

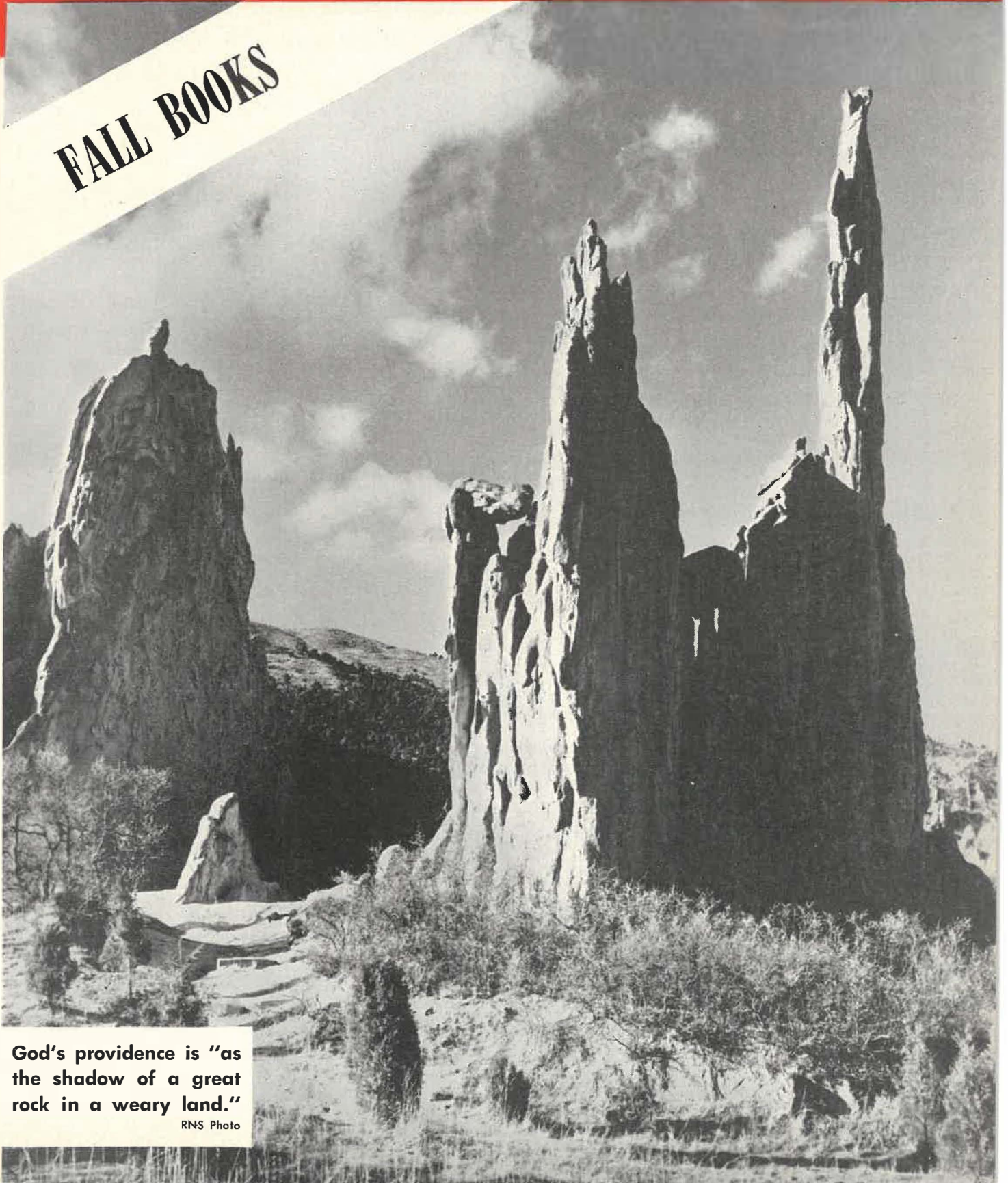
# the Living CHURCH

September 23, 1956

MR D C TURNBULL JR  
2 EAST HIGHLD RD  
BALTIMORE 18 MARYLAND  
NOV 27-56 REN # LGS

20 cents

FALL BOOKS



God's providence is "as the shadow of a great rock in a weary land."

RNS Photo

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

PETER DAY      Editor  
REV. FRANCIS C. LIGHTBOURN      { Assistant Editor  
Nanci A. Lyman      { Literary Editor  
JEAN DRYSDALE      { Managing Editor  
JANET WUTTKEN      { Manuscript Editor  
ELIZABETH McCracken      { News Editor  
PAUL B. ANDERSON, Th.D.      } Associate Editors  
PAUL RUSCH, L.H.D.      }  
WARREN J. DEBUS      Business Manager  
G. W. BURKHARDT      Sales Manager

**CONTENTS**

| ARTICLES                        |                    |
|---------------------------------|--------------------|
| The Novels of<br>Bruce Marshall | Geddes MacGregor 4 |
| Can a Computer<br>Write a Book? | John W. Ellison 7  |
| DEPARTMENTS                     |                    |
| Talks with Teachers 3           | Letters 12         |
| Editorials 10                   | News 13            |
| Sorts & Conditions 12           | Books 19           |
| People and Places 28            |                    |

**Things To Come**

- September
- 23. Seventeenth Sunday after Trinity
  - 26. Quarterly meeting of General Board, NCC, Washington, D. C., to 27th.
  - 29. St. Michael and All Angels Day of Prayer Around the World, Girls' Friendly Society.
  - 30. Eighteenth Sunday after Trinity. Youth Sunday Christian Education Week, Division of Christian Education, NCC, to October 7th.
- October
- 7. Nineteenth Sunday after Trinity World Wide Communion Sunday
  - 14. Twentieth Sunday after Trinity
  - 18. St. Luke
  - 21. Twenty-first Sunday after Trinity
  - 28. St. Simon and St. Jude

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$7.50 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

*A New Book By*

**FRANK DEAN GIFFORD**

*Dean of the Divinity School in Philadelphia*

**THIS MINISTRY AND SERVICE**

A TEXTBOOK OF PASTORAL CARE AND PARISH ADMINISTRATION

"Dean Gifford has covered the whole field of personal and parochial ministry with an extraordinary skill, and in the simplest of terms. Unlike many books which profess to deal with the Church's ministry, but succeed only in being partisan and so inadequate, this realistic work covers the Faith in action without trace of that prejudice which comes from ignorance of inexperience."

—Eric Montizambert



\$3.50

**FREDERICK C. GRANT**

*Professor of Biblical Theology, Union Theological Seminary*

**HOW TO READ THE BIBLE**

"The intention of the book is to encourage us all — laymen and clergy alike — to read the Bible, and to help us read it with the greatest possible understanding, satisfaction and benefit. There are chapters on *how to read* the various parts of the Old Testament, the Apocrypha, and the Epistles and Gospels of the New Testament. I know of no better book to put in the hands of the layman who wants to be introduced to the Bible as a living book or who is seeking to make his Bible reading more fruitful."

—John Knox in *The Witness*



\$2.50

**WILLIAM H. NES**

*Professor of Homiletics, Seabury-Western Seminary*

**THE EXCELLENCY OF THE WORD**

This book is devoted to "a renewed appreciation of the dignity of Christian eloquence, a just sense of its derivation from the excellency of the Divine Word, and a vivid recollection of the relation of the preacher's office to the true nature of the Christian ministry." A book of first-rate importance to the clergy, and to all who are interested in the training of preachers. \$2.75



**THE FOUR GREAT HERESIES**

By J. W. C. WAND.....\$2.15

**A HISTORY OF THE CHURCH IN ENGLAND**

By J. R. H. MOORMAN.....\$6.50

POSTAGE PAID ON CASH ORDERS

**MOREHOUSE-GORHAM CO.**

14 E. 41st Street, New York 17, N. Y.      29 E. Madison Street, Chicago 2, Ill.  
261 Golden Gate Avenue, San Francisco 2, Calif.

# talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

## Let Your Class Be Itself

The circle of new children you face this opening Sunday is not yet a "group" in the newly accepted sense. In spite of the fact that they were probably together last year in the preceding grade, yet there are certainly a few new members, one or two may have moved away, and the teacher is new. Whatever group coherence and character there was in this same class last term, there is not much carry-over, and if there is, it may not be of a desirable nature. For example, a selfish clique may have developed, or the class may have been noisy, or used only to being dominated.

Whatever the conditions from last year, your first task is to lead your new grouping into being a united body, with a

From attending school, all children have formed ideas of what constitutes good and bad conditions. Most of them may be adult demands, but the fact that they put them in their own words, and accept them for the class, makes them their own.

The following rules were made by a fourth grade class at the start of the year:\*

1. Do not talk during church.
2. Listen to what the teacher says.
3. Raise your hand before talking.
4. Take turns talking.
5. Talk one at a time.
6. Stay in your seat.
7. No funny business.
8. Mind your P's and Q's.

These may seem mildly repressive rather than constructive, but 3, 4, and 5 are clearly based on the new emphasis on free conversation, which soon runs into the problem of unrestricted self-expression. The very fact that these rules seem duplicates shows that these children wanted both to talk and be heard, and also shows a dawning recognition that it is the group response which matters, and that individuals must accept a common method if their talking is to be either pleasant or profitable.

### Our Common Life

Children resent the chronic clown, because he takes nothing seriously, and demands the full stage and applause for his own showing off — rule 7. Even the funny boy is impressed when he sees his class adopt this rule. All together such a set of rules is a beginning of the formation of the class into a living group. They are only preliminary — nothing is final. But they were formed by proposals from the class, not by pronouncement of an adult leader.

No matter what rules a class makes at the start of the year — even though seeming trivial and incomplete — the very process of discussing them and accepting them is a long first step toward the formulation of a group character. It is a saying, in effect, "We want to do some things together, and we want right now to agree on some ways that will help." The class is being itself, it is developing a self. To this growing awareness of the values in living together the teacher may now address his first suggestions. The next steps will be easier because the pupils are no longer competing persons, but recognize that they have a common life.

### Class Rules

One of the best ways for forming a common mind and purpose in a class — or any organization, for that matter — is to take time to work out an agreed set of rules. Children respect and desire order, provided it is based on needs which they feel, and enforced by their own consent.

## J. B. Phillips

Best-selling  
author of

The Young Church  
in Action

Letters to  
Young Churches

The Gospels

Plain Christianity

and others



## THE CHURCH UNDER THE CROSS

This inspiring study of the church's global tasks and responsibilities . . . of universal Christian interest and efforts —

- Transcends regional and denominational limits.
- Offers a message for men and women who feel the call to service, and for each of us at home.
- Tells of heartbreak and hope — of despair and courage.
- Shows overseas evangelists working against centuries of prejudice, ignorance and apathy.
- Reflects the "high adventure" as well as the high cost of such self-dedication.

"He writes with extraordinary freshness and interprets the Christian Faith in convincing and challenging fashion." — REV. R. J. MCCracken, *The Riverside Church*. \$2.50

At all bookstores

The Macmillan  
Company

60 Fifth Avenue, New York 11, N.Y.

\*At St. Barnabas' Church, Irvington-On-Hudson, N. Y.

# The Novels of Bruce Marshall

who, although he has passed the greater part of his life in France, is never better than when writing of his native Scotland.

SCOTLAND

By the Rev. Geddes MacGregor

*Rufus Jones Associate Professor of Philosophy and Religion  
Bryn Mawr College*

Anglican admirers of Bruce Marshall's famous best-selling novel, *The World, The Flesh, and Father Smith*, whose hero, a Roman Catholic priest, is one of the most captivating figures in modern fiction, will learn with interest that the hero of his latest novel (or at any rate one of its most heroic characters) is a Scottish Episcopal clergyman of no less endearing ways.

*Girl in May* is a love-story whose scene is set in St. Andrews, a town so fascinating that when you have said it is the International H.Q. of Golf, and the ancient ecclesiastical capital of Scotland, and a fashionable seaside resort, all rolled in one, you have given only the vaguest hint of its curiously haunting charm.

It is among the scarlet-toga-wearing undergraduates of St. Andrews that the young lovers meet by day, and among the grey-stone buildings that they exchange their shy kisses after darkness at last succeeds the long summer twilight of that latitude; and they are innocent enough to feel them-

selves tolerably wicked. Turfy — so called because of his shortcomings on the golf course — is the endearing rector who gently guides their idyllic romance with such humility and skill that he can quote St. Augustine at them and really get away with it. All the characters in this book are lovable in their way; not least a very incidental one, the Anglican bishop who gets so annoyed when a Franciscan friar is beating him in a game of golf that has become a sort of tournament between Canterbury and Rome, that he yields to temptation and does a little cheating in the bunker; whereupon, being detected by his own side, he makes an act of contrition that would do credit to the finest mitre in the world.

Although Bruce Marshall has lived in France almost continuously since he went to work in Paris as a young man after World War I, he is never better than when writing of his native Scotland, in whose capital, Edinburgh, he was born on the Nativity of St.

John Baptist (June 24th), 1899. From Glenalmond, a famous Anglican school in Scotland, he went to St. Andrews University, where he entertained thoughts of preparing himself for the Anglican ministry. It was a grace-faith-and-the-sacraments kind of Anglicanism that attracted him, however, rather than the carbolic-soap-and-keep-your-chin-up kind that he had mostly encountered at school.

Already by this time the urge to write stories had begun to afflict Bruce Marshall. His father financed a very unsuccessful attempt to cure the first outbreak of *scribendi cacoëthes* by publishing it: a collection of short stories entitled *As a Thief in the Night*, which ran into an edition of 500 copies of which 499 remained unsold. Perhaps it is Marshall's passionate sympathy and affection for dumb animals (he claims to have been adopted by 15 cats, and his present collection seldom falls below six or seven) that makes him still feel sorry for the solitary, unsuspecting pur-

chaser. But I am certain that among Marshall's now million-odd fans are many who would gladly enable that purchaser to dispose of his purchase, if he wanted, at 20 times the original price at least.



GEDDES MacGREGOR\*

In 1918 Marshall left the University to fight as a very young subaltern in the terrible last weeks of the war, from which he emerged minus a leg and plus what he would call valid sacraments; for it was about this time that he was received into the Roman Church of which he has been a faithful son ever since. I venture to suggest that his faith has been abundantly assisted by that irrepressible sense of humor which, by the age of seven, had distinguished him as the first boy in the history of his preparatory school to receive the punishment of having to stand in the corner on Visitors' Day for laughing at what he had no business to be laughing at. For it is intolerable that one should laugh on such occasions until one's sleeve is large enough to receive the laugh, and Marshall's sleeve was at that time on the small side.

Determined to write, and having the good sense to know that it would be some time before he could earn his living by it, Marshall got himself trained as a qualified accountant. A naturally gifted linguist, he went to Paris to practice his profession; but

most days, before going off to audit his accounts, he rose about six o'clock to get in a few hours of writing. His love of animals was thwarted in those early days of apartment life in Paris, for he and his young wife, also of Edinburgh, could not get French landlords and their tenants to see eye to eye with them in such matters.

But it was not only the French landlords who proved disappointing on this score. Marshall recalls the prior of the little Benedictine house in the Rue de la Source (an offshoot of Solesmes, where you can still see the liturgy performed as the Scots Guards would perform it if it were the liturgy that they performed) lamenting in the 30's that he hadn't heard a really good sermon on hell fire since the Third Sunday in Advent, 1906; but Marshall is more distressed by the fact that in his near-40 years as a Roman Catholic he has never once heard a sermon on cruelty to animals, though he thinks this a more urgently needed homily in Latin countries than the usual Mediterranean topic of bikini-wearing.

*Father Malachy's Miracle* was Marshall's first really successful novel. It is about a delightful Benedictine monk who is sent by his abbot to help the liturgically-finicky priest in charge of the Roman Catholic cathedral in Edinburgh to knock some sense into his Irish curates who are celebrating High Mass and administering the sacraments as if they were engaged in an unrefereed football match in Maynooth on the future Feast of Our Blissid Lady of All-Ireland-including-Ulster. During a walk, Father Malachy meets the rector of the Anglican Church opposite, and is so disturbed by the latter's scepticism about miracles that he undertakes, in the heat of an argument, to perform one.

The clergy in general have been

concerned about the presence in the neighborhood of a disreputable dancehall, and Father Malachy has no sooner promised to remove it, after the fashion of the Flying House of Loretto, to the Bass Rock, a small island a few miles out to sea, than he wonders characteristically whether he has not been guilty of spiritual pride in expecting Almighty God to make poor-little-him the instrument of His marvellous power. His colleagues at the clergy-house are by no means reassuring, and his reminder that they all perform a miracle every day in Holy Mass, though it silences, does not convince them.

At the appointed hour, when the passers-by are vaguely surprised by the sight of the reverend clergy (Anglican and Roman) standing outside such a place even with their hats off for prayer, sure enough the entire building is properly levitated according to the best medieval traditions, and carried off noiselessly to its appointed destination, complete, of course with neon-signs. (Why not? If the Incarnation, why not the Virgin Birth; and if the Virgin Birth, why not the Mass; and if the Mass, why not the removal of a House that is somewhat more than what Liguori would call the proximate occasion of sin; and surely if God can remove that building He can provide it with a temporary power-house — transformer included, no doubt — with only the tiniest little crackle from the crooning radio?)

Father Malachy cannot sleep that night for thinking of what is to be done, in view of the shortage of clergy, about the millions of conditional baptisms that will have to be administered as a result of the conversion of all heretics that must of course follow on the morrow. Naturally he is disappointed when the morrow brings only

### Books by Bruce Marshall Mentioned in this Article

**GIRL IN MAY.** Houghton Mifflin. Pp. 243. \$3.

**THE WORLD, THE FLESH, AND FATHER SMITH.** Houghton Mifflin. Pp. 192. \$2.50.

**AS A THIEF IN THE NIGHT** (out of print).

**FATHER MALACHY'S MIRACLE.** Image Books (Doubleday & Co.). Pp. 198. 65 cents on newsstands.

**VESPERS IN VIENNA.** Houghton Mifflin (out of print).

**THE WHITE RABBIT.** Houghton Mifflin. Pp. 272. \$3.50.

**THOUGHTS OF MY CATS.** Houghton Mifflin. Pp. 128. \$2.75.

**THE FAIR BRIDE.** Houghton Mifflin. Pp. 288. \$3.

**TO EVERY MAN A PENNY.** Houghton Mifflin. Pp. 320. \$3.

**YELLOW TAPERS FOR PARIS.** Houghton Mifflin. Pp. 304. \$2.50.

\*Like many ministers of the Scottish Presbyterian Church, Dr. MacGregor wears a clerical collar.

a call from the local policeman who is not quite sure whether he ought to arrest the Father for illegal interference with private property, and a further call from the owner of the dance-hall, who has come up by train with a demand for £10,113. 19. 0, on the ground that his establishment is less likely to be as profitable on a rocky island as it had been in the middle of a city. There's also an American showman who is interested in the possibility of hiring the Benedictine as a theurgist.

But worse, far worse, follows: Rome, though allowing the faithful to believe or disbelieve in the miracle (for such is the liberty of the sons of God), sends a cardinal to tell the ordinary of the diocese that it would be nice if no further *Te Deums* were offered in public, since the miracle is in danger of becoming a scandal. (Perhaps the Vatican didn't even know the worst, though: the publicity had turned the dance-hall from a cheap half-dollar affair into a fashionable 10-dollar one with yachts carrying the sinners out to the Isle of Paradise beyond the Firth of Forth.) Poor Father Malachy implores God one day to forgive him, and God answers his prayer by transporting the building back to its original place, cheek-by-jowl with and equidistant from the Cathedral of the True Church and the modernist rector's fane on the opposite side of the street.

But even in *Father Malachy's Miracle* Marshall had not grown to his full stature as a novelist; far from it. And though it was and is popular, the real point of it is not obvious to everyone. The real point is, of course: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (St. Luke 16:31). In 1945, however, came *The World, the Flesh, and Father Smith*, followed two years later by *Vespers in Vienna*. Both were American Book-of-the-Month Club choices, and when the former was approaching the million mark it has now long passed, and the latter was on its way to being filmed by M.G.M., Marshall decided it was time to devote all his energies to novels and cats, so he moved to the French Riviera where he now has his home.

The energies were not, however, so easy to confine, for besides writing the spate of novels that has followed, he has found time to travel in many countries, including the U.S., lectur-

ing at all sorts of places from universities to women's clubs. (The latter need three preparatory martinis, he finds; the former only one.) In a private audience with the Pope (number of preparatory martinis unstated) he received a blessing as a Catholic, a very special blessing as a convert, and a very, very, very special blessing as a novelist: benediction according to need. Addressing the dignitaries in Italian at the *Studi Christiani* at Assisi, he finally reduced even the Presiding Cardinal to boisterous laughter.

Sandwiched among Marshall's more recent novels is a biographical account of his friend, Commander Yeo-Thomas, who organized the French Resistance Movement in the Second World War (Bruce Marshall was himself also in Intelligence then) with the



BRUCE MARSHALL

personal encouragement of Churchill. Having been born of a British family resident in France since 1855, Yeo-Thomas was linguistically qualified from the start; being director of Molyneux, the famous Paris dress-makers, was a less obvious qualification for outwitting the Gestapo, which, however, eventually got him through the treachery of a man with whom he had a rendezvous at a metro-station in Paris. The rest of the glorious and terrible story deals mainly with his sojourn in concentration camps including Buchenwald, where on Christmas he heard the Sturm

Standarte, in an interlude between bouts of floggings and tortures, sing *Stille Nacht*. But Yeo-Thomas came back and received the G.C. (ranks with the V.C.) besides the good fortune of having Marshall tell his story in *The White Rabbit*, which was the Commander's name to the British Intelligence. Apart from this and *Thoughts of my Cats*, Marshall's writing has been mainly in fiction.

His best characters are his soldiers and his priests. The Spanish Civil War was therefore a natural setting for him, and after investigation in Spain (he always inspects the terrain before writing) he produced *The Fair Bride*, one of his most serious and profound stories, which is presently being filmed in Rome by Titanus. *To Every Man a Penny* has also become a world-wide best seller. About a French abbé, it is being reissued in a vast cheap edition in Germany.

Who is the best judge of the merits of a novel? Box-office, critics, or posterity? The opinion of the novelist himself is, at any rate, not to be disregarded. Bruce Marshall has little interest in any of his books once he has seen it through the press, because he is always too busy writing the next one; but he admits to a slight partiality for *Yellow Tapers for Paris*. This is a penetrating study of the life and "feel" of Paris from the Stavinsky scandal to the German occupation. The yellow tapers are, of course, the unbleached wax candles used as a symbol of grief in the Tenebrae Office in Holy Week, for Marshall sees theology and the liturgy even when he is writing about little clerks and chorus girls and big fat tax-evaders riding automobiles over the bones of a million and a half dead heroes of 1914-18. But though this is a story that can appeal to anyone who knows Paris well enough to have a nostalgic longing for the hoot of a *bâteau mouche* or even the gleam of a *Dubo-dubon-dubonnet*, it is one that could not have been written by anyone but a foreigner who had stayed long enough in France to know it better in some ways than the French themselves; and its deepest appeal is therefore to those who can really understand the agony of having to be as proud and ashamed of being French as many Frenchmen had to be after Dunkirk; ashamed for obvious reasons, proud because they knew that the greatness of a nation (Jeanne d'Arc, Napoleon, and Foch

*Continued on page 31*



Photo by Tommy Weber

# Can a Computer Write a Book?

By the Rev. John W. Ellison

## The Making of the New Concordance to the Revised Standard Version of the Bible

*It was due to the suggestion of a priest of the Church, the Rev. John W. Ellison, rector of the Parish of the Epiphany, Winchester, Mass., that the new concordance to the Revised Standard Version of the Bible, scheduled for February 1, 1957 publication, has been produced by electronic computing equipment — and in a fraction of the time it usually takes to produce concordances. In this article Mr. Ellison tells the story himself.*

**T**he question, "Can a computer write a book?" has had a special fascination for the public mind since the first translation by computers of Russian technical material into English was done several years ago. We might ponder the reason why this question haunts us. Is it simply because it is an intriguing idea? Or is it, on a deeper level, frightening?

The question does imply a mechanized future which is not completely

encouraging. If computers can write books, they might also design computers. When computers are able to build other computers, they might quickly outnumber us!

This whole concept of a mechanized life and its implications was brought home to me in a story about a psychiatrist who grew weary of hearing essentially the same story from the patients who came to see him. Their discourses, which differed primarily in names and minor details, bored him. So he bought a tape recorder. As soon as the patient began a familiar line of talk, the psychiatrist turned on the

tape recorder, explained that he had to leave briefly, that the patient should continue talking as though he were there, and that he would hear the patient's story later. Then he would go to the local drug store for a cup of coffee.

One day he had a new patient who quickly went into the familiar routine. The tape recorder was turned on, the explanation was made, and he went for his cup of coffee. As the waitress served the coffee, his patient slipped onto the stool next to him. "What are you doing down here? You are supposed to be up there talking in my tape recorder." The patient replied, "You are the fourth psychiatrist who has pulled that tape recorder routine on me and I am sick and tired of it. So my tape recorder is up there talking to your tape recorder."

What a brilliant picture this forecasts: libraries filled with books written by computers, catalogued and filed by computers, loaned out and read by

computers. Computers writing letters to each other, playing bridge at the speed of 562 rubbers a minute. No wonder the question, "Can a computer write a book?" gives us pause.

A second question might be in your mind: what is a priest doing talking about computers anyway? Often I am asked why a mathematician (they mean me) should ever happen to go into the ministry.

Actually, the sequence is the opposite. As an ordained clergyman doing graduate studies in the New Testament, I turned to the field of computing to arrive at answers to questions in the field of Greek New Testament manuscripts. That is a long story in itself which will not receive much attention here. It is sufficient to say that I found that excellent scholars, men with two and three doctor's degrees, were doing work which might be called counting on their fingers, and that they were repeating each other's efforts. A computer could easily perform the same tasks, printing the results in a form which could be used by all the scholars, allowing them to use their time in evaluating and analyzing the statistics.

By using the computer at Harvard University, I compared portions of 311 manuscripts of the New Testament, written in Greek, to determine which ones were copied from which ones, or at least which ones had common ancestors.

It seemed perfectly proper for me to proceed with these methods in making a Bible concordance, saving the human effort for more difficult tasks. Little did I anticipate that it would produce reactions like the following in the *Boston Post* on June 3, 1956, under the title, "Mechanized Bible":

"If a trenchant commentary on the 'mechanization' of religion is needed, one needs look no further than UNIVAC, or electronics computer, which is now chewing away at the Bible, writing a concordance.

"From a typed text the Bible is being sifted by electronics. No weight is given to semantics. What the words mean — the fine shadings of emotional content conveyed by the words — does not swerve UNIVAC from its mechanized duty. It munches steadily at the text, digesting the cold type and regurgitating an alphabetical list of words with references to the

passages in which the words occur. . . .

"It should have been foreseen. The Bible as a best seller has been subjected to every other kind of indignity. Now it is being consumed by a machine to save the human mind the necessity of pondering its sacred mysteries."

At this point, if you did not know it before, you must realize that the answer to the original question is that a computer *can* write a book. A computer has written a book. The book is a concordance to the Revised Stand-

chapter, and verse it appears, you look up one of the words which you can remember, and read each context until you come to the phrase which you remember. Suppose you want to locate in the Revised Standard Version this phrase from the King James Version: "Now abideth faith, hope, charity, these three." You will notice that this new version has dropped the old verb forms ending in "eth" and "est." About three-fourths of the way down the context under "abide" you will see: "So faith, hope, love a., these three; ICo 13.13"; that is, the thirteenth verse of the thirteenth chapter of the first letter of St. Paul to the Corinthians [see box, this page].

This use of a concordance is helpful to anyone, especially a clergyman, when someone calls up and says, "Where do I find thus and so in the Bible." The clergyman himself may locate passages which he wishes to quote in a sermon or an article.

The second great use of a concordance is to locate all the uses of a particular word so that you can study those passages to learn precisely what the word means. A study of the word "sacrifice" reveals how the concept changed from offering the life of an animal to "the sacrifices of God are a broken spirit" and on to "Christ, our Passover, is sacrificed for us." Only by using a concordance can we be certain that we have studied every occurrence of a word.

One of the standard concordances was produced by a man named Cruden in 1735. Based on the familiar King James Version, it is still in use today. Another much used concordance, also based upon the King James Version, is Young's *Analytical Concordance to the Bible*. There are concordances to the Greek New Testament, to the Hebrew Old Testament, and to the Greek and Latin Bibles.

Up until the present, the method of preparing a concordance has been by the use of 3x5 cards. On each card was written the keyword, the context, and the location. These were arranged alphabetically by hand, and type was set from them. This is a tedious task, subject to many human errors, taking years to complete. Thus it took James Strong 30 years to compile his exhaustive concordance first published in 1894.

## Section from RSV Concordance\*

### ABIDE

|   |           |
|---|-----------|
| shall not a. in man for ever, for Dan, why did he a. with the ships? of the Lord, and a. there for ever."   | Gen 6.03  |
| He himself shall a. in prosperity, their heritage will a. for ever; so shall you a. for ever.   | Ju 5.17   |
| Man cannot a. in his pomp, he is  | 1Sa 1.22  |
| Man cannot a. in his pomp, he is my hand shall ever a. with him, admonition will a. among the wise.   | Ps 25.13  |
| righteousness a. in the fruitful  | 37.18     |
| My people will a. in a peaceful the arrogant man shall not a. and it shall a. in his house and A. in me, and I in you.  | 37.27     |
| can you, unless you a. in me.   | 49.12     |
| If a man does not a. in me,   | 49.20     |
| If you a. in me, and my words a. and my words a. in you, ask whatever a. in my love.  | 89.21     |
| you will a. in my love, just as I commandments and a. in his love.  | Pro 15.31 |
| and that your fruit should a.;  | Is 32.16  |
| So faith, hope, love a., these three; who does not a. by all things heard from the beginning a. in you.   | 32.18     |
| then you will a. in the Son and in as it has taught you, a. in him.   | Hab 2.05  |
| a. in him, so that when he appears him, how does God's love a. in him? keep his commandments a. in him, we know that we a. in him and he and does not a. in the doctrine of | Zec 5.04  |
|   | Jn 15.04  |
|   | 15.04     |
|   | 15.06     |
|   | 15.07     |
|   | 15.07     |
|   | 15.09     |
|   | 15.10     |
|   | 15.10     |
|   | 15.16     |
|   | 1Co 13.13 |
|   | Gal 3.10  |
|   | 1Jn 2.24  |
|   | 2.24      |
|   | 2.27      |
|   | 2.28      |
|   | 3.17      |
|   | 3.24      |
|   | 4.13      |
|   | 2Jn 1.09  |

\*Reproduced by permission Thomas Nelson & Sons.

ard Version of the Bible.

What is a concordance? A concordance is an elaborate index. Under the alphabetical listing of each word, the various places are given where that word occurs in the new translation of the Bible. A portion of the sentence in which it occurs is given, with the keyword indicated simply by its initial letter and a period. This abbreviation is merely to conserve type and space. To the right appears the book, chapter, and verse in which the word occurs. These are arranged in the order of the books of the Bible.

A concordance has two primary uses: If you can remember a phrase or a sentence from the Scripture, but cannot remember in which book,



With a new, very different translation in the Revised Standard Version of the Bible, the old concordances are of little help. A new concordance was needed promptly and the 3x5 card method was too slow and inaccurate to rely on. Some mechanical method was desired.

In spite of the opinion of the editorial writer in the *Boston Post*, the use of a computer to work with the Bible is in keeping with the devotion which the Scriptures have inspired and the methods which have been used to transmit that sacred Book. A writer for the *New York Times* has supported me in this position.

At the time of the writing of the Bible, scrolls were used which were usually about 30 feet long. As Christians argued their beliefs against non-Christians and against each other, they needed to get at proof-texts hurriedly, and rolling and unrolling scrolls was tedious. Therefore Christians invented the codex, which later became the book. Papyrus and parchment were cut into sheets, folded into quires, and tied together with string.

When movable type was invented, the first book to be printed was the Bible. This action could have been attacked on good grounds as involving a mechanical method of reproducing what should be lovingly copied in the most beautiful handwriting.

Cave paintings from the third century show how the Bible stories were told. This primitive device was followed by statues, mosaics, paintings, stained glass windows, movies, slides, and even comic books. Every conceivable means of transportation has been used to send the Bible into every desert and every jungle. Horses, mules, camels, elephants, dog sled, and even llamas have all assisted, as well as trains, trucks, and airplanes. Mankind has always used his best efforts, his best technology, and his highest devotion in working with the Bible. It is entirely in keeping with this tradition that the use of an electronic computer represents an appropriate means for this generation to continue its efforts to confront all mankind with the Word of God.

The chief problem in a mechanical preparation is the selection of the context. You will note that the key word may be the first word of a sentence, the last word, or any word between. The sentence may be as short as two words (sometimes even less), or it may be several verses long. It may have a



Photo by Tommy Weber

IMPORTANT DISCUSSION on the computer-written book is held by A. N. Seares, vice president of Remington Rand; William McCulley, president of Thomas Nelson and Sons publishers; and Fr. Ellison.

number of commas, semi-colons, and other punctuation marks in it. It was necessary to find a method of selecting the context based on certain inflexible choices. A series of conditions had been arranged to take care of all possibilities. In this way it was hoped that a sensible context would result.

(It would be appropriate to add here that in any concordance the user will find that from 10% to 20% of the contexts are not good enough for him to identify the passage in his mind, and that he has to check further in the Bible itself.)

From the printer's viewpoint, it is desirable for a context to be short enough to fit into one line of type. For the most part, I found that few contexts in other concordances exceeded 35 printing characters, counting spaces. Furthermore, no context included fractions of two thought units, and seldom went beyond one thought unit.

Punctuation was invented by man to indicate in his writing where the thought units begin and end. Periods, question marks, exclamation points, semi-colons, and such marks indicate the end of a thought unit or sentence. Commas, colons, dashes, and similar marks indicate a division within a complete thought unit which may or may not be complete within themselves. We can, therefore, think of two

classes of punctuation: full stops and half stops.

It was possible, then, to begin to frame hard and fast rules. No context was to go beyond a full stop in either direction. No context was to go beyond the beginning or ending of a verse, because the verses themselves indicate thought units. Also, the context should be as close to 35 characters as possible, preferably not exceeding 35 characters. A context should not begin or end in the middle of a word.

The RSV Bible contains about 780,000 words. An average typist at 60 words a minute with a 10-minute coffee break every hour, could type the entire Bible in 259 hours; seven typists could do it in 37 hours. It would appear that the preparation of input data would be relatively minor. Believe me, it was not!

The beginning of March, five girls began typing a copy of the Bible on magnetic tape. They finished in August. Another group of 10 girls made a complete copy of the Bible on punched cards, taking about two months — or eight times as long as one would think it would take seven girls. Six more months were spent in making corrections.

The entire Bible was recorded on 4-1/20 tapes. The punched cards were

*Continued on page 30*

# EDITORIALS

## Not a Good Precedent

**W**e wish President Eisenhower had not received Communion at an Episcopal Church service recently. We are sure that the service was conducted in good faith all round, and that the President did not have the slightest thought that there might be a Church rule against admitting to Communion those who were neither confirmed nor "ready and desirous" to be confirmed. Indeed, whether the Prayer Book rubrics on pages 281 and 299 are actually intended to apply to such a situation as this is a matter of debate in the Church.

The Episcopal Church is obviously not any worse off because Dwight D. Eisenhower, the man, received Communion in it; nor do we suppose that he received any spiritual harm from this act of what is called in England "occasional conformity." When patients in hospitals, inmates of institutions, and members of the armed forces are permitted to receive Communion without regard to the confirmation rule, few are those who would raise objections.

On what, then, is the objection based on this occasion? If exceptions to the rule are possible, even numerous, what is the matter with this one? There are several points involved here.

(1) The Church responds gladly and instantaneously to any man's spiritual need. Though Christendom be divided, the Episcopal Church will not haggle with an intending communicant about his future ecclesiastical allegiance if that man's only access to the Holy Mysteries is through this Church's ministrations. Our House of Bishops has gone further and said that at responsible ecumenical gatherings where serious efforts are being concertedly made to restore the unity of the Church it may be appropriate to admit non-Episcopalians to Communion at an Episcopal Church service. Here, it is a question of a different kind of spiritual need, although many well-informed and dedicated Church members deny that in this case the need is strong enough.

(2) The rule does, after all, exist: "There shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." And that it is not confined to children, nor fulfilled by the possession of communicant status in a non-episcopal Church, is suggested by the statement at the end of the service of baptism: "It is

expedient that every adult, thus baptized, should be confirmed *by the Bishop*, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion." The rule must apply to somebody. And presumably that somebody is the person attending the services of the Episcopal Church as a visitor in connection with a family occasion or a civic or fraternal observance, or for some other purpose that does not include an intention on his part to undertake the privileges and obligations of full membership.

On an occasion when this sort of problem is likely to arise, it seems to us that the appropriate service would be Morning Prayer, rather than Holy Communion.

In its original form, the confirmation rule goes back to a period before the Reformation. It was not adopted as a means of regulating relations between different bodies of Christians, but rather as a means of emphasizing the importance of confirmation *within* the life of the Church. Hence, the question of "Open" vs. "Closed" Communion is not altogether settled by an appeal to the words of this rule, and those clergy who admit baptized communicant members of other Churches to the altar have a case for their point of view. Ultimately, the case for or against open Communion is determined by broader considerations such as one's view of the relationship between the Episcopal Church and other Churches, one's theological presuppositions, and one's concept of the merits of strong discipline as against a laissez-faire policy.

Because of this difference of opinion within the Church, non-Episcopalians receive Communion every Sunday in the Episcopal Church under conditions which we do not regard as justifying their doing so; and we are not greatly disturbed about the situation. Episcopalians have had to learn to live with the fact that other Churchmen are constantly doing things of which they disapprove.

But when a great and good man, a beloved first citizen and a figure of world renown, appears in the newspapers as a case in point, a precedent, an example of a practice in the Church of which some of us disapprove, we feel duty bound to speak up and say that while we love and admire and respect everybody involved in the matter, we do not think that their procedure on this occasion constitutes a good general policy for the conduct of Church life.

## Fall Book Number

**T**hose who have enjoyed Bruce Marshall's *The World, The Flesh, and Father Smith* will be happy to know that that novel now has an Anglican counterpart. Its author, who is a Roman Catholic, has now given us a not dissimilar novel — *Girl in May* — in

which an Anglican priest plays a leading part, according to the Rev. Geddes MacGregor, whose article, "The Novels of Bruce Marshall," appears as a feature in this Fall Book Number of *THE LIVING CHURCH* [see p. 4].

Dr. MacGregor is an ardent Bruce Marshall fan, who not only knows Bruce Marshall's works but knows Bruce Marshall the man; and it is worth noting, perhaps, that in his article we have a Presbyterian appreciation of a Roman Catholic writer appearing in an Anglican magazine.

In the world of books, about as far a cry as anything from a novel is a concordance to the Bible. Thus



the Rev. John W. Ellison's article, "Can a Computer Write a Book?" [see p. 7], in which he describes the making of the forthcoming concordance to the Revised Standard Version Bible, stands in bold contrast to Dr. MacGregor's article, yet arouses an interest equally great. It is wonderful, if not staggering, as Mr. Ellison points out, to think that the long tedious process involved in making a concordance to Holy Scripture—

the isolation of every word in the Bible and of every context for every word—has been cut to a mere fraction by the use of electronic computing machines. And it is a fact in which the Episcopal Church may take some justifiable pride that one of her clergy, Mr. Ellison himself, played a leading part in this new development.

The number of individuals who use a biblical concordance is relatively rare. Yet the RSVB has already had a phenomenal sales volume, with ads expected this Christmas to reach 52,000,000 readers; and, as Mr. Ellison points out, a concordance enables one not only to perform the mechanical operation of locating a passage in the Bible, but also to see how important words are used in Holy Scripture and to trace the development of the teaching underlying them. Thus a concordance becomes an important tool in the study of the Bible. Those who want the new concordance can obtain it at a prepublication discount by ordering now [see footnote, p. 31].

In this Fall Book Number, 1956, the 52 books reviewed or noted range all the way from Alban Butler's monumental *Lives of the Saints* to Chad Walsh's delightful children's story, *Nellie and Her Flying Crocodile*. A wide variety of topics is thus covered, and we invite readers to explore for themselves.

## TWO POEMS

By E. M. Almedingen

### SIMON OF CYRENE

*Rose-water from Damascus,  
Mastic and terebinth and myrrh,  
Musk . . . That cloying persuasion  
Compassed your days,  
And the busy mart scene,  
The fevered chaffering, the to-and-fro  
In roads and streets, desert and roads again . . .  
Yet in the evening, when you came to die,  
What most remembered? What nearest stood?  
What most compelled?  
The feel of rough-grained wood,  
Redfretted dust upon a Stranger's face,  
A soldier's alien shout, the clang of spurs,  
Your shoulder bent to unaccustomed weight . . .  
That dark, brief scene was all your history.*

*And, as our evening comes,  
May that be ours —  
The memory of a moment,  
When stripped, alone, bowed under  
A weight we never chose,  
We kept high festival  
Of sharing in God's grief.*

### EARLY AND VERY EARLY

*Early and very early,  
When a grey-veined dawn  
Offers its niggard's dole of light,  
Brittle and hard the grass  
Set out with a homely board  
In the Name of Him Who formed  
The strength of wings still folded in the nest.  
Under the larches' thin, black arms  
The bread lies scattered on the silvered grass.  
They come, tit, wagtail, nuthatch,  
Woodpecker, robin, blackbird,  
Chaffinch and thrush and sparrow,  
Receive, receive again, and are  
Enclosed within an ampler adoration.*

*Frost-folded, morning's breath  
Lies on the pale green lawn,  
Each frail, feathered body  
Seems gathered up into a worship offered  
Beyond the reach of thought and tongue,  
Each frail, feathered body  
Refreshed by broken bread.*

# sorts and conditions

RELIGION is separation — separation from one thing in order to have union with another. This is, at least, the idea of religion presented in the Bible. It is a rough, tough, hard, intolerant idea. And it is not an altogether popular idea in modern America. But it lies at the heart of the Christian religion, sharply marking it off from an ethical culture movement or a philosophical system.

THE BEGINNING of God's revelation of Himself, of His establishment of a relationship with His people, as described in Genesis 12, was in His word to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house into a land that I will show thee." And this concept is echoed in Jesus' statement, "I came not to bring peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

THIS NOTE of exclusion, of separation, of division, is not something that Christians need to apologize for. It is a fundamental part of the Gospel they proclaim. If you are looking for a form of religion that does not contain this note, you are not looking for Christianity. It is a part of the Christian doctrine about sin and about heresy, of Christian sacramental belief and practice, of the Christian and Jewish concept of holiness — "set-apartness." The invitation to come into the Church and into relationship with God is always and everywhere a demand to get out of something else.

THE OPPOSITE note, of universal charity and open-heartedness, is, of course, equally basic to Christianity. The key to the working together of these opposites is in the nature of God and His purposes. When to reject, when to embrace, when to withdraw, when to approach, is determined by considering which policy "seeks first the Kingdom of God and His righteousness." And this involves a prior decision to reject the world and one's own self as the source and center of value.

ARNOLD TOYNBEE'S repeated insistence that "the missions of the higher religions are not competitive; they are complementary" and that "we can believe in our own religion without having to feel that it is the sole repository of truth" may tend to obscure the importance of Christianity's resolute refusal down the ages to place its gospel in a common repository of religious insights of the human race. Many

pagan religious ideas, practices, and customs have been baptized into Christianity. Many non-Christian elements will be assimilated into Christianity in the future. But they do not come into Church life on equal terms with the central core of Christian teaching.

THERE IS a basic and ineradicable "imperialism," if you want to call it that, involved in allegiance to Jesus Christ. The ancient Jews were aware of it, and that is why they drove the Christians out of the synagogues. St. John's gospel sets the question in its full bitterness when Pilate asks the chief priests: "Shall I crucify your King?" and they, playing false to their own spiritual principles, reply: "We have no King but Caesar."

IF YOU will not have Christ for your King, the alternative is not some other expression of piety and faith, but an abject acceptance of the claims of Caesar. This is not an assertion that other religions are impious and wicked, nor that they are devoid of insights that Christianity might appropriate and imitate. But it is an assertion that there is a final alternative in religion, a choice of Christ or no Christ; and that in the last resort, this alternative is a choice between God and godlessness.

OTHER religions and other movements of the human mind and heart may serve as a wonderful preparation for the coming of Christ or as an adornment of life in Him. Yet if the preparation gets in the way of the arrival, if the adornments are not brought out in honor of Him for whom they are made, they become stumbling blocks on the pathway to God.

"I saw the holy city,  
The new Jerusalem,  
Come down from heaven, a bride adorned  
With jewelled diadem;  
.The flood of crystal waters  
Poured down the golden street;  
And nations brought their honors there  
And laid them at her feet."

THE PROPHET'S vision of the glorified Church referred to in this hymn is far removed from the doubts and compromises and problems and controversies that plague the Church on earth. Yet, if the earthly view of the kingdom is something of a mess, at least it has the right King. Allegiance to Jesus Christ, acceptance of what He accepts and — just as importantly — rejection of what He rejects, is the principle that bridges the gap between the Christianity of today and the Christianity of the future. PETER DAY.

# LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

## "Intentions Well Meant"

In the words of the late Mr. Gilbert: "Perhaps it would be wise not to carp or criticize, for it's very evident his intentions are well meant." But — Fr. Hoag in "Talks with Teachers" [L. C., August 26th] leaves a large question in my mind concerning his question: "What is my idea of education?"

Perhaps I have misread his meaning, but there seems to be a faint odor of disparagement concerning the "handing out of traditional information." As though anything traditional must, somehow, be out of date and thus inferior to the bright new ideas espoused and advocated by "progressive" and other adjectival disciples of the "new" in education.

The master Teacher of all time was our Lord: the faith once and for all delivered unto the Saints is to be passed on to our children. We are admonished to hold fast to the form of words, etc., lest the essence be lost. Tradition and holding fast to tradition is a note of the Church, has always been, and will always be. It seems to me that we should look to our Lord and His Church throughout the ages for our methods of teaching rather than Teacher's College, Columbia, and its patron saint John Dewey.

There is nothing wrong with something new just as long as we realize that there is nothing wrong with something old that has survived.

R. G. WILCOX.

Interlaken, N. Y.

## A Set-Back

I was disappointed to read your editorial "The Eastward Position" [L. C., September 2d]. I look to you to provide leadership in seeking an "adventurous Catholicism" in our Church. This represents a set-back.

The trend toward free-standing altars continues at a good pace, however, and in time you will probably retract several statements. The need in our age is for corporate family worship, and the Westward position enhances this quite a bit more than to have the priest turn his back upon God's people. The action of the Eucharist involves the full ministries of priest and people and God's presence ought to be worshipped in our midst rather than out beyond chancel and Communion rail. Eucharistic consecration is not a mystery to be hidden from worshippers, but a divine action to be shared in the very midst of Christ's total Church.

Perhaps the "Eastward position" met the needs of other times, but the more ancient free-standing altar claims the concern of persons in our special age. At any rate, those of us who have shared the joys of the Lord's table in our midst, and have learned to be participants rather than spectators, cast a strong affirmative vote for "Mass facing the people" and urge its gradual spread throughout our Church.

(REV.) CARL SAYERS  
Rector, St. Lukes' Church

Allen Park, Mich.

# Delegation Visits Native Parish Services During Tour of CSI

**Barefoot worshippers gather in simple church without seats; Holy Eucharist is held according to CSI rite in Telugu tongue**

By CLIFFORD P. MOREHOUSE

We have spent our first weekend in the actual territory of the Church of South India, and it has been a busy but interesting time. These cordial people want us to see everything in the short time available and they think nothing of scheduling 18-hour days for us, day after day. But we cannot take too much of that kind of program, and have to call a halt occasionally, both for our own welfare and to write down and sort out our impressions. Otherwise they would soon become a mere jumble of mixed recollections, with little value to us or to the Church that we represent.

We parted from Bishop Binsted in great sorrow at the Bombay airport Saturday morning; he was to fly back to Manila for medical care and we to make a four-hour flight to Hyderabad. At the Hyderabad airport at noon we were greeted by a large and cordial delegation from the Medak diocese of the CSI, in which this city is located, and by some from farther away. Among the latter was Bishop Appasamy of Coimbatore and the Rev. John Aaron of Nekonda and his wife.

On Saturday afternoon we saw churches, institutions, and the fascinating sights of this former princely city, the seat of the fabulously wealthy Nizam of Hyderabad. In the evening we were guests of the Methodist Bishop Mondol, an Indian whose extensive work in this area is under the American Methodist Church, and not a part of the Church of South India. This is an interesting situation that calls for further investigation, since this is primarily a former British Wesleyan area, and Methodists form the great majority of the CSI in the diocese of Medak. Why do the American Methodists remain apart from the CSI?

## Western-Style Cathedral

But it is of our Sunday experiences that I particularly want to write. We rose and breakfasted at five, and drove 60 miles through rice and cane country, weaving our way among bicycles, bullock carts, and pedestrians, to arrive in Medak in time for an 8:30 service. There we were greeted by the Rev. E. W. Gallagher, a former Methodist ordained since the union, who is in charge of the cathedral. The cathedral itself is a large and impressive church, unhappily in Western style, that dominates the countryside like one of the smaller English cathedrals. Like all native churches here, it is without seats, and the congregation stand, sit, and kneel on the floor. When we entered, hundreds of children were learning songs and hymns; soon the cathedral began to fill with their elders and by service time there were 600 to 800 in the nave.

Bishop Lichtenberger, Fr. Butler, and the Rev. Gardiner Day of our delegation,

all wearing white cassocks (the common clerical garb here) entered with the procession, and I was already seated in the choir, where they joined me. All of us, of course, were barefoot, as were all of the clergy and the congregation.

The service was the Holy Eucharist, according to the new and beautiful rite of the CSI, all in the Telugu language. The officiating minister stood behind the altar, facing the people. The altar itself was quite bare, except for a fair linen and superfrontal, with a missal stand in the center. On a high retable on the east wall, however, there were a cross and flowers — no candles. The service was almost entirely without manual signs or ritual gestures on the part of the clergy, but it was simple and dignified, with a feeling of great reverence and devotion.

And it was certainly a participating congregation! Reversing our customary procedure, the parts taken by the people were mostly sung, while those taken by the clergy were said. Thus the congregation sang not only the Creed and the Lord's Prayer, but also the General Confession. They were accompanied by a native five-piece orchestra consisting of two drums, an Indian harmonium, cymbals, and a long stringed instrument called a *sitar*. The result was a weird but strangely beautiful kind of joyous wailing chant.

## Coconut and Incense

Most impressive was the offertory. First came children bearing huge plates overflowing with fruit, vegetables, and rice — the first-fruits of the harvest. Then came adults, men and women, bearing thank offerings in kind for special spiritual benefits received. Not all of these were Christian. There was an old Hindu man and his wife, giving thanks for healing in the Church hospital. Their gift was a typical Hindu one — a coconut and two sticks of incense. Next came the customary money collection; then two men bearing the bread and wine to be consecrated. We were told that often this is a man and a woman, and that a layman or woman may

assist in the distribution of the Elements after consecration.

Bishop Joseph officiated at the consecration. The five clergy in the chancel received from the common chalice. Then the people came to the rails, where they received the consecrated bread and then the wine, the latter in small individual glasses. These were brought from a side table, where they had remained covered during the consecration, in which apparently this element was only represented by the wine consecrated in the common chalice. The individual cups were brought in great trays and laid on the altar just before their administration, but I could not observe that any special blessing or prayer of consecration was said over them. We were told that this is only one of several ways of administration permitted in the CSI, others being from the common chalice or by the Eastern method of administration with a spoon. I counted approximately 225 communions; most of the children and non-communicating adults having left the church at the place provided for blessing and dismissal of the catechumens and non-communicants following the sermon.

Even more fascinating was our visit to an outcaste village, largely Christian, and participation in the evening service there. The village was across from the main village, in which the higher castes lived. The Christians were of the leather-workers caste, which with the urban sweepers is the lowest in the caste system. They no longer follow their traditional industry, however, but are coolies working in the rice and sugar fields. The village was indescribably filthy, jumbled, and squalid, but with surprising touches of dignity here and there. Many of the mud and thatch huts were marked on the outside with a cross, and inside, over a door, there was frequently a Christian litho in faded colors. Otherwise they were indistinguishable from the Hindu dwellings; indeed some had Hindu luck emblems along with the Christian symbols. The people welcomed us, and you could see that they were devoted to the native catechist and the CSI presbyter who accompanied us.

As in other Christian villages, the catechist and his wife lived in a hut like the others, but with a large veranda used for a chapel. The catechists and their wives are trained at the diocesan schools, which we visited in the afternoon; the boys are definitely expected to select wives from the girls' school, and they are sent out as a team.

## Commandments in Music

The evening service is normally about 9 o'clock, but it was set earlier for us as we had to make a long drive back to Hyderabad. About dusk the little children, mostly wearing a scrap of clothing, some completely naked, sat on the veranda facing the altar-table, and sang hymns with great gusto. One, we were told, was

a lyric version of the Ten Commandments. They also sang the Lord's Prayer, the Sanctus, and other portions of the liturgy. It was plain that they really knew these and sang them reverently and beautifully, and with evident delight. Some of the mothers were present, too, and some of the men too old to work in the fields.

As the boys and men came in from their day's work, the children were shoed out of the chapel and the boys and men began to fill it. At first there were only a dozen or two; later more and more came, including some from neighboring villages, until they crowded the porch and overflowed all over the adjoining land. All were barefoot and in their scanty work clothes — usually a dhoti and open shirt. (The dhoti is a piece of white cloth wound about the loins in place of trousers.)

Again the singing, with native drum and cymbals, was the most notable feature. The hymns were in Telugu, and we were told that they were lyric versions of the Psalms and other scripture passages, as well as hymns of worship. Some of the boys recited Bible verses — all of course from memory, though they are not entirely illiterate, as they receive reading and writing instruction from the evangelist who lives in their midst, or from the government school in the main village.

#### Greetings from America

As it became dark, a kerosene lantern was brought in and hung before the altar. It was like a primitive service in the Early Church, one might well imagine. The catechist told a story — the deliverance of Peter from prison — with great eloquence and dramatic gestures.

Then Bishop Lichtenberger was introduced, and through an interpreter brought them greetings from the far country of America, yet not as foreigners but as Christian brethren. In response they presented each of us with a garland and gave what almost amounted to a cheer. We departed in an atmosphere of great friendliness; the services, we were told, would continue for several hours with new groups from other villages coming and going from time to time.

Here was real religion at the grass roots. Our report will have to deal with matters of theology and high policy; but we shall never forget this wonderful experience of worshipping on the dirt floor of that veranda-chapel, in the midst of a little village far in the interior of India, where men, women, and children who know and love the Lord Jesus recognized us, and we them, as Christian brethren with a common faith and hope. This is the kind of "ecumenical relations" that needs no commission, no learned papers, no vaulted Gothic arches — only the love of Christ that passeth all understanding and that knows no barriers of race, color, education, or nationality.

We humbly thank God for the privilege of this experience.



RNS

CHRISTMAS CARDS by foreign artists are being used by the National Council of Churches to promote Christian Fellowship. Pictured are a reproduction of the "Blue Madonna," (left) a painting by Frank Wesley, a Christian artist of India, and a nativity scene by Ki-Chang Kim, Christian artist of Korea. The cards may be purchased through the NCC Committee on World Literacy, 156 5th Ave., N. Y. 10.

## Bishop Bryan Named Head of New Diocese

By the Rev. CANON E. SAMBAYYA

A congregation of over 1,000 Indian and European worshippers, including several bishops and several scores of clergy, gathered at the Church of St. Bartholomew in Barrackpore, India, to witness the enthronement of the Rt. Rev. Ronald Bryan as the first bishop of the new diocese of Barrackpore. The inauguration of the diocese was held at the same time. St. Bartholomew's, which was consecrated in 1847 as a garrison church, became the cathedral of the new diocese.

At the inspiring service of enthronement Canon Mukerjee, the rural dean of Kírishnagar, acting as the Metropolitan's commissary, installed the bishop and blessed him. Bishop Bryan, in his sermon, which was delivered both in English and Bengali, said: "The message I would give you today is 'O Israel, hope in the Lord. Be strong, and let your heart take courage, all ye that hope in the Lord.'"

After the enthronement the bishop blessed his clergy, who knelt before him two by two. Then he stood at the altar and received, at the hands of the representatives of all the parishes in the diocese, offerings toward the Episcopal Endowment Fund. After the singing of the Te Deum, the bishop moved out of the church by the north veranda, blessing his people who knelt as he passed.

Before his consecration as bishop in 1951, Fr. Bryan was the rector of St. Thomas' Church, Calcutta, the largest parish in the city. Since 1951 the bishop has been working at organizing the new diocese, which is almost entirely rural, flanked on one side by the diocese of

Calcutta and on the other by the diocese of East Pakistan. The 50-year old bishop is a celibate. He is a keen scout and the author of several books on wolf cubs. Before his ordination he was a journalist by profession and an artist of some repute. He is a keen evangelist and has chosen as the motto of the diocese "Tell it out," the words found inscribed on the bell of the church.

The Church's work in the diocese of Barrackpore is done entirely by the Indian clergy and lay workers. Apart from four ladies of the Church of England Zewana Mission, there are no missionaries in the diocese. The people for the most part are very poor and are scattered in small congregations all over the area.

Barrackpore, which is a military cantonment set in the midst of an industrial area, is centrally located and has excellent communications. The northern region of the diocese is along the foothills of the Himalayan mountains and is the great tea growing district of India. Darjeeling, the queen of the hill stations, commanding a wonderful view of Kanchenjanga, is one of the largest parishes in the diocese. The central region is the rural area of Bengal. Here the Church Missionary Society of England has worked for over a hundred years with excellent results. The southern area is the Ganges delta. The Sunderbans, as it is called, is a water logged rice growing area somewhat backward in development.

## Supplies Rushed to Disaster Areas in Pakistan by CWS

Both flood and drought hit Pakistan last month and the Church World Service sent emergency relief to the thousands of victims of flood-stricken West Pakistan

and the famine victims of drought-suffering East Pakistan.

The relief arm of the National Council of Churches arranged to rush major food shipments to those made homeless by the rushing waters in the Sind district of West Pakistan. It also sent an emergency cash grant of \$5,000 to enable relief workers to provide on the spot help to the flood sufferers. The Rev. R. Norris Wilson, executive director of Church World Service, reported that in answer to cabled requests, CWS is shipping eight million pounds of U.S. surplus wheat to the stricken area. This will supplement supplies already on hand for the emergency, while the cash grant will provide clothing and housing. Last year West Pakistan suffered the most disastrous floods in history, and CWS officials fear this year's may be equally serious.

As for East Pakistan, Wilson declared that it, too, faces a dangerous situation, in that famine has developed due to the drought. To meet famine conditions, CWS is shipping two million pounds of rice. The agency has shipped in the past four months more than \$2,000,000 worth of food, clothing, and vitamins for emergency help to famine victims.

### Diocese of Los Angeles Opens Three New Parochial Schools

The opening of the first parochial high school, the first church choir school west of the Alleghenies, and the 11th parochial school, were all recent highlights in the diocese of Los Angeles.

A total enrollment of more than 2,126 is expected in the parochial schools this year according to the Rev. William S. Chalmers, chairman of the diocesan department of parish day schools. Early registration has reached an all-time high at the three diocesan schools and the 11 parish schools and three nursery schools are full to overflowing.

The first parochial high school, Argyll Academy in North Hollywood, is being operated in conjunction with Cambell Hall, parochial elementary and junior high school for girls. St. Paul's Cathedral choir school for boys, in Los Angeles is being patterned after choir schools in New York, Washington, D. C., and England. Enrollment has been limited to 20 boys the first year.

### Rev. D. C. Means Named Chaplain in Far East

The Rev. Donald C. Means has been appointed by the National Council, Overseas Department, as the Protestant Chaplain to American Servicemen in the far East and will be directly responsible to the Rt. Rev. Ronald Hall, Bishop of Hong Kong. Fr. Means is the former rector of St. Luke's Church, Altoona, Pa., and canon of St. Stephen's Cathedral, Harrisburg, Pa. His canonical residence will be the diocese of Harrisburg.

## Texas Clergyman Threatened by Mob Demonstrating Against Integration

The life of an Episcopal clergyman was threatened when he tried to intervene in a white mob demonstration to keep Negroes out of the public high school in Mansfield, Texas. The clergyman, who was hooted down by the angry mob when he tried to talk to them about brotherly love, was the Rev. Donald Clark, 30, vicar of St. Timothy's Church, Fort Worth. He was forced to leave the scene of the demonstration under the escort of Texas Rangers.

Mr. Clark sought to convey his message to a mob gathered to prevent three



THE REV. DONALD CLARK

Negroes from enrolling in the school. Visibly angry, he walked into the crowd in his black suit and white clergyman's collar and tried to speak.

"It comes as a shock to me as a Christian that something like this should come about," he said. "I came down here to see if there was anything I could do about it. I am a peacemaker and I don't like to see this kind of thing going on. We all know that the Supreme Court is the law of the land and that we should abide by the ruling."

Derisive calls greeted the clergyman's remarks and members of the crowd shouted, "If you want to preach to the Court go preach to them. Don't preach to us."

A man in the crowd yelled, "Go back where you came from — we don't need you here." And another threatened, "If you want to stay healthy you better get out of here."

Mr. Clark pointed to a Negro dummy that the crowd had strung up over the school door and said, "Man is made in the image of God. You've got the image of God hanging in effigy."

"That ain't no image of a man," a voice shouted. "God didn't create white men and black men in the same image," some-

one else called. "If He wanted 'em to live together why didn't He make 'em all the same color!"

"Do you love Niggers?" another asked. "Yes, just like I love you," Mr. Clark said.

"Do you want a Nigger for a neighbor?" another demonstrator yelled.

Another yelled, "There'd be a lot less people in hell if preachers kept out of this."

At that point the crowd's cries became louder, and observing that the temper of the crowd was becoming inflamed and that Mr. Clark was visibly agitated, Texas Ranger Sgt. Jay Banks, one of the six rangers watching the crowd on Governor Allan Shivers' orders, came quietly through the crowd, took the minister by the arm, and said, "I think we'd better go."

The crowd stood quietly as he departed with one of the rangers, saying, "You are a group of people who have set yourselves up against God and the law of the land." He looked at the two effigies and said, "I would particularly like to cut down these effigies. That is blasphemy."

Mr. Clark is a Californian who has served at St. Timothy's for eight months. He came to Texas from Alhambra 10 years ago.

Later L. Clifford Davis, attorney for the National Association for the Advancement of Colored People, announced that he had abandoned efforts to get Negro students enrolled in the Mansfield school. "We have concluded we are not going to enroll these students under the present circumstances," he said. [RNS]

### Bishop Lashes "Harshness" Of New South African Law

A plea to the South African government to stop the "harshness and injustice" which is driving the non-white South Africans to "economic ruin" was made recently by the Rt. Rev. Ambrose Reeves, Anglican Bishop of Johannesburg. Bishop Reeves appealed to the government "in the name of religion and humanity" to halt implementation of the Group Areas Act.

The Group Areas Act, a plan passed by the nationalist government of Prime Minister Johannes G. Strigdom in 1950, calls for the uprooting of non-white communities in Johannesburg, Sophiatown, Page-town, Newclare, and Albertsville, to make way for white developments. It is scheduled to go into operation next year.

In a statement signed by 24 other prominent citizens including Alan Paton, author of *Cry the Beloved Country*, Bishop Reeves declared that it "is no exaggeration to say that the implementation of the Group Areas Act is nothing less than

a process of despoliation and dispossession by proclamation.

"The proclamations have exposed a state of affairs which cannot be defended by those who believe in human rights and freedom. It is a situation which calls for protest from all decent citizens. We call upon all white South Africans to join us in this appeal," he continued.

"We dare not stand silently aside while our non-white fellow South Africans face mass uprooting and economic ruin. Let it not be said that we failed to come to the aid of those in our South African community who are threatened with wrong in this grave emergency."

The group pointed out that the orders for non-whites to leave their homes would uproot not only natives but many settled communities of Indians, Malaysians, and Chinese. They said the forced move would result in financial ruin for traders who had built up their business over a long period of time, and in unemployment among thousands of workers.

They pleaded with white South Africans to come to the aid of their non-white neighbors "before too many are ruined."

[RNS]

## Bus Boycott Leader Lashes Segregation at Convention

"The cancer of segregation cannot be cured by gradualism," said Dr. Martin Luther King, Jr., leader of the Montgomery bus boycott movement, who spoke at the annual session of the National Baptist Convention, USA, Inc., a Negro body meeting in Denver.

Dr. King stated that "the United States cannot afford to slow up in the move toward justice. The very life of this nation and its future position in world affairs depend upon how we dispose of the matter of racial integration. It is both appalling and shameful that 11 a.m. each Sunday is the most segregated hour in Christian America. It's a disgrace that here in America we find more integration in the sports arena and in night clubs than in our churches," he said. Dr. King urged the delegates to "be prepared to suffer in the fight for freedom."

In a program of strong church leadership in the fight for civil rights, the convention approved resolutions calling for:

- ✓ The Church to take up the fight of the National Association for the Advancement of Colored People in areas where the NAACP has been outlawed.

- ✓ Integration of citizenship training in religious school curricula with an emphasis on the U.S. Constitution and the individual's rights.

- ✓ Continuing pressure for the right of Negroes to vote in the South.

- ✓ Adoption of the "passive resistance" type of strategy such as is being used in the Montgomery, Ala., bus boycott.

In other business the group approved the appointment of Dr. Victor Glass as



George Shimman

CALIFORNIA'S GOVERNOR, Goodwin Knight, greets Teddy, Toby, Tommy, and Timmy Yeh (from left), sons of Theodore Yeh of Formosa, after pre-convention services at Grace Cathedral, San Francisco. Also with Gov. Knight are Mayor George Christopher, Sherman Adams, and Bishop Block of California.

the first white president of the Nashville seminary "to prove that we mean what we say about integration."

It was voted at the convention to continue close alliance with the ecumenical movement as represented by the National Council of Churches, which spokesmen labelled the representation of liberal forces in America most likely to implement Democracy.

Another Negro Baptist group, the National Baptist convention of America, meeting in Richmond, Va., went on record as favoring "completely" integration in public schools. The resolution, adopted unanimously by the over 5,000 delegates, called upon the General Assembly and the people to "support the laws of the United States as interpreted by the Supreme Court. . . . We condemn the erroneous concepts of those who think they can overthrow or sidestep the supreme law of the land," it stated.

The delegates also approved a \$4,943 donation to Montgomery, Ala., Negroes for use "in their fight for equal rights." A spokesman said part of the money will be used in connection with the boycott by Montgomery Negroes of city busses.

[RNS]

## Pre-Convention Services Held at Grace Cathedral

Special prayers were offered in Grace Cathedral, San Francisco, by Bishop Block of California, in services before the opening of the Republican convention in that city. The prayers were for the President and all in civil authority, for the delegates

assembled for the convention, and for those in the armed forces.

In his sermon to the overflowing congregation, the Very Rev. C. Julian Bartlett, dean of the cathedral, stated that "men have no right under God to talk of their own righteousness and God's sanction when their lived Epistle contradicts in any measure their spoken Epistle. To walk humbly with God does not mean to assume arrogantly that God must see the utter righteousness of our position," he said.

Participating in the services were Governor Goodwin C. Knight of California and the Honorable Sherman Adams, executive assistant to the President. Governor Knight read the first Bible lesson from the Old Testament and Mr. Adams the second from the New Testament. Mayor and Mrs. George Christopher of San Francisco were among noted guests attending.

Invitations to attend were distributed through hotels to everyone arriving in San Francisco before the day of the services. However, it was stressed by Bishop Block that there was no official connection between the services and the Republican Party or any other political organization.

## THE LIVING CHURCH RELIEF FUND

### American Church Center, Munich

|  |          |
|--|----------|
| Previously acknowledged  | \$ 73.71 |
| Friends, 43d and 76th Inf. Div., 17th Med. Bn., Camp Drum, N. Y. | 88.47    |
|  | \$162.18 |

### St. Paul's Church, Odate, Japan

|                       |          |
|-----------------------|----------|
| F. M. W., Chicago     | \$ 10.00 |
| Rev. W. F. D., Sendai | 25.00    |
|                       | \$ 35.00 |



## Election of Patriarch Of Jerusalem Postponed

The Jordan government indefinitely postponed — for the second time this year — the election of a successor to Greek Orthodox Patriarch Timotheos of Jerusalem, who died January 3d.

According to *Religious News Service*, the election, scheduled for September 7th, was called off to avoid an open rift between the Orthodox hierarchy, predominantly Greek in origin, and the Church's lower clergy, largely Arab.

The two groups have been unable to agree upon a mutually acceptable candidate, the *News Service* said. The hierarchy demands that the new patriarch be a native of the Greek island of Samos — as all patriarchs of the last two centuries have been — and the lower clergy insist that the post go to a local Arab or Greek clergyman. Earlier reports had stated that the two groups had agreed on the election of Archimandrite Kyriakos, guardian of the Church of the Holy Sepulchre, [L. C., July 29th].

Similar differences caused postponement early in February of the original election scheduled for later that month. But late in August King Hussein issued a decree designating the September 7th date for the election. *Religious News Service* reported that a controversy of the same nature was carried on for three years in the early 1930's before it was settled with the election of Patriarch Timotheos. The Jerusalem Patriarchate is one of four ancient Orthodox Patriarchates.

## Eisenhower Attends Dedication Of Chapel for Sister-in-Law

The Rev. Jones B. Shannon, rector of St. Andrew's Church, State College, Pa., was celebrant at a communion service dedicating a chapel at Pennsylvania State University, University Park, Pa., to the memory of Mrs. Milton S. Eisenhower, late sister-in-law of President Eisenhower. The President flew to the college from Washington in order to participate in the service, [p. 10].

The all-faith chapel and an adjoining religious program center are the first units of a proposed \$3,000,000 Helen Eakin Eisenhower All-Faith Chapel project. The chapel, built of red brick and white frame trim in a modified Georgian style of architecture, is situated in a wooded area of the campus. A church with seats for 1800 and a bell tower are still to be built.

In the one-hour dedication service, President Eisenhower and his youngest brother Dr. Eisenhower, who was the president of the University, led members of their family and representatives of the Eakin family to the altar rail, where all received Holy Communion. The Rev. Luther H. Harshbarger, university chaplain, preached the sermon. A public dedication service was scheduled to be held later in the month.

# Biblical City of Gibeon Located By Divinity School Archaeologists

The ancient "royal city" of Gibeon, lost and buried for almost 2,000 years, has been rediscovered by a group of seven American archaeologists headed by Dr. James B. Pritchard, professor at the Church Divinity School of the Pacific, Berkeley, Calif. The Old Testament city was uncovered at El-Jib, an Arab village of about 900 inhabitants, eight miles north of Jerusalem [L. C., June 10th].

The expedition of archaeologists, which was sponsored jointly by the Divinity School of the Pacific and the Museum of the University of Pennsylvania, excavated the ancient city's water system and parts of its fortifications. University officials said identification was made positive by inscriptions found on three storage-jar handles. There the owner had scratched his address, Gibeon, in ancient Hebrew script.

"This is the first time in the 66 years of Palestinian archaeology that this kind of definite identification has appeared," a university spokesman declared.

The most spectacular find made by the archaeologists, according to the university, was a circular pool measuring 36 feet in diameter and deep enough "to contain a three-story house."

"The pool was cut from the solid rock," the announcement said. "It is believed this is the pool mentioned in Chapter 2 of the Second Book of Samuel as the scene of the famous match between the men of Abner, Saul's captain, and Joab, the captain of David's forces." Dr. Pritchard said the pool was probably constructed prior to 1200 B.C. and used until about 600 B.C., when it was filled in.

He reported that the archaeologists dug for seven weeks without reaching the bottom of the gigantic reservoir. When the expedition ended, they had followed a stone-cut circular stairway down 35 feet. At that point they uncovered 42 steps that followed the circular edge of the round pool. Intended to make water easy of access during the dry season, when the level fell, the steps had a guard rail, also cut from rock.

In addition to the pool, the excavators found a 170-foot-long tunnel cut in the rock and leading to the largest spring in the area. Oil lamps found in niches cut into the walls indicated that it was well lighted when in use.

Excavations also revealed that Gibeon, an area of about 16 acres, was protected by a 10-foot wall fortified with towers. The archaeologists noted that complete excavation of Gibeon would require many years of work.

Work on the 12-week excavation project was begun June 17th after the village of El-Jib was selected by Dr. Pritchard from among 39 places he surveyed last

summer as the most probable site of Gibeon. Members of Dr. Pritchard's team included two other divinity school faculty members, Dean Sherman E. Johnson, who acted as administrative director, and his wife, Jean Henkel Johnson, a lecturer, who served as cataloguer.

Gibeon is mentioned 43 times in the Bible. The Book of Joshua, Chapter 9, tells how its men came to Joshua encamped at Gilgal and arranged an alliance with Israel. They represented themselves as inhabitants of a distant country. When the deception was discovered, the Hebrew leader condemned them to be "hewers of wood and drawers of water to all the congregation."

The city also was the scene of a battle between Joshua's Israelites, who aided it, and the forces of five Amorite kings who besieged it. According to the Bible narrative, it was during this battle that the sun stood still for a day and stones rained from the sky on the retreating Amorites.

[RNS]

## Roman Catholics to Comply With Egyptian School Law

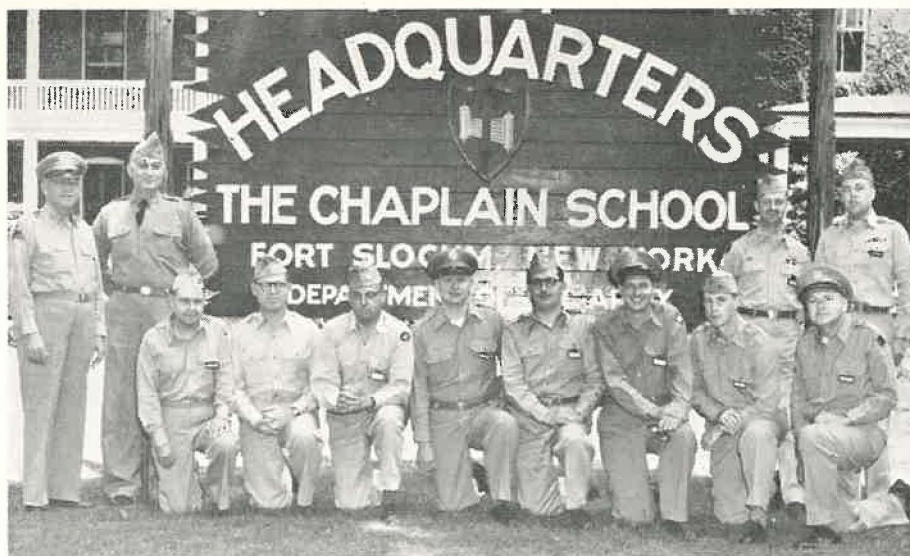
Egypt's Roman Catholic schools have agreed to comply with a new law requiring them to teach the Islamic religion to their Moslem students. However, they made a condition that the textbooks, instructors, and all expense of the religious courses be provided by the government.

In December, 1955, the Ministry of Education decreed that all mission schools would be obliged to provide instruction in the Koran for Moslems among their students. The decree was implemented this year despite protests from the Papal Internuncio to Egypt, Archbishop Georges de Jonghe d'Ardoye; Archbishop Silvio Oddi, Apostolic Delegate to Jerusalem, who brought President Nasser a personal message from Pope Pius XII; and officials of the American Mission in Egypt, a United Presbyterian group.

Last month, after a conference with government officials, the Presbyterians agreed to observe the new law. At the same time, the Egyptian Episcopal Church, taking over the activities of the Church of England Missionary Society, here, announced that it was providing Islamic courses in three of its girls' schools, where Moslems form 80% of the student body.

Two Church of Scotland mission schools in Alexandria which refused to comply with the law recently were confiscated by the government. They are the Scottish School for Girls and St. Andrews' School for Boys. The Education Ministry has appointed Egyptian principals in both schools for the coming term.

[RNS]



A LARGE GROUP of Episcopal students are enrolled in the Army Chaplain School at Ft. Slocum, N. Y.\*

## Church Membership Hits All-Time High

### Percentage of Episcopal Church Gain Tops Protestant and Roman Catholic

Americans of 100 years ago are commonly thought of as having been devout. Yet less than 20% belonged to a church, while today 60.9% — over three times as many Americans — belong to a church. For the first time in the nation's history church members in the United States number more than 100,000,000. The new total shows that 100,162,529 Americans are church members.

Continuing an upsurge that goes back to World War II, church membership gains in the past year again outstripped population gains. There are 2.8% more church members as against 1.8% more people. The figures covering all faiths in the continental United States were released recently by the National Council of Churches' *Yearbook of American Churches*.

The Episcopal Church's share of the increase, according to the Yearbook's figures, which are the same as those for the continental United States in the *Episcopal Church Annual*, was 197,245 new members for a noteworthy percentage gain of 3.7%.

This exceeds both the 2.3% increase among "Protestant bodies" (in which the Yearbook includes the Episcopal Church) and the 3.1% increase in Roman Catholic membership. However, the Eastern Orthodox had an even larger percentage gain of 17.9%. Jewish membership remained the same as the previous year.

With the exception of the depression mid-thirties, church membership gains have been steadily outstripping population gains since the turn of the century. In 1900 36% of Americans belonged to churches; in 1910, 43%; in 1930, 47%; and in 1950, 57%.

Broken down the figures show that there

are 58,448,000 "Protestant" church members, 33,396,000 Roman Catholics, and 5,500,000 Jewish church members. In addition there are 2,386,945 members of Eastern Orthodox churches in this country and 63,000 Buddhists.

The membership of the Episcopal Church appears to be the seventh largest in the United States according to the Yearbook. This is how the Churches line up according to membership:

|   |            |
|---|------------|
| Roman Catholic Church . . . . .                         | 33,396,647 |
| Methodist Church . . . . .                              | 9,292,046  |
| Southern Baptist Convention ..                          | 8,467,439  |
| Jewish Congregations . . . . .                          | 5,500,000  |
| National Baptist Convention, U. S. A., Inc. . . . .     | 4,557,416  |
| National Baptist Convention of America . . . . .        | 2,610,774  |
| Episcopal Church . . . . .                              | 2,757,944  |
| Presbyterian Church, in the U. S. A. . . . .            | 2,645,745  |
| United Lutheran Church in America . . . . .             | 2,175,726  |
| Lutheran Church — Missouri Synod . . . . .              | 2,004,110  |
| Disciples of Christ, International Convention . . . . . | 1,897,736  |
| Christ Unity Science Church ..                          | 1,581,286  |
| American Baptist Convention ..                          | 1,513,697  |
| Churches of Christ . . . . .                            | 1,600,000  |
| Congregational Christian Churches . . . . .             | 1,342,045  |
| African Methodist Episcopal Church . . . . .            | 1,166,301  |
| Church of Jesus Christ of Latter-Day Saints . . . . .   | 1,230,021  |
| Greek Archdiocese of North and South America . . . . .  | 1,000,000  |

These figures compare things that are

\*Episcopal chaplains at Ft. Slocum shown above are: (standing, from left) Col. W. P. Maxwell, commandant of the school; Col. C. E. Brown, commanding officer of Ft. Slocum; Capt. Walton Fitch; and Major Gordon Hutchins, Jr., instructor: (kneeling, from left) Capt. A. J. Monk, 1st Lt. William Mitchell, Lt. Col. Franklin Martin, 2d Lt. Robert Battin, Capt. Reginald Moore, 2d Lt. James Dillinger, 2d Lt. J. M. Kinney, and Capt. F. N. Howden.

not entirely comparable, however. The Yearbook notes:

"A recital of these trends and data gives rise to the usual questions about definitions of membership. The Roman Catholics count all baptized persons, including infants. The Jews regard as members all Jews in communities having congregations. The Eastern Orthodox Churches include all persons in their nationality or cultural groups. Most "Protestant" bodies count only the persons who have attained full membership, and previous estimates have indicated that all but a small minority of these are over 13 years of age. However, many Lutheran bodies and the Episcopal Church now report all baptized persons, and not only those confirmed."

There are 278,563 "Protestant" churches in the United States, 21,086 Roman Catholic churches and 4,079, Jewish synagogues. This means that, on the average, 210 members belong to each non-Roman church, 1,584 members belong to each Roman Catholic church, and 1,348 members belong to each Jewish congregation.

To complete the membership picture, a record total of 38,921,033 Americans, mostly children and young people, are enrolled in Sunday or Sabbath schools. Slightly more than 3,000,000 of the total are teachers and officers who work on a voluntary basis. The new complete enrollment figure represents a gain of 1,297,503, or 3.4% over the previous year.

There are 222,018 pastors in all faiths with active charges, an increase of 8,051. The total number of ordained persons, with or without charges, is now 353,695, up 11,000 from the year before. Contributions to churches have risen almost 10% over the year before, with 49 "Protestant" Churches (the only Church bodies that make such figures available) reporting contributions for the year totaling \$1,687,921,729. Per capita giving averaged \$48.81 annually, up seven percent from the previous year's \$45.63. Informed estimates place total contributions for all faiths well above \$2,000,000,000, per annum.

## Rev. S. W. Betts to Be Bishop Of British Armed Forces

The Rev. Stanley W. Betts has recently been appointed to serve as the first full-time bishop of the armed forces of the British Crown, wherever stationed. To this end he will become titular bishop of the suffragan see of Maidstone in the diocese of Canterbury, which is being revived after a vacancy of 10 years.

Mr. Betts, who is at present vicar of the well-known parish of Holy Trinity, Cambridge, served as Royal Air Force chaplain in World War II and was later commandant of the RAF chaplains' school. He is an evangelical Churchman.

Until recently the present Bishop of Coventry had supervision of spiritual work in the Army, Navy, and Air Force, when he was Bishop of Croydon, according to the *London Church Times*.

# BOOKS

## Valuable First Step

**EMPTY SHOES.** A Study of the Church of South India. National Council, Protestant Episcopal Church, 281 Fourth Ave., New York 10, N. Y. Pp. 153. \$1.

The General Convention of 1955 resolved that the Church as a whole be charged to study the Church of South India during the next three years. The Joint Commission on Ecumenical Relations was given the task of preparing, and issuing suitable literature for that purpose; this book is the direct result of that assignment.

The special purpose of this study is to promote discussion of the CSI at the parish level. The book is interestingly written, and as far as content is concerned it is inclusive enough to serve its purpose in all areas of the Church. On the second page the Church in America is urged to be "completely objective in such a study because of . . . [this Church's] comparative noninvolvement with the CSI. . . ." After this admonition, the study proceeds to give a sympathetic account of the struggle for unity by the present members of the CSI, couched in a brief, gen-



eral description of Christianity in India from its traditional introduction by St. Thomas in 52 A.D. onward.

Of necessity this study is often summary in form. It deals not only with the CSI, but with Anglican reaction to it. No major Anglican criticism of the reunion scheme of South India has been omitted from mention, and the "Derby Report" is rightly emphasized as perhaps the principal concise statement of Anglican difficulties with the scheme.

As this book is used as a basis for discussion, some will no doubt want to place a different emphasis on points pro or con than the book itself does; such latitude in use is not only suggested but encouraged by the inclusion of a bibliography comprehensive enough to allow one to make any such emphasis as may be desired. The very fine liturgy of the CSI is also included as an appendix.

As an introduction and stimulus to discussion of the CSI, this book deserves wide use. It can furnish a valuable first step

toward the development of the background necessary properly to evaluate the report of our own visiting committee when that report is later made to the Church.

Influencing no issues, but likely to be noticed because of the attention called to his views, is the fact that Dr. Eric Mascall's initials are correctly given as E. L. in the body of the text, and incorrectly given as E. S. and E. W. in the footnotes and bibliography.

ARTHUR A. VOGEL

## The Sources of Our Woe

**AN HISTORIAN'S APPROACH TO RELIGION.** By Arnold Toynbee. Oxford University Press. Pp. ix, 318. \$5.

**TOYNBEE AND HISTORY: Critical Essays and Reviews.** Edited by M. F. Ashley Montagu. Porter Sargent. Pp. xiv, 385. \$5.

Whatever Arnold Toynbee writes either enrages, fascinates, challenges, or distresses. It never leaves one indifferent. His *A Study of History* raised a storm of contradictory criticism because he is a theoretician of history, not a reporter; a prophet and poet, not a photographer.

*Toynbee and History: Critical Essays and Reviews*, edited by Ashley Montagu, gives a more than ample cross-sectioning of this reaction. There are articles blindly pro, violently contra, and all complexions in between. In the end, however, each reader must find his own reaction to *A Study of History*.

In a speech Toynbee once said:

"I myself believe that the insistent questions that lead one to study history lead one on into the field of theology, because I believe that historians, like other people, are moved . . . by an impulse to seek after God."

Toynbee's latest book, *An Historian's Approach to Religion*, is the result of this leading. It is not an account of his own beliefs (though they are everywhere manifest) but rather a survey of the emergence of the currently prevalent religious attitudes. More than that, it is an historical evaluation of the probable outgrowths of our beliefs based on past experience as he sees it.

Much of the methodological apparatus Toynbee used in *A Study of History* is carried over into the present book. This is not a history of religion any more than the *Study* is a history of the world. We have here rather an *Approach*, a view of

the Universe reflected in a religious interpretation of history. Toynbee is firmly committed to a belief in God and His action in the lives of men. As several orthodox historians have critically pointed out, Toynbee is not impartial.

Here, with a modern perspective, a historian demonstrates how the dilemmas of the past rest directly on the shoulders of original sin — and Toynbee calls it just



that. Man's presumption, acquisitiveness, worship of the status quo are the sources of our woe on the national as well as the individual level. We idolize men, states, science, and religions. We make progress through a self-centered doctrine of our personal worth. "Self-centeredness is thus a necessity of life, but this necessity is also a sin." We are faced with a paradox.

As a philosopher of history, Toynbee cannot accept a doctrine of inevitability since it would curtail man's continued development. He feels that when the idolization of secular forces becomes strong enough, it always destroys the civilization it is ostensibly preserving by perverting man's essential purpose. As established, religion becomes interested in self-preservation rather than in a dissemination of constructive moral attitudes.

What is man's essential nature? The author states quite flatly: "Man's true end is to glorify God and enjoy Him forever." Instead of making this idea apparent to as many men as possible, ecclesiastical authorities "are apt to make the preservation of their church their paramount aim." Further evidence of sinful self-centeredness! What we must come to recognize (and soon if we are to save ourselves from the inevitable catastrophe that is the result of an idolization of technology) is that "The heart of so great a mystery cannot ever be reached by following one road only."

Yet this is obviously more than a plea for religious tolerance or ecumenical unity. Toynbee is taking his own interpretation of history literally. For him, the religious historian must be part reporter, part prophet. In this volume his prophetic qualities reach their sharpest development.

The book will doubtless stir up controversy among historians. So it might be well to remind them now that if man has made any progress at all in his 6,000 years of recorded time, it has been due, not to the efforts of the historians, but rather to that of the prophets.

ROBERT H. GLAUBER

## Three Groups Amalgamiate

**THE CRITICAL YEARS.** The Reconstitution of the Anglican Church in the United States of America: 1780-1789. By **Clara O. Loveland.** Seabury Press. Pp. vi, 311. \$3.50.

Ever since the 16th century two theories of Church government have struggled for existence within the Church of England.

On the one hand there have been those who see the Church as a divine institution, founded by our Lord Jesus Christ, governed by bishops who are the successors to the Apostles to whom the Lord gave the government of His Church. On occasion, as the welfare of the Church might demand, this group was willing to countenance some regulation by the State but only insofar as the principle of divine institution and episcopal government were safely protected.

On the other hand were (and are) those whose recognition of the king as Supreme Head meant that the king had supreme jurisdiction of and within the Church. Bishops, to their mind, not only were rightly appointed by the king but also derived their jurisdiction from him. It was this group which felt totally lost in the America of 1776. One such, the Rev. Philip Reading, SPG missionary in Delaware, wrote that the Church of England "no longer existed" after the Declaration of Independence.

Between these two extremes there arose a group in America, represented by William White, later to be first Bishop of Pennsylvania, who held to the "social contract" theory of government.

Dr. Loveland, in *The Critical Years*, carefully traces the development of these parties in the Church and shows how all points of view were finally amalgamated in the Constitution of 1789. After a careful introduction her work covers the period between the first Maryland convention of 1780 and the consecration of the first bishop to be consecrated in America, Thomas John Claggett of Maryland, who united in his person both the English and the Scottish lines of consecration.

Dr. Loveland's book should be required reading for seminarians and for all those interested in the development of constitutional history in the Protestant Episcopal Church in the United States of America. She quotes fully from most of the important source material on the subject; it will be handy to have so many sources in one readable volume.

A few errors have been found and should be noted. It is not true that "In 1692 the Church of England was declared the established Church of Maryland, not by the will of the people, but by order of the English king" (p. 22). In fact, as my forthcoming *Maryland's Established Church* will point out, the Maryland General Assembly passed four acts to establish

the Church between 1692 and 1704 before they could arrive at a sufficiently innocuous bill which would satisfy the latitudinarian authorities in England. Nor is it true that Dr. William Smith was ever a "seminary professor" (p. 72). The statement on page 285 concerning the office of the Presiding Bishop neglects the constitutional development which has made him head of the National Council with control over the spending of millions of dollars.

Space prevents me from disproving the statement (p. 286) that "The Protestant Episcopal Church has developed no great theologians, but continues to defer to English thought."

NELSON RIGHTMYER

## More People, More Money

**NEW TECHNIQUES FOR CHURCH FUND RAISING.** By **Othniel A. Pendleton, Jr.** McGraw-Hill. Pp. 300. \$5.

A 10-step plan to increase your pledges and strengthen your church is spelled out in a new church fund raising book by Othniel Pendleton, Jr., a Baptist minister who, in *New Techniques for Church Fund Raising*, has put down on paper his successful record in this respect.

Episcopalians will wish to pay special attention to this new book, as Bishop Lawrence of Western Massachusetts has written the foreword. Bishop Lawrence, who uses words conservatively and is not given to praise lightly, is all in favor of lay leaders as well as clergy studying this book and adopting its ideas for their own church as local conditions warrant.

One of the most useful sections of the book consists of nearly 100 pages at the end which may be torn out and used, for they comprise form letters and appeals which can be adjusted to local conditions.

A careful reader of the book will find Episcopal Churches and national Episcopal Church leaders used as examples throughout. Although a Baptist wrote it, the book has so many examples in it drawn from the Episcopal Church that for this alone it will be worth a Churchman's purchase.

With plenty of competition each day for our communicants' time and money, Church leaders on the local and diocesan level will be wise to study this book, for it will sharpen their thinking as to how to get more people and money for the Lord's work.

FREDERICK H. SONTAG

## A Sound Practical Guide

**THIS MINISTRY AND SERVICE.** By **Frank D. Gifford.** Morehouse-Gorham. Pp. 182. \$3.50.

The subtitle of *This Ministry and Service*, by Frank D. Gifford, is "A text-

book of pastoral care and parish administration." This might seem to imply that it was written only for seminarians and the clergy. I feel very strongly that the author has given us a handbook to be used not only by the clergy but by lay leaders of the Church. It is filled with common sense. Indeed, if all priests used this book as a general guide in the administration of a parish, parochial life would soon reach an all-time high in quality.

The writer has a genuine understanding of the Anglican Communion with all its virtues and shortcomings. He allows for its local peculiarities, but at the same time lays down a norm for general and acceptable parochial life for any part of the Church.

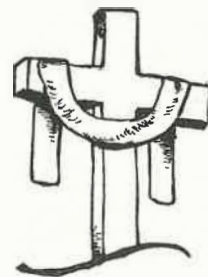
There are a few technical details about which there would be disagreement by anyone who is an enthusiastic pastor or Churchman, but all in all Dr. Gifford has given us a sound practical guide for parish activity.

BERNARD G. BULEY

## From Scratches In the Catacombs

**A TREASURY OF THE CROSS.** By **Madeline S. Miller** (Mrs. J. Lane Miller). Photographs by **J. Lane Miller.** Drawings by **Claire Valentine.** Harpers. Pp. xv, 240. \$3.95.

Mrs. J. Lane Miller, already known as her husband's collaborator in *Harper's Bible Dictionary*, records in *A Treasury of the Cross* the associations of the collection of crosses which the Millers began many years ago at Athens with a Cretan cross and an amulet of St. George — associations ranging from Syrian, Byzantine, Russian, "Balkan and Baltic," to West European, British, and American. There is a historical sketch of the cross in Christian symbolism — from scratches in the catacombs to the seal of the World Council of Churches — photographs, and draw-



ings of the main forms of crosses, and some other symbols, which should be helpful to those planning iconography. A glossary and bibliography of symbolism, and an anthology of the Cross (biblical passages, hymns, poems and prose extracts) conclude the book.

Since Mrs. Miller has thus published, and rather touchingly, the Millers' own testament of devotion, the technical ques-

tions which might be discussed in a primarily learned study are only briefly referred to. In connection with Chinese Nestorian crosses (p. 160) Mrs. Miller notes that there may be a background of cosmic as well as historical symbolism; and a chapter on "iconoclasm" refers without deep discussion of the matter to the Reformed rejection of the visual symbol (Lutherans, as noted, p. 37, never shared this attitude in principle), and the modern Protestant willingness to use it. Mrs. Miller is still enough of a Puritan to feel some hesitation about "the depiction of the Lord upon a cruciform panel" (p. 48), in other words the crucifix. But she testifies to the fact the crucifix represents, that we do not venerate an abstract symbol, but the Cross of Christ, "creative, redemptive, ultimate" (p. 173).

In *A Treasury of the Cross* Mrs. Miller has opened her heart as well as her mind, and we must be grateful to her for it.

E. R. HARDY

## Retirement Is a Journey

**THE RETIREMENT HANDBOOK.** A Complete Planning Guide to Your Future. Revised Edition. By Joseph C. Buckley. Harpers. Pp. xvi, 329. \$3.95.

**THE DYNAMICS OF AGING.** By Ethel Sabin Smith. Norton. Pp. 191. \$2.95.

It was the Psalmist who first proposed the problem of retirement. If a man reached "three score years and ten," that was about all he could expect, unless he was so strong as to come to "four score years." Then any strength was "but labor and sorrow." One would soon be "gone."

Life and its conditions have changed. Mankind's life-expectancy is longer. There are more "senior citizens." No longer is it necessary, as it might appear to be when "old people are too often thrown back upon an attitude of pity for themselves," to make security from want our chief care.

So Mrs. Smith, in *The Dynamics of Aging*, thinks of Thoreau, at Walden Pond, free from the ulcer-bringing "rat race" of contemporary society. For what he discovered there in his cabin "can be rediscovered by anyone whose mind is alert and eager and not like an empty filing-cabinet without a key."

Mrs. Smith feels rightly that the training for old age needs to be started early—in the 30's and 40's, for we must educate ourselves to be "agreeable old people." For the play is not over. When one reaches 70 — or even 65 — he has scaled the steep slopes of competitive activity, and is at last on the high plateau of serenity, age, and experience.

One of the happiest examples of Mrs. Smith's thesis is that of the late Dr. Lauriston Bullard, former editor of the *Boston Herald*. On his retirement he seized the opportunity of his greater leisure and did

such thoroughly remarkable research into the history of the Civil War and the life of Abraham Lincoln that he became one of the most eminent and widely recognized scholars of that period. When he died, in his mid-eighties, he had completed an original study — *Lincoln in Marble and Bronze*.

Mr. Buckley's *The Retirement Handbook* contains details of what the retired person may do, what business he may enter, what hobbies he might take up, how he may eke out his pension or his social security, where he may live. It is a valuable book, for its author's thesis is that "retirement, approached from its constructive side, is based on the concept that people retire to a new way of living, rather than retire from the present way of life. Retirement is a journey, not a destination."

These volumes will educate the young, inspire the old, and teach us all that it is possible to grow old gracefully and happily. Browning was right: "the best is yet to be." HIRAM ROCKWELL BENNETT

## Eyes Opened

**I CHOSE A PARSON.** By Phyllis Stark. Illustrated by Vito Giallo. Oxford University Press. Pp. 240. \$3.50.

Phyllis Stark's *I Chose a Parson* is a hilarious book, written in a masterly style. It combines a vital sense of humor with an objective slant which will appeal to the average reader in search of entertainment. The author manages also to give much information, easily understandable to the layman, about the workings of the Church.

However, the author tends to be verbose and often uses unfamiliar words when more familiar ones would do, e.g. "eleemosynary part of our budget," on page 173.

To Episcopalians brought up in the Faith, who have perhaps become so accustomed to the Prayer Book that it has lost some of its vitality, Phyllis Stark's description of how she and her husband, both Lutherans, were attracted to the Church, will be refreshing. "My eyes had been opened to beauties of corporate worship which surpassed anything I had hitherto experienced," she says; and also:

"Again during those devotions I felt the nearness of God as I had somehow never felt it before in a public service. The beauty of the language, the profundity of thought, and the humble thankfulness contained in the prayers summed up the yearnings of my soul and refreshed my mind and spirit as by a shower."

There is much that is worthwhile in this book, with many chuckles and heart-warming incidents. Wives of priests will appreciate it especially, for in many of the amusing situations they will recognize themselves and their own rectories.

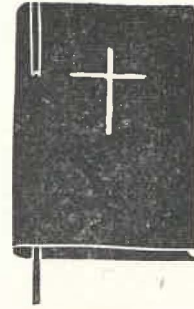
CLARA BULEY

## What God Was Up To

**GOD'S WORD TO HIS PEOPLE.** By Charles Duell Kean. Westminster Press. Pp. 187. \$3.50.

Dr. Kean, now the rector of the Church of the Epiphany in Washington, has already given us several rewarding books. *God's Word to His People* entirely lives up to the description found on the fly-leaf, "a perceptive book."

In this book the author sketches the relationship between the Bible, conceived as "the life-book of the Church," and the community of Israel both in its old and new covenants. As he so well says in his



preface, "The Church is rooted in the Bible. The Bible is the product of the Church's life. Neither has primacy. Neither has its full meaning unless its roots in the other are appreciated."

With this aim in view, Dr. Kean traces the history of the writing of the Scriptures as "the book of the nation." He then uses the text of the Bible, understood in the light of critical study (there is nothing of the biblical literalist here), as the clue to the developing of the great goal of Israel's history — the commonwealth of God. But he sees that this goal is both achieved and transcended in the new covenant and in the life of the Church.

While the author rightly points out (p. 18) that only those who are *within* the community can really understand what the Book is saying, he never succumbs to that elusive and often deluding use of typology which is so popular today among those who thus interpret the Scriptures as having meaning only in the Israel of God. And he very usefully points out that there are dangers in this kind of self-consciousness, especially among the Christians who recognize the unity of the biblical revelation and its culmination in the Church. The sections on pages 181-183 might well be read by all who identify, *tout court*, the Church and the promised Kingdom.

This is a very good book, both as introduction to the basic motif of Scripture as a whole and also as a discerning tracing of the development of Israel's (and the Church's) understanding of what God was "up to" in his revelation to the "chosen people."

W. NORMAN PITTENGER

## 4th Century Lay Evangelism

**CYRIL OF JERUSALEM AND NEMESIUS OF EMESA.** Edited by **William Telfer.** Library of Christian Classics, Vol. IV. Westminster Press. Pp. 466. \$5.

Like the other volumes of the Library of Christian Classics, *Cyril of Jerusalem and Nemesius of Emesa* is a well-executed and carefully prepared work, containing a vast amount of material. The editor and translator, Dr. Telfer, is a canon of Ely Cathedral and has for many years been a member of the Faculty of Divinity at Cambridge University.

The name of St. Cyril has become known to many Churchpeople in recent years through the writings of the late Dom Gregory Dix, who emphasized Cyril's share in the development of the liturgy. In the present work, however, other



aspects of Cyril's importance are brought into focus. The "Mystagogic Lectures," which are the specifically liturgical writings, are unfortunately not included in this volume, but it is far from certain that they actually were by Cyril.

What is included is an abridged translation of Cyril's "Catechetical Lectures" (instructions delivered to candidates for Baptism) and an interesting letter written to the Emperor Constantius. Dr. Telfer emphasizes Cyril's role as leader of the Christian community of Jerusalem and as an exponent of the theological tradition of the Holy City. The introduction gives a fascinating survey of the history of the Church there, and a stimulating account of the Holy Sepulchre and the ancient ecclesiastical buildings surrounding it.

Dr. Telfer's introduction should be of considerable interest to any serious Christian leader. Reverence for the Holy Land has always been a great stimulus to Christian piety, and the well-instructed Churchman should certainly wish to know

something of the earthly place of our Redemption. The Catechetical Lectures themselves are notable examples of ancient Christian Education. Modern readers will be impressed by Cyril's insistence on the task of lay evangelism.

Over half of the volume under review is devoted to Nemesius. He was bishop of Emesa (nowadays Homs), a sizeable city just to the North of Palestine, at the end of the fourth century. He was a man of wide learning, particularly in medical science. Dr. Telfer provides an erudite introduction, commentary, and a translation of Nemesius' only known work, the "Treatise on the Nature of Man." This is presented as the first translation ever to have been made directly from the Greek text into English. Its appearance is an event of interest not only to theologians, but also to students of ancient philosophy, physics, and medicine.

This portion of the book is certainly more technical than the part devoted to Cyril, but many readers who lack technical background will enjoy browsing through parts of Nemesius' Treatise. His discussion of evolution, for instance, or of the structure of the brain, certainly provides fascinating glimpses of the background of early Christian thought.

The average reader will be more interested in Cyril than Nemesius, but in any case this book is well worth its price. It is regrettable, however, that the bibliography will be of little use to most purchasers.

H. BOONE PORTER, JR.

## Courage Amid Calamity

**THE WATERS OF MARAH.** The Present State of the Greek Church. By **Peter Hammond.** Macmillan. Pp. ix, 186. \$4.75.

Peter Hammond, a clergyman of the Church of England, spent two years (1948-1950) in Greece, which was devastated by foreign occupation, civil war, and famine. He studied at the University of Salonica and taught English in several provincial towns. He also took part in the relief work of the World Council of Churches. The latter activity gave him a rare opportunity to see the seldom visited provinces of northern Greece — the main battlefield between the Communists and their opponents.

*The Waters of Marah* is an unusual and most informative book. It contains not only Peter Hammond's vivid impressions of the faith and courage which the Greek people revealed amidst the calamities and destruction of the civil war, but also a penetrating analysis of the temper, customs, and achievements of Greek Orthodoxy.

The Eastern and Western Christians have been alienated during the last 1000 years. Each side has grown accustomed

to looking down upon the other and to considering its own interpretation of Christianity as alone consistent with the sound understanding of the Gospel. Their worship, their habits, and their convictions are often so different that not infrequently the opinion is maintained that the other half of Christendom does not any longer profess the same religion.

Peter Hammond is not inclined to minimize the contrast between the Christian East and West. He quotes several travelers in the Orient during previous centuries who expressed sharp criticisms of the Greek Christians. He uses this material, however, to demonstrate the uninterrupted tradition of Eastern Orthodoxy, which has preserved intact many vital features of apostolic teaching and thus has an important message for contemporary Christendom.

*The Waters of Marah* is truly an excellent book. It is a help in understanding the problems of modern Greece, and at the same time it makes a contribution to the work of Christian reunion.

N. ZERNOV

## A Melee of Song

**ST. FRANCIS AND THE POET.** Poems on St. Francis of Assisi 1200 A.D. to the Present. Edited by **Elizabeth B. Patterson.** Preface by **Richard J. Cushing, D.D.** Foreword by **Fray Angelico Chavez, OFM.** Decorations by **Walter Miles.** Devin-Adair. Pp. xiv, 163. \$3.50.

**ST. FRANCIS OF ASSISI.** A Pictorial Biography. By **Leonard von Matt** and **Walter Hauser.** Translated from the German by **Sebastian Bullough, O.P.** Henry Regnery Co. Pp. 106. \$6.50.

It is interesting to speculate, in this age in which poverty is the last thing one hears extolled, what will be the impact of these two recent books about St. Francis. By contrast to most that is said nowadays, the "Poverello's" message should



sound out with clarion clearness. The question is, whether ears are attuned to hear it. The authors of these two recent books think so, and have taken the indirect approach: one through an anthology of nearly 100 poems, written during the 700 years since St. Francis lived as well as some of the saint's own compositions; the other through a pictorial life story.

The anthology — Elizabeth B. Patterson's *St. Francis and the Poet* — comes from a surprising variety of backgrounds and the authors are by no means of the same order of greatness. There is Dante alongside of Henry Constable. There are Evelyn Underhill, Alfred Noyes, Unter-

meyer, Longfellow, and a whole flock of devout members of the sisterhoods, as well as other lesser known authors who have had St. Francis deep in their hearts. And there is Anne Lindbergh. All in all, a veritable melee of song.

The other book, *St. Francis of Assisi*, by Leonard von Matt and Walter Hauser, is one that, even apart from the text, is valuable for the beauty of its photographic reproductions of the Umbrian hill towns. It carries one to that beautiful part of Central Italy, where life has changed surprisingly little in 700 years, showing not only the countryside but some of the buildings that were standing in that day. It even shows the nut trees below the priory windows, where the birds listened as St. Francis talked.

The text of this book is simple, but somehow manages to create a feeling of the gaiety and force of this little man who loved the beasts and the birds as he did his fellow men, and to whom service to God, through a life of poverty, was joy.

There is nothing blatant about the way in which these authors have had their say. The books, especially the latter, should be a delight to more than just the devout.

GERTRUDE S. WHITNEY

## The Basic Truths

**EARLY TRADITIONS ABOUT JESUS.** By James F. Bethune-Baker. Abridged and edited by W. Norman Pittenger. Seabury Press. Pp. 156. \$1.50.

There are many Christians who do not read the New Testament because their minds balk at things which are too supernatural, mysterious or miraculous for their ways of thinking. For such people this book will be particularly helpful. The author emphasizes the basic spiritual truths revealed by the stories of our Lord's miracles, bodily resurrection, etc. He discusses the traditions about Jesus' life and teachings in such a way as to lead modernist thinkers to see that essential message which is often hidden from them by their distrust of the miraculous and the supernatural. He shows how the traditions of the early Church became enshrined in the Gospels, and he demonstrates how even so-called legends tell us important things about the impression Jesus made on those He met. For many, this compact and readable little work will present the life and teaching of Jesus in terms which will be acceptable and understandable.

This is the book's great strength, but its weakness is closely related. This approach makes it possible for a modernist to see something of who and what Jesus is and to come to believe in Him. On this foundation much more can be built, but the reader is not clearly shown that he can go on from this level without being false to reason and truth. Since this book was



Let's have a  
**CHRISTIAN**  
Christmas!

Of course you want a Christian Christmas! You want your

family to experience the true Christmas with its deep meaning and its fullest joys. But it won't just happen that way, you will have to prepare for it.

Prepare for Christmas with daily devotions, as a family group or individually. The November-December issue of *The Upper Room* is especially planned and written to meet the needs of this holy season. Millions of families and individuals around the world will use its daily readings and prayers to make the Christmas season more meaningful. Join them! Get a copy at your church.

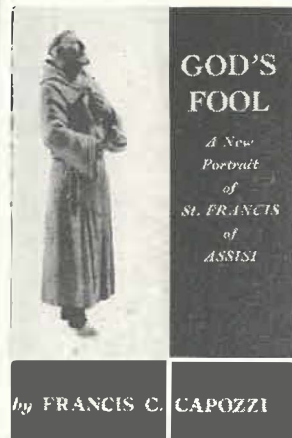
Individual subscriptions, by mail, \$1.00 per year, three years, \$2.00. Ten or more copies of one issue to one address, 7 cents per copy. AIR MAIL edition for service men and youth — same prices.

## The Upper Room

The world's most widely used devotional guide.

1908 GRAND AVE.

NASHVILLE 5, TENN.



## GOD'S FOOL

A New Portrait of  
St. Francis of Assisi

By The Rev.  
FRANCIS C. CAPOZZI

THIS IS A LIVING PICTURE of the universally beloved St. Francis, created out of the saint's very own disarming simplicity. St. Francis is portrayed through the simple words and actions which have made him an immortal legend. The author uses no "interpretations" and offers no personal opinions, and thus, at last, readers are enabled to see straight through to the saint himself and behold the likeness of the Francis that many will love to know. This presentation reveals more dramatically than ever before the strength which influenced kings and commoners and the glory of the saint who dared to take Jesus' words as literal truth and to live them, excitingly and unforgettably.

Postage paid on Cash orders.

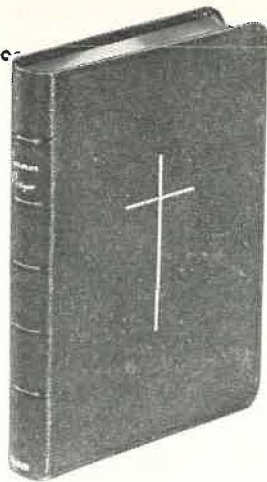
\$4.25

MOREHOUSE-GORHAM CO.

14 E. 41st Street  
New York 17, N. Y.

29 E. Madison Street  
Chicago 2, Ill.

261 Golden Gate Avenue  
San Francisco 2, Calif.



*For those who  
want the finest!*

## NELSON BOOK OF COMMON PRAYER

Thomas Nelson and Sons has been famous for fine bindings for almost a century. In our own bindery master craftsmen use more than 90 separate operations to fashion Prayer Books of beauty, durability and excellence. There are more than thirty editions of the Nelson Book of Common Prayer, ranging in price from 75¢ to \$18. Each carries the official certification of the Custodian of the Standard Book of Common Prayer. Leather and leatheroid editions have 23 karat gold edges and each reflects the Nelson tradition of fine workmanship. Choose your Prayer Book from this popular selection.

**1861**—A medium size Prayer Book (3 3/8" x 5 1/2") bound in limp black leatheroid. \$3.50

**1891**—Black genuine leather binding, otherwise same as 1861. \$5.00

**1891X**—Bound in black genuine leather and printed on fine India Paper. The entire volume is only 3/8" thick. Otherwise same as 1861. \$6.00

**1868**—With Confirmation certificate. This edition is flexible-bound in white washable leatheroid with cross stamped in genuine gold. Gold edges. \$4.00

**1869**—With Marriage certificate, otherwise same as 1868. \$4.00

*The Litany and Altar Service are also available.*



Order from your denominational house or bookstore. THOMAS NELSON & SONS 19 East 47th St., New York 17 Publishers of the RSV Bible

first published, New Testament scholarship has grappled remarkably with just those things which are most difficult for the modern mind. The reader who uses the well-revised bibliography will discover this for himself. Some clear statement of this, however, should be added for the great majority who may consider this one book as an adequate index to modern New Testament study.

It would be unfortunate if this review left the impression that this book is too-out-of-date; for truth is not determined by the year of publication, and the work is surprisingly valid today. Above all, there are many who will find this a clear and valuable guide for beginning to understand the New Testament message.

DONALD J. PARSONS

### Society's Duty

**RESPONSIBILITY.** The Concept in Psychology, in the Law and the Christian Faith. By Sir **Walter Moberly**. Seabury Press. Pp. 66. Paper, \$1.25.

The problem of responsibility is one which each one of us has to face in his own life. The judge, the lawyer, the pastor, and the social worker meet it every day in their work in solving moral, social, and criminal problems. Sir Walter Moberly, in his Riddell Memorial Lectures, delivered at the University of Durham, reviews the question from the standpoint of the psychologist, the moralist, and the law, and, finally, from the standpoint of the Christian Faith. Probably, no one will agree entirely with his conclusions. To this reviewer, he does not take into consideration sufficiently the duty of society to protect itself by legal sanction from actions which must be restrained if society is to continue to exist. It is thought-provoking and well worth reading by anyone, especially those whose daily decisions must consider the problem he analyzes.

HOWARD T. FOULKES

**FOAM RUBBER CUSHIONS**

Filled with foam rubber. Zippered removable cover in your choice of wide color range of ecclesiastical velour.

**PEW**  
**COMMUNION KNEELER**

SAMPLES AND PRICES ON REQUEST  
**BERNARD-SMITHLINE CO.**

23-10 — 36th Ave. Long Island City, N. Y.

**Clergy and Choir VESTMENTS**  
**ALTAR HANGINGS and LINENS**  
Chasubles - Albs - Amices - Copes  
*All Embroidery Is Hand Done*  
Materials by the Yard — "Kits" for Altar Hangings and Eucharistic Vestments

**J. M. HALL, Inc.**  
14 WEST 40th ST., NEW YORK 18, N. Y.  
Tel. CHickering 4-3306

**Furniture + Woodwork**  
PEWS + CHANCEL FURNITURE  
COMMUNION TABLES  
PULPITS + ALTARS  
**R. GEISSLER, INC.**  
23-08 38th AVE., LONG ISLAND CITY 1, N. Y.

**AMERICAN CHURCH BUILDING FUND COMMISSION**

SINCE 1880  
the Episcopal Church's building finance society.  
Those whom it has served attest its value.

Contributions for its corporate purposes will perpetually help to further the Church's building program.

Please address the Secretary,  
170 Remsen Street, Brooklyn 1, N. Y.

**VESTMENTS**  
Stoles, Dossals, Altar Hangings, Funeral Palls, Cassocks, Rabats, Collars, Shirts, Chalice, Crosses, Eucharistic Vestments, and a full line of all church furnishings.

**AMERICAN CHURCH SUPPLY**  
2602 Belcourt Ave. Nashville 12, Tenn.

**VESTMENTS**  
Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Priest Cloaks—Rabots—Collars

**Custom Tailoring for Clergymen**  
**1837 Church Vestment Makers Over One Hundred Years 1956**

**COX SONS & VINING Inc**  
131 EAST 23RD STREET, NEW YORK, N. Y.

**LESLIE H. NOBBS**  
Designs and Estimates for Special Requirements in Decorations MEMORIALS Furniture  
536 MADISON AVE. NEW YORK CITY

### From Crude Beginnings

**THE PROPHETS — PIONEERS TO CHRISTIANITY.** By **Walter G. Williams**. Abingdon Press. Pp. 223. \$3.50.

Walter A. Williams' *The Prophets — Pioneers to Christianity* combines the knowledge that has come from archeological investigation, and from the study of comparative religion, with the prevalent view that the Old Testament is the record of the evolution of a religion from crude beginnings into an ethical monotheism. It goes on to show that there is a demonstrable connection between the ethics of the Old Testament and that of the Gospel, and that the ethical reaction of the prophets to the events of their times is still of interest to us who also



live in a period of crisis.

The book is neatly and competently done and should prove to be a useful elementary synthesis of the current critical point of view. Those who believe that revelation was not only a process, but a direct and extraordinary act of God, and those who hold that the Old Covenant was not only an adumbration of the ethics of Jesus but also a preparation for the coming of the Incarnate Son of God, will find its religious position rather restricted.

The first section of the book deals with the materials and methods of contemporary critical study, and the second with "The Procession of Majestic Thinking." This is an account of the evolution of Biblical religion, a useful section although dominated by some 19th-century ideas which perhaps require reconsideration. The third section gives useful introductions to five of the books of the prophets.

C. SAUERBREI

## The Church Is of God

**THE GOSPEL AND THE CATHOLIC CHURCH.** By **Arthur Michael Ramsey**, D.D., Archbishop of York. Longmans. Pp. xiv, 234. \$3.50.

**T**HE GOSPEL AND THE CATHOLIC CHURCH, by Arthur Michael Ramsey, now Archbishop of York, was first published in 1936. It is now put out in a second edi-



tion in response to "a widespread demand." The author has revised the text by "removing some passages concerned with controversies of 20 years ago . . . and by adding some additional notes of a corrective kind."

The underlying thesis of the work is that the Church's external organization — its ministry, its liturgy, its creeds, its canon of sacred scripture — is not something imposed upon the original Gospel, but something implicit in the Gospel, growing out of it and organic to it. So true is this, according to Dr. Ramsey, that if any one

of these elements (e.g., the apostolic ministry) be removed from the Church's structure the Church's witness to the Gospel will be seriously defective.

The book is divided into two parts. In the first part the organic relationship of the Church's structure to the original Gospel is set forth in great detail, based upon New Testament and other contemporary or near-contemporary evidence. The second part is a rapid survey of Church history, showing the degree to which this "wholeness" of Gospel and Church has been preserved at various times and places.

A couple of years ago at a conference which this reviewer attended the statement was made that a high doctrine of the Church might be acceptable to evangelically minded persons if the doctrine were really high enough — i.e., if the Church were presented definitely as *of* God. It seems that Dr. Ramsey has in this volume outlined just such a conception of the Church.

FRANCIS C. LIGHTBOURN

## 2,565 Biographies

**BUTLER'S LIVES OF THE SAINTS.** Complete Edition. Edited, Revised and Supplemented by **Herbert Thurston**, S.J. and **Donald Attwater**. P. J. Kenedy. Four Volumes. Pp. xxxii, 720; xxii, 692; xx, 705; xix, 707. Boxed, \$39.50.

**A**lban Butler (b. 1710) was an English Roman Catholic priest, whose *Lives of the Saints* was first published between 1756 and 1759. Between 1926 and 1938 it was revised in 12 volumes by Herbert Thurston, S.J. Associated with Fr. Thurston in the revision was Donald Attwater, who has further revised the work — this time in four volumes. Butler's "daily exhortations" have been entirely omitted, together with some of the more obscure commemorations, while more recent beatifications and canonizations have been added. Butler's original work contained 1,486 entries; the present edition contains 2,565 — arranged according to the day of commemoration. There is, however, a general index at the end of the October-November-December volume.

According to the Introduction, "This is not a book for scholars, though it is hoped that even scholars may sometimes find it useful." It does, however, seem to be based upon sound scholarship and to exhibit a high degree of critical caution and reserve. Thus, for example, it is admitted that in regard to the parents of the Blessed Virgin Mary (by tradition St. Anne and St. Joachim) we know nothing for certain — not even their names.

These four volumes will certainly be much used as a standard reference work. Externally, they are also a fine example of book making.

FRANCIS C. LIGHTBOURN



## NEW BOOKS

### CRIPPLED VICTORY

by *Josephine Burton*

The story of the author's son, Anthony, from his birth to the day he won a tennis tournament at school — something of an achievement for them both, because Anthony was born with deformed arms and useless hands. \$2.75

### CONTEMPORARY CHURCH ART

by *Anton Henze and Theodor Filthaut*  
Preface by *Maurice Lavanoux*

64 pages of text and 125 full page photographs of new churches in Europe and America. A superb Gift book, but designed first to be really useful. Illustrated folder free on request. \$7.50

### A PATH THROUGH GENESIS

by *Bruce Vawter, C.M.*

The full text of Genesis is given and discussed in the light of the latest critical and archeological findings. Immensely interesting to anyone not committed to regarding every word of the Bible as straight history.

Illus. \$4.00

### THE HOLY BIBLE

Translated by *Msgr. Ronald Knox*  
IN ONE VOLUME

There are four editions of this: the Regular edition, maroon cloth \$7.50, the Family edition, with 8 pages for family records \$8.50, and two gift editions both with gold stamping and edges, boxed: Black leather \$15, Morocco \$25. Leaflet reproducing exactly the type and size of page on request.

Order from any bookstore

There's more about these books in Sheed & Ward's OWN TRUMPET. To get the Trumpet free and postpaid, write to Livia MacGill at —

SHEED & WARD

New York 3

"Vivid and thought-provoking . . ."

—James S. Stewart



## His Kingdom Is Forever

by Ernest Lee Stoffel

The glorious meaning of citizenship in the Kingdom of God shines through every page of this new book by a brilliant young minister.

Dr. Stoffel's explanation of more than 300 Bible passages brings you face to face with the breath-taking reality of the Kingdom.

His language is clear and gripping, so that all who will may read, and get understanding. Dr. Louis H. Evans terms this book "both inspiring and instructive."

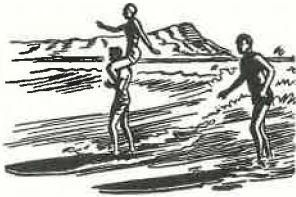
**\$3.00**

ask your bookseller

**JOHN KNOX PRESS**

Richmond 9 Virginia

## HAWAII!



Can you go to Hawaii Jan. 21? Congenial, select escorted tour party for Episcopalians. As low as \$637.09 complete roundtrip from Chicago.

If interested, please address M. R. Johnson, care 914 Northern Pacific Railway Building, St. Paul 1, Minn.  
Free Hawaiian Folder.

## KNEELING HASSOCKS



of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins  
68-12 Yellowstone Blvd.  
Forest Hills, L. I., New York

When Writing Advertisers Please Mention  
**THE LIVING CHURCH**

## The Dead Sea Scrolls

**THE DEAD SEA SCRIPTURES** In English Translation. With Introduction and Notes by **Theodor H. Gaster**. Double-day. Pp. x, 350. Paperbound (Anchor Book A-92), 95 cents. (Available also in hardcover, \$4.)

**THE QUMRAN COMMUNITY.** Its History and Scrolls. By **Charles T. Fritsch**. Macmillan. Pp. viii, 147. \$3.25.

**THE MEANING OF THE DEAD SEA SCROLLS.** By **A. Powell Davies**. New American Library (A Signet Key Book). Pp. 137. Paper, 35 cents on newsstands.

**TREASURE FROM THE JUDEAN CAVES.** The Story of the Dead Sea Scrolls. By **R. B. Y. Scott**. Alec R. Allenson, Inc., 81 W. Van Buren St., Chicago 5, Ill. Pp. ix, 43. Paper, \$1.25.

There is a need for an English translation of the Qumran literature. The announcement of *The Dead Sea Scriptures*, prepared by the distinguished Semitic scholar, Prof. Theodor Gaster, was therefore greeted with enthusiasm. Unfortunately the book is disappointing.

Generally speaking the text of the scrolls is clear and readable, with much of the material in English for the first time. Translating the Qumran literature presents difficulties. A somewhat strange vocabulary, numerous scribal errors, and exasperating holes and tattered edges, where words of crucial importance are expected, have left most translations full of gaps and hesitant suggestions. Prof. Gaster has confidently filled these gaps with emendations and interpretations which are frequently unsatisfying to those who have worked with the material.

The author claims an objectivity in translating which the evidence denies. Frequently he modifies the translation to conform to his concepts of the Qumran community advanced in numerous introductory passages. He tends to oversimplify some of the most serious problems: the so-called historical references are purely figurative; the Teacher of Righteousness is an office, not an individual; etc. Jewish messianic thought is clarified: "The 'Messiah' . . . is simply the duly anointed king of Israel at any future epoch" (p. 19f). The evaluation of the Qumran literature's influence on the Christian movement is interesting, but also characterized by oversimplification and sweeping generalizations which make his conclusions suspect.

With these numerous objections, it is impossible to make an unqualified recommendation of *The Dead Sea Scriptures* for its overt purpose — that of providing a complete and reliable translation of the Dead Sea Scrolls for laymen.

Professor Fritsch's *The Qumran Community* is a brief, accurate, and thoroughly



The Rembrandt of Pictorial Plates

## ORGANIZATIONS Raise Money Easily

Sell these exquisite 10-inch PICTORIAL PORCELAIN PLATES as cherished mementos of your Church, Courthouse, Hospital, School, etc., fired with a beautiful etching-like reproduction of Your Own Building in handsome ceramic color. Wholesale prices. Organizations only. Without obligation, write for free illustrated literature . . .

Ask for Folder H

**Edwards CHINA & GLASSWARE CO.**  
ROCK HALL, KENT COUNTY, MARYLAND  
China for Hotels, Clubs, Dining Rooms, etc.



## RELIGIOUS BOOKS OF ALL PUBLISHERS

### Morehouse-Gorham Co.

14 E. 41st St. New York 17, N. Y. 29 E. Madison St. Chicago 2, Ill.

Morehouse-Gorham Co. of California  
261 Golden Gate Ave.  
San Francisco 2, Calif.

**HOLY LAND** — Set of 12 genuine 35mm (2x2) projection color slides showing important places in the Holy Land associated with **LIFE OF CHRIST** and **MARY**. Ideal for family and church group showings. Satisfaction guaranteed. Special low price of \$2.95 only.

(If you cannot use color slides, same set available in photographic color prints at same price.)

Inter-American Features, Jenkintown 12, Pa.



## OSBORNE

Designers and Makers of the Finest

## CHALICES

Illustrated Book No. LC56C available  
Bronze Memorial Tablets List—LC56M

**F. OSBORNE & CO. LTD.**

117 GOWER ST. LONDON W.C. 1 ENGLAND

## Living Church reprint

Do You Get Anything Out of  
Church? By **Christine F. Heffner**

10 cents per single copy. 8 cents each,  
25-99. 7 cents each, 100 or more.

Postage additional unless  
payment accompanies order

Order now from: *The Living Church*,  
407 E. Michigan St., Milwaukee 2, Wis.

comprehensive account of the entire subject of the scrolls from the Judaean Desert, including those of Khirbet Mird and Murabba'at as well as the more widely publicized discoveries at Qumran.

Fritsch's book is thoroughly documented, indexed, and provided with extensive quotations from the scrolls themselves. It will be welcomed by scholars, and is so clearly written that it can be understood by anyone wishing to gain a comprehensive picture of the scrolls and their interpretation. It is the best discussion available in English and is recommended without reservation or qualification.

*The Meaning of the Dead Sea Scrolls* by A. Powell Davies is well-written, provided with excellent maps and photographs, and in the factual account of the discovery of the scrolls is essentially adequate. The major portion of the book, however, is devoted to an interpretation of the scrolls, and is a mixture of 19th-century "liberalism," evolution, and syncretism. "Surely, what the new knowledge is revealing to us is the natural, historical evolution of Christianity from a branch of Judaism which preceded it" (p. 105).

According to Davies there has been a vast conspiracy, beginning with St. Paul, to keep the true facts of Christian origins from the public: "It will be seen, then, that what the scholar knows and the layman does not, is the extent to which Christianity would have become what it did without Jesus and his disciples at all" (p. 91).

Davies' book will be widely read (because of its reasonable price and easy availability), and everyone who is in a responsible position should be familiar with it and with its arguments, but it is not a book to be recommended for general use.

A third book, *Treasure from the Judaean Caves*, by R. B. Y. Scott is brief (43 pages) and written in a clear, straightforward style. It is comprehensive and accurate and not encumbered with references and critical guides which might prove a distraction to the casual reader. It is an adequate introduction to the subject, and will be helpful for anyone seeking a brief introduction. JAMES L. JONES

## Bahagohanks

### NELLIE AND HER FLYING CROCODILE.

By **Chad Walsh**. Pictures by **Marc Simont**. Harpers. Pp. 180. \$2.50.

**H**ave you ever met a bahagohank? or a seddaglonk? Nellie and her family did, when they spent a summer on Lake Iroquois. First, Nellie was captured by a seddaglonk — a horrible creature — and then rescued by a bahagohank — a huge green creature like a crocodile, only much larger, with wings, mournful brown eyes, teeth like knives, and a face like a cow,

when he closed his mouth. (Also, blueberries gave him hives.)

The Smith family had a delightful summer with "Hunky" (as Nellie nicknamed her rescuer) and finally went to live with the bahagohanks. Hunky became king, and Nellie queen; and they all ate fish and fish and more fish until Daddy just couldn't stand it any longer.

Chad Walsh's *Nellie and Her Flying Crocodile* is full of amusing and exciting incidents. Hunky gets kidnapped and put in a circus; they all attend a bahagohank wedding; Hunky is turned into a seddaglonk for a day; Hunky rescues Mr. Blithers during a storm; the whole family go riding on the backs of the bahagohanks.

This is a delightfully imaginative story to read aloud, and to enjoy as much as Fr. Walsh's children must have enjoyed the bedtime stories from which it developed. MARION V. LIGHTBOURN

## In Brief

**THE HOLY BIBLE.** A Translation from the Latin Vulgate in the Light of the Hebrew and Greek Originals. Authorized by the Hierarchy of England and Wales and the Hierarchy of Scotland. Sheed & Ward. Pp. vii, 913, 283. \$7.50.

The entire Bible in Monsignor Ronald Knox's well-known translation.

**CONTEMPORARY CHURCH ART.** By **Anton Henze** and **Theodor Filthaut**. Translated by **Cecily Hastings**. Edited by **Maurice Lavanoux**. Sheed & Ward. Pp. 64 (text), 128 (illustrations). \$7.50.

The bulk of this book — 128 pages — consists of illustrations, including Church buildings (interiors and exteriors), chalices and other altar furnishings, vestments, statuary, etc.

The material as a whole represents an extreme modernism, artistically speaking. It is certainly interesting, and indeed striking. One is likely to react violently one way or the other. Some will like this sort of thing, others won't.

## Books Received

**DIVINE LITURGY.** Sacred Greek Orthodox Church Music, by **John Sakellarides**. From Byzantine Melodies transposed and arranged by **Rev. D. K. Lolakas**. Sheboygan, Wis.: Hellenic Book Store. Paper, \$1.50.

**THE INTERPRETER'S BIBLE**, Volume 6 (Lamentations, Ezekiel, Daniel, Twelve Prophets). Abingdon Press. Pp. xii, 1144. \$8.75.

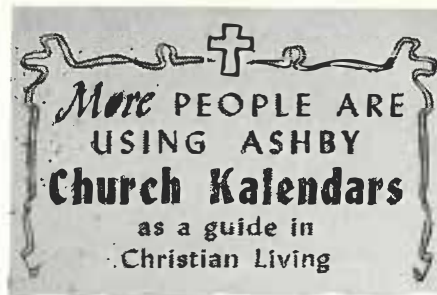
**THE DEAD SEA SCROLLS.** By **J. M. Allegro**. Penguin Books (Pelican Books A376). Pp. 205. Paper, 85 cents on newsstands.

**THE PATH OF THE BUDDHA.** Buddhism Interpreted by Buddhists. Edited by **Kenneth W. Morgan**. Ronald Press. Pp. x, 432. \$5.

**THE JEWS FROM CYRUS TO HEROD.** By **Norman H. Snaith**. Abingdon Press. Pp. 208. \$2.50.

**JESUS CHRIST THE RISEN LORD.** By **Floyd V. Filson**. Abingdon Press. Pp. 288. \$4.

**THE UPANISHADS.** A New Translation. By



THESE BEAUTIFUL CALENDARS FOR 1957 mark the sixty-fifth year of service to the Episcopal Church. No other Calendar has their beautiful, distinctive features with days and seasons of the Church Year printed in proper liturgical colors and special headings for your own church.

### MASTERPIECE EDITIONS



The Churchman's Holy Day Episcopal Calendar that follows the Book of Common Prayer.



The Churchman's Ordo Calendar is a Black Letter Holy Day Episcopal Calendar that follows the Supplemental Missals.

### SPECIAL HEADINGS

These Calendars may be made up with special headings designed for your church and printed in one color of warm brown, any illustration of interest to your church together with a listing of services, meetings, etc. All other exclusive features of the Masterpiece Editions are retained in full color.

### AN AUTHENTIC GUIDE AND REFERENCE

Ashby Calendars are a powerful factor in taking the Church into the home and into the office. They provide a daily reminder of the life and teachings of our Lord and a constant awareness of the Church in which He is Incarnate.

### A MAJOR SOURCE OF PROFIT

Hundreds of Church groups and societies have found this Calendar a remarkable effective and thoroughly churchly means of raising funds to further their worthy work. The profits from such a project are definitely worthwhile and especially desirable since they are obtained through an essentially religious medium.

With proper recognition . . . a sponsor of these calendars will often gratefully give them to the membership.

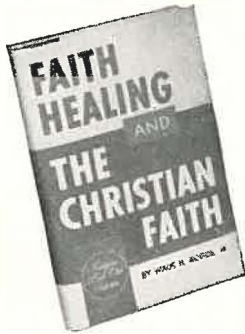
### WRITE FOR FREE CIRCULAR

Send 50 cents for sample copy of 1957 Church Calendar—postpaid.

THE ONLY COMPLETE CHURCH CALENDARS PUBLISHED WITH DAYS AND SEASONS OF THE CHURCH YEAR IN PROPER LITURGICAL COLORS

**ASHBY COMPANY • 421 State • ERIE, PA.**  
Publishers of Liturgical Calendars

**Do the faith healers  
really heal?**  
**Should mature Christians  
seek medical help?**



by **Wade H. Boggs, Jr.**

This calm, courageous book answers questions that puzzled Christians are asking today about "faith healers" and their activities. Charting his course by the Bible, Wade Boggs probes the claims and results of these "healers" frankly and factually.

Then this Presbyterian minister and Bible professor makes positive suggestions for all Christians—ministers, laymen, and medical personnel—in this vital area.

This long-needed book is a Religious Book Club selection for October. **\$3.50**

ask your bookseller

**JOHN KNOX PRESS**  
Richmond 9 Virginia

REPRINT

**MY HUSBAND  
WAS AN  
ALCOHOLIC**

**10 cents per single copy  
8 cents each 25 or more  
7 cents each 100 or more**

*Postage additional unless  
payment accompanies order*

**THE LIVING CHURCH**  
407 E. Michigan St.  
Milwaukee 2, Wis.

**ST. MONICA'S HOME  
FOR SICK COLORED WOMEN**  
(Founded in 1888)  
125 Highland Street  
Boston 19, Massachusetts  
Under the direction of  
**The Sisters of St. Margaret**

Swami Nikhilananda. Volume III. Harpers. Pp. xi, 392. \$6.

A TREASURY OF JEWISH QUOTATIONS. Edited by Joseph L. Baron. Crown Publishers. Pp. xiv, 623. \$5.95.

BILLY GRAHAM. The personal story of the man, his message, and his mission by Stanley High. McGraw-Hill. Pp. 275. \$3.95.

NATURAL RELIGION AND CHRISTIAN THEOLOGY. An Introductory Study. By A. Victor Murray. Harpers. Pp. ix, 168. \$3.50.

A PATH THROUGH GENESIS. By Bruce Vawter, C.M. Sheed & Ward. Pp. ix, 308. \$4.

ENTRUSTED WITH THE GOSPEL. Warrack Lectures on Preaching. By David A. MacLennan. Westminster Press. Pp. 128. \$2.

GUESTS OF GOD. Meditations for the Lord's Supper. By John Frederick Jansen. Westminster Press. Pp. 109. \$2.

THE ART OF REAL HAPPINESS. By Norman Vincent Peale, D.D., and Smiley Blanton, M.D. Second Edition. Prentice-Hall. Pp. vii, 280. \$3.50.

THE PAULINE VIEW OF MAN. In Relation to its Judaic and Hellenistic Background. By W. David Stacey. St. Martin's Press. Pp. xv, 253.

IN SEARCH OF ADAM. The story of man's quest for the truth about his earliest ancestors. By Herbert Wendt. Translated from the German by James Cleugh. Illustrated with photographs and line cuts. Houghton Mifflin. Pp. xv, 540. \$6.50.

THE APOSTOLIC FATHERS. By J. B. Lightfoot. Edited and Completed by J. R. Harmer. Baker Book House. Pp. 288. \$3.95. [Translations, with introductions. The translations are reprinted from the edition published in 1891.]

CRIPPLED VICTORY. By Josephine Burton. With a foreword by E. B. Strauss. Sheed & Ward. Pp. ix, 144. \$2.75.

THE NATURE AND FUNCTION OF PRIESTHOOD. A Comparative and Anthropological Study. By E. O. James. Vanguard Press. Pp. 336. \$6.75.

THE MIGRATION OF SYMBOLS. By the Count Goblet d'Alviella. With an Introduction by Sir George Birdwood. University Books. Pp. xxiii, 277. \$5. [The reissue of a work first published in 1894.]

EARLY LATIN THEOLOGY. Selections from Tertullian, Cyprian, Ambrose, and Jerome. Translated and edited by S. L. Greenslade. (Library of Christian Classics, Volume V.) Westminster Press. Pp. 415. \$5.

THE HIGH CHURCH PARTY 1688-1711. By George Every, SSM. Macmillan. Pp. xv, 195. \$4.50.

YOU CAN'T BE HUMAN ALONE. Handbook on Group Procedures for the Local Church. Prepared by Margaret E. Kuhn. Seabury Press. Pp. iii, 55. Paper, 40 cents.

INTRODUCING BUDDHISM. By Kenneth Scott Latourette. Friendship Press. Pp. 64. Paper, 60 cents. [A brief account, with pictures, by a leading historian of Christianity.]

WRITING FOR THE RELIGIOUS MARKET. By Roland E. Welseley. Association Press. Pp. xiv, 304. \$4.

AUTOCONDITIONING: THE NEW WAY TO A SUCCESSFUL LIFE. By Hornell Hart, Ph.D. Prentice-Hall. Pp. xxviii, 263. \$4.95.

YOUR ADOLESCENT AT HOME AND IN SCHOOL. By Mary and Lawrence K. Frank. Viking Press. Pp. vii, 336. \$3.95.

DICTIONARY OF LATIN LITERATURE. By James H. Mantinband. Philosophical Library. Pp. v, 303. \$7.50.

AWAY WE GO! 100 Poems for the Very Young. Compiled by Catherine Schaefer McEwen. Illustrated by Barbara Cooney. Thomas Y. Crowell Company. Pp. 111. \$2.50.

LIVING CAN BE EXCITING. By Aaron N. Meckel. Foreword by Halford E. Luccock. Dutton. Pp. 250. \$3.50.

PERSUASIVE PREACHING. By Ronald E. Sleeth. Pp. viii, 96. \$1.75.

# PEOPLE and places

## Appointments Accepted

The Rev. Kenneth J. Allen, Jr., formerly rector of the Church of the Holy Communion, Tacoma, Wash., is now associate of St. Thomas' Church, Medina, Bellevue, Wash. Address: Box 124, Medina.

The Rev. Alfred C. Arnold, Jr., formerly a chaplain in the U.S. Air Corps, is now rector of the Church of the Cross, Ticonderoga, N. Y.

The Rev. Richard J. Bradshaw, formerly vicar of St. Mark's Church, Rosenberg, Texas, is now vicar of All Saints' Church, Cameron, Texas. Address: Box 169.

The Rev. Robert J. Carlson, formerly a student at VTS, is now in charge of St. Mark's Church, Dorchester, Mass. Address: 73 Columbia Rd., Dorchester 21.

The Rev. William A. Chamberlain, Jr., formerly senior assistant of St. Gabriel's Church, Hollis, L. I., N. Y., is now rector of St. Matthew's Church, Unadilla, N. Y., and St. Paul's, Franklin.

The Rev. George W. Conklin, formerly a student at CDSP, is now vicar of St. James' Church, Cashmere, Wash. Address: 220 Cottage Ave.

The Rev. Ray L. Donahue, formerly curate of Trinity Church, Sharon Springs, N. Y., is now in charge of St. Mary's Church, Downsville, N. Y., and St. Margaret's, Margaretville.

The Rev. William G. Frank, formerly associate rector of St. Paul's Church, Alexandria, Va., is now instructor in pastoral theology at VTS.

The Rev. Frederic C. Guile, formerly vicar of St. Luke's Church, Troy, N. Y., is now rector of St. John's Church, Johnstown, N. Y. Address: 301 S. William St.

The Rev. Francis G. Havill, formerly rector of St. Luke's Church, Chickasha, Okla., is now rector of Christ Church, St. Helen's, Ore.

The Rev. Urban T. Holmes, III, formerly assistant of St. Luke's Church, Salisbury, N. C., in charge of St. Paul's Mission, Salisbury, is now chaplain to Episcopal Church students at Louisiana State University, Baton Rouge, La. Address: 2765 July St.

The Rev. Scott N. Jones, formerly assistant of St. Matthew's Church, Evanston, Ill., is now chaplain to Episcopal Church students at Northwestern University, Evanston. Address: 2000 Orrington Ave.

The Rev. George R. Kahlbaugh, formerly in charge of St. Bartholomew's Church, W. Lehigh Ave., Philadelphia, is now assistant of Bethesda Church, Saratoga Springs, N. Y. Address: 23 Washington St.

The Rev. Charles G. Leavell, formerly rector of Walker's Parish, Cismont, Va., is now rector of St. Paul's Church, Henderson, Ky.

The Rev. Cotesworth Pinckney Lewis, formerly dean of Trinity Cathedral, Little Rock, Ark., will on October 15th become rector of historic Bruton Parish, Williamsburg, Va. (He will succeed the Rev. Francis H. Craighill, rector since 1938, who has resigned on the advice of his physicians.)

Dean Lewis' 14 years with Trinity Cathedral Parish have seen the membership double to 1,400, with classes of about 100 persons presented each year for confirmation. The parish has also had an extensive building program.

The Rev. Kenneth E. MacDonald, formerly rector of St. Augustine's Parish, Asbury, Park, N. J., is now rector of St. Augustine's Church, 1709 Arctic Ave., Atlantic City, N. J.

The Rev. A. Malcolm MacMillan, formerly rector of the Church of the Ascension, St. Louis, Mo., will on October 1st become rector of St. John's Church, Sharon, Pa. Address: 226 W. State St.

The Rev. Ralph E. Merrill, formerly a student at GTS, is now curate of St. Mark's Church, New Britain, Conn. Address: 92 Vine St.

The Rev. David M. Paisley, formerly vicar of St. Augustine's Church, Kohala, and St. Paul's, Makapala, Island of Hawaii, is now vicar of



REV. C. P. LEWIS

St. Martin's-in-the-Fields, Twenty-Nine Palms, Calif.

The Rev. James W. Pennock, formerly rector of Trinity Church, Troy, N. Y., will on November 1st become rector of Trinity Church, Potsdam, N. Y. Address: 49 Elm St.

The Rev. Charles B. Shaver, formerly rector of the Church of the Cross, Ticonderoga, N. Y., is now on the faculty of St. Peter's School, Peekskill, N. Y.

The Rev. Robert H. Steilberg, formerly temporary vicar of St. George's Church, Louisville, is now vicar of Christ Church, Elizabethtown, Ky., and Holy Trinity Church, Brandenburg. Address: 420 Penn Ave., Box 502, Elizabethtown.

The Rev. Robert W. Watson, formerly a student at Berkeley Divinity School, is now curate of St. John's Parish, Stamford, Conn.

The Rev. John W. Wigle, formerly a student at VTS, is now vicar of the Church of the Advent, Pine Lake, Mich. Address: 1222 W. Long Lake Rd., Route 3, Bloomfield Hills, Mich.

### Missionaries

The National Council reports the following movements of missionaries:

Miss Susan E. Carter, R.N., and Miss Margaret Merrell left the United States at the end of August for their new work at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.

The Rev. Kenneth T. Cosbey, his wife, and their two sons left the United States at the end of August, returning to Honolulu after furlough.

The Rev. Claude F. DuTeil, his wife, and their three children have returned to Honolulu after a furlough.

The Rev. Lewis Hodgkins and his wife left the United States at the end of August, going to Cordova, Alaska. During his furlough from the Alaskan field the Rev. Mr. Hodgkins studied for a time at the Yale School of Alcohol Studies.

Miss Dorothy Inciong, a newly appointed missionary, left for her assignment at St. Luke's Hospital, Ponce, P.R., the middle of August.

The Rev. Edmund L. Malone, Mrs. Malone, and their four children left for the Virgin Islands on

August 15th. The Rev. Mr. Malone has resumed his work at St. Thomas.

The Rev. John J. Morrett left on August 22d, returning to his post in Aina Haina, Honolulu, after furlough in the United States. His wife and three children planned to join him in several weeks.

### Armed Forces

Chaplain (Lieut. Col.) Emmett G. Jones, formerly addressed at Fort Jackson, S. C., may now be addressed: 7812 HQ WACO M, APO 227, c/o P.M., N. Y.

### Resignations

The Rev. Harry P. Hilbish, rector of Grace Church, Sterling, Ill., has retired because of illness and is now rector emeritus. Address: 408 Seventh Ave., Sterling.

### Changes of Address

Bishop Quarterman of North Texas, formerly addressed at Box 652, Amarillo, Tex., should now be addressed at 1520 Bryan St., Amarillo. The change applies also to the address of the missionary district of North Texas.

The Rev. Amos C. Carey, vicar of St. Mary's Church, Lawrence Park, Erie, Pa., who formerly lived on Priestly Ave., is now living in the newly erected vicarage at 664 Silliman Ave.

The Rev. Roger C. Schmuck, who recently became rector of St. Mark's Church, Houston, is now living at 4075 Aberdeen Way, Houston 25. The church is at 3816 Bellaire Blvd.

### Ordinations

#### Priests

The Philippines — By Bishop Ogilby, Suffragan, on August 24th, at the Church of St. Mary the Virgin, Sagada, Mountain Province (the Rev. R. L. Rising, preaching):

The Rev. Alfred Lomeng, presented by the Rev. James Bawayan; to be assistant of the Church of St. Mary the Virgin.

The Rev. Felicito Songadan, presented by the

Rev. R. A. Alipit; to be assistant of St. Benedict's Mission, Besao, Mountain Province.

### Deacons

Connecticut — By Bishop Gray, at Camp Washington, the diocesan camp and conference center at Lakeside, Conn., on August 30th:

Peter Raymond Lawson, presented by the Rev. Dr. J. H. Esquirol; to be curate of Trinity Church, Southport, Conn.

Charles Noble Robertson, III, (to the perpetual diaconate) presented by the Rev. J. S. Cuthbert; to continue his business career while serving as a deacon at St. Andrew's Church, Marbledale, Conn.

The service was attended by more than 100 teenagers who were at the camp for a senior high school conference. The service was held in the new Chapel of the Holy Spirit.

### ACU CYCLE OF PRAYER

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

#### September

- 23. Grace, Lake Providence, La.
- 24. St. Thomas, Salem, Ill.
- 25. St. John's, Centralia, Ill.
- 26. St. Mark's, North Bellmore, N. Y.
- 27. Convent of St. Helena, Versailles, Ky.
- 28. St. Michael's Monastery, St. Andrews, Tenn.
- 29. St. Michael's Farm for Boys, Picayune, Miss.; St. John the Evangelist, Hingham, Mass.; Emmanuel, Somerville, Mass.

### The Living Church Development Program

|                                |            |
|--------------------------------|------------|
| Previously acknowledged .....  | \$9,505.30 |
| Receipts September 5th through |            |
| September 10th .....           | 122.00     |
|                                | \$9,627.30 |

# A REMINDER FROM THE PRAYER BOOK AS THE SEMINARIES OPEN THIS MONTH

The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.

*Book of Common Prayer, p. 320.*

A bequest to one of the Church's seminaries is an investment in the future of the Church through young men in training for the Ministry.

### DIRECTORY

- Berkeley Divinity School, New Haven, Conn.
- Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio
- Church Divinity School of the Pacific, Berkeley, Calif.
- Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

- Episcopal Theological School, Cambridge, Mass.
- Episcopal Theological Seminary of the Southwest, Austin, Texas
- The General Theological Seminary, New York City

- Nashotah House, Nashotah, Wis.
- School of Theology of the University of the South, Sewanee, Tenn.
- Seabury-Western Theological Seminary, Evanston, Ill.
- Virginia Theological Seminary, Alexandria, Va.

## CLERICAL CLOAKS



No. 463

The Cloak is a really serviceable garment, roomy and very warm. Almost circular in cut, it is made with a deep collar and two pockets of convenient size. Fastened at the breast with chain and clasp, it is easily slipped on and most comfortable in wear. Usually worn six inches off the ground.

Offered in—  
 Black Melton ———— \$35.50  
 " " " " " " \$39.50  
 " Beaver ———— \$49.75

## The CAPP A NIGRA

is a similar garment to the Clerical Cloak but cut more fully and with an attached hood in place of the deep collar.

Black Melton ———— \$47.50  
 " " " " " " \$53.50  
 " Beaver ———— \$69.50

When ordering state entire height, Girth of Chest and Waist over Waistcoat and Size of collar worn.

Write for illustrated catalogue of Choir and Clergy Robes to:

RESIDENT ENGLISH REPRESENTATIVE  
 15 Prince Street,  
 Paterson, 7. N.J.

**Wippell's**  
 OF EXETER  
 ENGLAND

also at  
 LONDON, ENG. 11 Tufton St. S.W.1  
 Manchester (2), 24/26 King Street

## Can a Computer Write a Book?

*Continued from page 9*

converted to tape. The two tapes were compared against each other to locate all typing errors. Theoretically, the two sets of girls should have made the identical error in the identical spot only three or four times. Comparing the two tapes should have located every error except these three or four. In spite of all these safeguards, about 60 to 80 errors still slipped into the final tape which was supposed to be error-free.

Once the input was accurate, we were ready to begin in earnest. The job was broken into five phases or computer runs. The first one we chose to call the Keyword Run.

Obviously, the first requirement in working with the individual words in the Bible was to be able to locate the words individually. Each word was located by testing for spaces and punctuation marks.

After 50 hours, this run was completed, and the 4-1/20 tapes of text had a companion set of 65 tapes, listing each word of the Bible and the "address" of that word on the master tape.

An exhaustive concordance of the Bible would include the location of every word. But who cares about the location of every "of," "the," or "and"? Many short words are used frequently and there would seldom be a time that anyone would care to investigate their occurrences by using a concordance. Therefore, a list of 127 such words was drawn up, all occurrences of which would be thrown away. Another group of five words made a special class.

The elimination run, which took about 10 hours, reduced the 65 tapes to 26, discarding 59.4% of the text.

The most significant run was originally estimated to take 40 to 50 hours. However, because of a rush in the programming and because of failure of all the people involved to agree on the estimates of various methods which could be used, the run actually took about 250 hours. When it was completed, contexts for each keyword had been identified and recorded.

Because of the unexpected increase in computer time, and also because we were already beyond the time limits of the contract, three computers were used simultaneously: one in the Rem-

## SCHOOLS

FOR GIRLS

## ST. MARY'S SCHOOL

SEWANEE, TENN.

Two miles from the University of the South there is an accredited school for girls. Grades are nine through twelve. Beautiful campus of mountain woodland. A character building school.

For catalogue address

THE SISTER SUPERIOR C.S.M.

## KEMPER HALL

Church Boarding School for Girls. 86th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog.

Box LC

Kenosha, Wis.

## ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:

Box 56, Mendham, New Jersey  
 THE SISTER SUPERIOR

## COLLEGES

## CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a coeducational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions:

Carleton College  
 Northfield Minnesota

## CHURCH SCHOOLS

MAKE GOOD

CHURCHMEN

ington Rand offices in New York, one in their offices in Los Angeles, and one in the offices of the Franklin Life Insurance Company in Springfield, Ill. This required duplicating many of the tapes. The output of the Springfield and Los Angeles computers was duplicated, and the two sets of tape dispatched to New York by different routes at different times to guarantee their safety.

The unique efforts of this project ended here and the task was routine from this point on. Twenty-six tapes of completed contexts were sorted and merged. After about 50 hours of computer time alphabetizing was completed.

The typescript contains 6,282 pages and 305,242 entries. We estimate that about 6,000 to 7,000 different English words are listed. The book, when published, will be slightly larger than volume one of the Interpreter's Bible, containing about 1,600 pages.\* The total computer time was approximately 400 hours.

Can a computer write a book? That depends on what kind of book you want.

\*Publishers of the concordance will be Thomas Nelson & Sons, 19 E. 47th St., New York 17. In cloth binding with jacket, it will sell for \$16.50 (pre-publication price, \$15); in black genuine cowhide, \$27.50 (pre-publication price, \$25).

It has been said that a computer can think. Our English word "think" includes 10 different mental processes. Eight of them are mental processes which a computer cannot perform, several of which are required in any creative effort.

Another fact to bear in mind I learned from Dr. Howard Aiken my first day at the Harvard Computation Laboratory: "No computer is smarter than the man running it."

It was possible for a computer to write a concordance because we knew exactly what we wanted: an alphabetical listing of every word in the Bible, its location, and a sensible context which would fit into one line of type.

## The Novels of Bruce Marshall

Continued from page 6

(notwithstanding), is the sum total of the invisible goodness of its inhabitants.

But whatever judgment we accept on which is the best novel of this born novelist, there is not much doubt which is his most magnificent character. It is, of course, the humble Father Smith; not least when he is doing his best to keep a workless lad's

state of grace intact for long enough to see him on the road to heaven via the gallows, for the lad has been absolved for murdering his good-for-nothing wife by throwing her out of a tenement in a fit of very justifiable rage.

Father Smith, however, was trying to see the lad as he had known him before the trenches in Flanders, in his boyhood days as an acolyte who had helped to lift up Father Smith's cope while the latter was sending an extra squirt of holy water in the direction of the philosophy professor in the third row, between the fish-eyed peroxide blondes and the old wives in their tartan shawls, while the unseen choir of billiard markers, insurance touts, and untouched virgins zoomed and screeched . . . *Domine, hyssope et mundabor*. . . , just before the *Missa Cantata* that was about the best that could be done in the way of a High Mass in the fishmarket.

It is not surprising that Father Smith is such a convincing character, for he is without a doubt Bruce Marshall's ideal Scottish Curé d'Arès; and Bruce Marshall, unlike many novelists, is sometimes exceedingly like his own novels — to those of us, at any rate, who can see into his just slightly shy and infinitely generous heart.

# CLASSIFIED

advertising in **The Living Church** gets results.

### AGENTS WANTED

**RUN SPARE-TIME** Greeting Card and Gift Shop at home. Show friends samples of our new 1956 Christmas and All-Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 53, Ferndale, Mich.

### BOOKS FOR SALE

**BOOKS, USED AND NEW**, at far less than U.S.A. prices. Liturgy, Dogmatics, Commentaries, Church History, Patrology, Lives of Saints, Pastoralia. Lists Free. Ian Michell, 29 Lower Brook Street, Ipswich, England.

### CHURCH FURNISHINGS

**ANTIQUE SANCTUARY-LAMPS.** Robert Robins, 1755 Broadway, New York City.

### LINENS AND VESTMENTS

**CHURCH LINENS:** Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns. Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

**ALTAR LINENS:** Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations. \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

**ALTAR LINENS, Surplices, Transfer Patterns.** Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

### POSITIONS OFFERED

**BOYS' WORKER** in Church Agency. Reply Box F-373, The Living Church, Milwaukee 2, Wis.

**PERSONNEL WANTED — Promotion Director** for small Church School in the far south. Must be a person with definite training and ability and real interest in Christian education. Address: The Rector, All Saints' Episcopal Junior College, Vicksburg, Mississippi.

**PSYCHIATRIC SOCIAL WORKER** for boys' agency. Salary, \$4800-\$5500. Reply Box F-374, The Living Church, Milwaukee 2, Wis.

**PRIEST:** Single, to manage St. Leonard's House, an ex-prisoner rehabilitation center. Qualifications: A prayerful life, ability to cooperate with team. Common sense counselor. Write: The Rev. James G. Jones, 2100 West Warren Blvd., Chicago 12, Illinois.

**WANTED** Assistant Priest for a large Eastern Parish to direct the educational and youth program and to practice the full pastoral ministry. Prayer Book convinced churchmanship. Replies will be appreciated, respected and treated confidentially. Rector can give former assistant as reference. Reply Box J-375, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

**PRIEST,** 36, Catholic, celibate, veteran, desires correspondence with view to rectorship or curacy in Middle Atlantic seaboard. Forte as pastor. References exchanged. Reply Box M-372, The Living Church, Milwaukee 2, Wis.

**VICAR** from Jerusalem. Graduate of Theological Seminary, Basle, Switzerland, offers services as roving minister, Sunday school teacher, or film explainer for one to five years. For details Reply Box K-376, The Living Church, Milwaukee 2, Wis.

### CLASSIFIED ADVERTISING RATES

- (A) **20 cts. a word for one insertion;** 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$2.00.
- (B) **Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.**
- (C) **Non-commercial notices of Church organizations (resolutions and minutes);** 15 cts. a word.
- (D) **Church services, \$1.00 a count line (approximately 12 lines to the inch);** special contract rates available on application to advertising manager.
- (E) **Copy for advertisements must be received at least 12 days before publication date.**

**THE LIVING CHURCH**  
407 East Michigan Street Milwaukee 2, Wis.

**THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.**

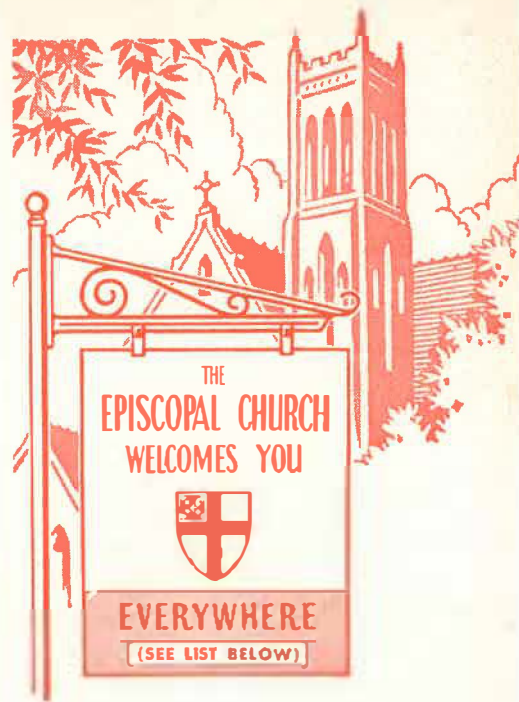
### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

**THE LIVING CHURCH**

**Traveling? The parish churches listed here extend a most cordial welcome. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH — he'll appreciate it.**



### LOS ANGELES, CALIF.

**ST. JOHN'S** 514 W. Adams Blvd. at Flower  
Rev. Robert Q. Kennaugh, r  
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;  
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordon, r; Rev. Neal Dodd, r-em  
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;  
C Sat 4:30 & 7:30

### SAN FRANCISCO, CALIF.

**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.

**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 & daily; C Sat 5-6, 7-8 &  
by appt

### FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Fri & 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  
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 8, 10:30; Tues through Sat 8

### 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. Robert W. Knox, B.D.  
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 (Sung) 11 MP, HC & Ser; Daily 7,  
Sat C 5-6, EP 6

**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.

### DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30; Daily: 6:30

### ST. JOSEPH, MO.

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c  
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, NEBR.

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

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean  
Canon Mitchell Haddad, Canon James Furlong  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11:30,  
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 7:30; Thurs & HD 10;  
C by appt

### NEW YORK, N. Y.

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

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

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

**ST. MARY THE VIRGIN** 139 West 45th Street  
Rev. Grieg Taber, D.D.  
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &  
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

**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; Daily 8:15 HC,  
Thurs 11, HD 12:10

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

#### 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. Munsicker, 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), 11, EP 7:30; 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

### UTICA, N. Y.

**GRACE** Genesee at Elizabeth Street  
Rev. S. P. Gasek, r; Rev. A. A. Archer, c  
Sun HC 8, 9:15, & 11 (MP 2, 4, 5 S); Daily Lit 12;  
HC Wed 7, Fri 7:30 & HD

### PHILADELPHIA, PA.

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

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