r; Rev. Neal Dodd, r-em
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Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdays 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 7; also Tues 9:30; Thurs, Sat & HD
12 Noon; C Sat 5-6:30

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 7

CHICAGO, ILL.

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

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 7:30, 9, 11; Weekdays 7; Sat 8:45

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

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 (& Ser), 10:40 MP, 11 (Sol), EP 7:30;
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DETROIT, MICH.

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

ST. JOSEPH, MO.

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

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

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 Bruce 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. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S

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

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

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Daily MP & HC 7; Daily Cho Ev 6

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

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87th 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; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 11:50; C 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

292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), EP 8; Daily: HC
7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

ASCENSION 4729 Ellsworth Avenue
Rev. A. Dixon Rollit, D.D., r; Rev. M. E. Smith, ass't.
Sun HC 8, 9:30, 11 1 S, MP 11, Healing Sun 7:30;
Tues 10; HC Mon, Fri 8; Tues, Sat 10; Wed, Thurs
7:30

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15) as
anno.) C Fri 12, & 7

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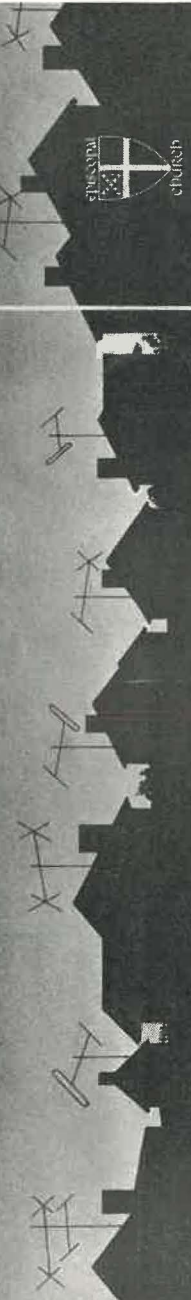
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