

# The Living CHURCH

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November 16, 1958

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**Christmas**

**Book**

**Number**



'Like black and white keys  
of a piano" let us "produce  
a rich harmony" [page 7].

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# The Living Church

Volume 137      Established 1878      Number 20

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

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## Things To Come

### November

16. Twenty-fourth Sunday after Trinity
18. Fifth World Order Study Conference, National Council of Churches, Department of International Affairs, Cleveland, Ohio, to 21.
23. Sunday next before Advent
27. Thanksgiving Day
29. Election of a suffragan bishop, diocese of Albany.
30. First Sunday in Advent  
 Advent Corporate Communion for Men and Boys of the Church.

### December

1. St. Andrew (transferred from November 30)
2. National Council, Seabury House, Greenwich, Conn., to 4.
4. Election of a coadjutor, diocese of Missouri.
7. Second Sunday in Advent
9. Annual meetings, Friends of World Council of Churches, New York City. Meeting, Executive Committee, U.S. Conference for World Council of Churches, New York City.

**NEWS.** Over 100 correspondents, at least 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 St., Milwaukee 2, Wis. 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.

**PHOTOGRAPHS.** *The Living Church* cannot assume responsibility for the return of any photographs. However, every effort will be made to carry out the wishes of any individual who, in a covering letter, specifically requests return of a photo and encloses a self-addressed envelope and return postage.

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

November 16, 1958

# LETTERS

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

## The Ladies Convene

On the morning of October 16 the wives of the bishops met together in the Deauville Hotel for the purpose of expressing their gratitude to Mrs. Louttit and to Mrs. Moses [wives of South Florida's bishop and suffragan] for their graciousness and their cordiality throughout the Convention.

Mrs. Louttit was given a crescent-shaped gold pin, set with pearls, and Mrs. Moses a beaded bag. Immediately after the pres-



From left are the Mesdames Henry Knox Sherrill, Henry I. Louttit, Edward H. West, William F. Moses, and Arthur C. Lichtenberger.

entations by Mrs. West, we went into the Chapel for prayers, led by Mrs. Sherrill.

Afterwards I took the enclosed picture and several of the ladies expressed the hope that they would get into *THE LIVING CHURCH!*

KATHARINE S. IVINS  
 (MRS. BENJAMIN F. P.)

Delray Beach, Fla.

## Any Available?

My book of poetry, *Eden Two-Way*, published 1954 by Harper & Brothers, recently went out of print. I had promised each of my children a copy, but improvidently failed to secure the copies in time. If anyone has a copy he is willing to sell back to me, I should appreciate hearing from him.

(REV.) CHAD WALSH  
 Visiting professor of English  
 Wellesley College

Wellesley 81, Mass.

## ACU CYCLE OF PRAYER

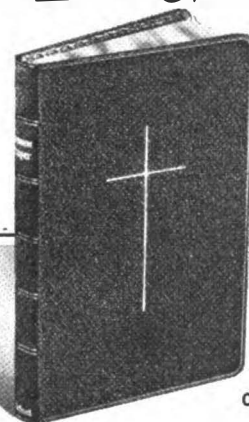
Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the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

### November

16. St. Andrew's, Paris, Ill.
17. Church of the Ascension and St. Agnes, Washington, D. C.; Christ Church Cathedral, New Orleans, La.
18. St. Columba's, Middletown, R. I.
19. Church of the Good Shepherd, East Chicago, Ind.
20. St. John's, Athol, Mass.
21. Church of the Resurrection, New York City.
22. Church of the Resurrection, New York City.

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**POPULAR RELIGION.** Inspirational Books in America. By **Louis Schneider** and **Sanford M. Dornbusch**. University of Chicago Press. Pp. xi, 174. \$4.50. Robert H. Glauber, who reviews this work, is a frequent contributor to our columns and a lay reader at the Church of the Ascension, Chicago.

This is a book of major importance for anyone seriously interested in religion in America. It is a detailed and exacting study of the so-called "popular religious books" which have cut such a wide and disastrous swath in American culture and religious thinking. Written as a serious sociological study, it presents in coldly reasoned terms a frightening picture of the actual damage such books have done to sound religious concepts and the potential damage they may yet do.

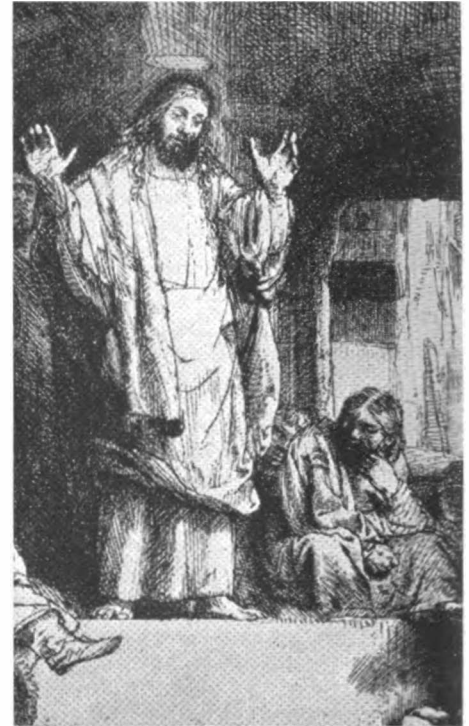
By a popular religious book the authors mean a volume which fills four qualifications. It must accept the general validity of the Judeo-Christian religious tradition; it must inspire the idea that salvation is possible in this world or the next; it must present a technique for attaining that salvation; and it must address itself to the everyday problems of everyday people. In addition to this, all of the books considered had to be recognized best sellers. This boils us down to a study of the works of Norman Vincent Peale, Catherine Marshall, Fulton J. Sheen, E. Stanley Jones, Joshua Liebman, Emmet Fox and others of the "positively think your way into health, wealth, heaven and happiness" school of pseudo-religiosity.

With true scholarly objectivity the large body of this literature is carefully surveyed. What emerges is rather appalling. These are the books which Americans have bought (and ostensibly read) in huge quantities. They are produced under the guise of a religious front but (with a few rare exceptions) what they actually offer is a brew of magic and materialism that is man-centered, power-conscious, almost wholly concerned with a successful life in this world, and all of this stirred together with a strong flavor of relativism.

This is a rather harsh condemnation, but the two authors sustain their points with a painstaking analysis of hundreds of passages from the various books they studied. Let's look at the results of their work in the light of the four criteria the authors used to determine whether or not a book could be included.

Do the books *actually* accept the general validity of the Judeo-Christian religious traditions? Most of the popular authors hold God to be little more than

a beneficent force. They steer clear of almost all dogma. Sin is generally equated with "wrong" or "negative" thinking. And the main function of man on earth seems to be to make a success of his



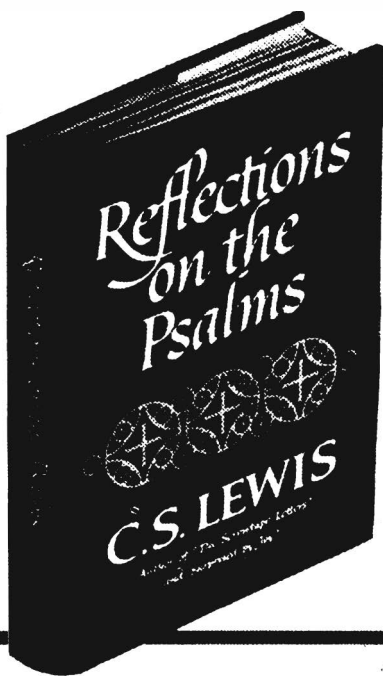
Does the "positively think" school teach the religion Christ taught?\*

existence here. Is this the religion preached by Christ? Or by Moses, for that matter? Not as this reviewer understands it.

Do these books truly deal with any concept of salvation that can be called religious? Prosperity, success, advancement in business, friends, health, peace of mind, a beautiful wife or a rich husband — all of these things are valid enough desires. But is the way that leads to them necessarily the way that leads to salvation? These are the goals (with slight exaggeration) most frequently mentioned by the writers studied. These are their equivalents for the term "salvation." I was taught that the salvation of man had already been accomplished in the life, death and resurrection of our Lord. Christ set for us the way to follow. Any other way can lead only to hell. (But hell, of course, is a concept most of these writers reject utterly as being far too negative.)

Do these books offer a proper technique for achieving salvation? This is obviously tied in closely with the previous paragraph, yet it deserves some separate mention. Almost without exception the popular religious writers maintain that a 1-for-1 ratio between prayer and the accomplishment of one's desires is possible, in some cases inevitable. How this is supposed to square with our actual experi-

\*Cut is from the painting by Rembrandt, "Christ Preaching."



C.S. LEWIS  
Reflections  
on the  
Psalms

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HARCOURT, BRACE

ence is not really explained unless by the artful dodge that if we pray for health and stay sick, then we are just not praying hard, loud, fast, or "positively" enough. How this idea is supposed to square with the Book of Job is also never explained.

Finally, do the books address themselves to the problems of everyday people? Without a doubt — yes. But is this necessarily good? The authors are so concerned with telling everyday people what they *want* to hear, with reflecting popular religious climates or cultural interests that their obligations as ministers to *lead*, to tell people what they might not want to hear but what is good for their souls is wholly abandoned. In their anxiety to find an acceptable message, they start a vaguely "religious" idea and "tone it down and streamline it" for fear they won't otherwise be able to "get it across." Once they do "tone it down and streamline it in order to get it across," what is it they are "getting across?" Certainly not religion!

These books thus wind up exactly the opposite of what they try to pass themselves off as being.

Professors Schneider and Dornbusch have in *Popular Religion* done a great service to the cause of religion in this country. They state flatly that the type of popular religious literature they have studied is, in great part, "radically anti-religious." They further point out that in cultural matters Gresham's Law also applies — "Bad stuff drives out the good." They've shown us the danger. Now — what are we going to do about it?

ROBERT H. GLAUBER

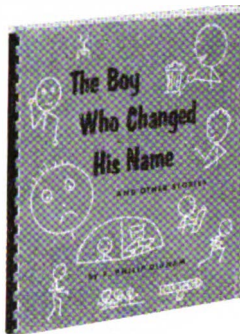
## A Welcome Addition

**PSYCHIATRY AND RELIGIOUS EXPERIENCE.** By Louis Linn, M.D., and Leo W. Schwarz. Random House. Pp. xi, 307. \$4.95. Our reviewer, the Rev. Judson S. Leeman, M.D., is a priest of the Church and a practising psychiatrist.

This is a welcome and unique addition to the growing field of pastoral psychology. Written in simple, non-technical language, *Psychiatry and Religious Experience* discusses the problems of the individual and of society from birth into aging citizenry, illuminating them with a copious amount of helpful clinical material.

In these case histories, one finds the manifold ways in which the related agencies, as a team — parents, family doctor, psychiatrist, social worker, teacher, clergyman — can use their special skills and roles to provide an accepting and understanding helpfulness. Almost all areas of human need are illustrated, and one often finds parallels of such problems as he has confronted, and can see where he might have been of more help, or made the nec-

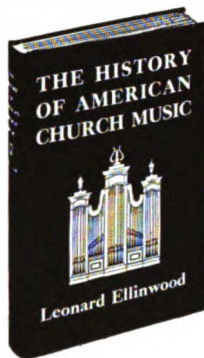
# Give a book this Christmas



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## THE HISTORY OF AMERICAN CHURCH MUSIC

By Leonard Ellinwood

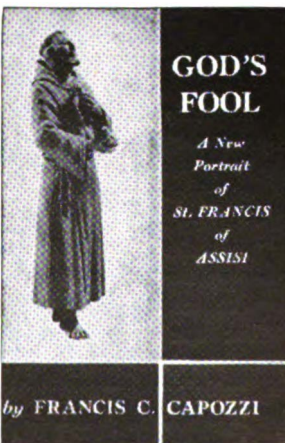
This book is a comprehensive study of American church music from the earliest days of colonization to the present time. It describes customs, early instruments, trends in musical taste, the use of choirs and the growth of choir repertory and the development of choral trends. Illustrated. \$6.50



## THE CHANGING CHURCH

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essary referral to an allied profession for more specialized therapy.

In an early chapter, discussing the domains of religion and psychiatry, one might well be disappointed with the authors' seemingly limited concept of religion, verbalized as, "first and foremost the repository of a moral code." However, as the authors develop their ideas of the place of religion in the sphere of human needs and problems, one sees their deep awareness of the use of ritual, sacraments, and fellowship, and a much less legalistic concept of religion is apparent.

Most provocative is the section on "The Basic Principles of Religious Counseling." Here one sees the distinct character of the clergyman and the psychiatrist, the family physician and the social worker, with their roles clearly identified, yet overlapping in usefulness and interests. This is done, not to separate the different disciplines and keep them apart, but to enable them to work together effectively as a team. I beseech you to note their remarks on the minister's "symbolic role." Too often the parishioner sees religious values as deriving their efficacy from the minister as an individual. On the contrary, their efficacy is from his "symbolic role" which is rooted in Scripture and scriptural tradition. If the clergy could realize this, it might help to minimize the disunity within our own Communion as well as Christianity as a whole.

Authors Linn and Schwarz give a fine delineation of the roles of the religious leader and the psychiatrist. With the popularization of psychological thinking, there is a tendency on the part of the clergyman to discard his real role and accept a pseudo-psychiatric one; and to consider the psychiatrist's objective attitude as being anti-religious. Rather, the latter's technique is a means to an end, "which is to get the patient to develop his personal values and to share in the positive values of society." These are neither invented by the psychiatrist nor derived from psychiatry, but are the moral and spiritual values that have developed from the experience of group life in the past. His approach is a technique, not a religion. On the other hand, the clergyman cannot be as permissive as the psychiatrist, since he represents moral values and standards which cannot be disregarded by himself or the client.

The clergy can afford to look objectively at their own pastoral and priestly work in line with some of the authors' questions: What are our professional standards? How are individuals affected or changed by religious counseling? Do religious affirmations and practices contribute to emotional adjustment and maturity, or do they foster unwholesome dependency attitudes?

It is impossible to do justice to this book with even a lengthy review. It should, however, become an important text and reference book for the minister

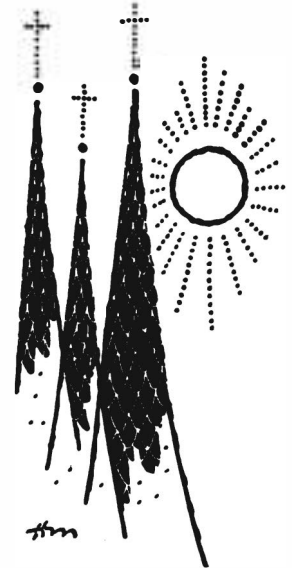
interested in the problems of his people, outlined in such chapters as: Religious Development in Childhood; Religious Conflict and Values in Adolescence; Religion in Sex and Marriage; Understanding Sickness; Facing Death; Problems of the Aging; Chaplaincy Work in Public Institutions and Areas. It should be particularly helpful as a source of instruction in seminaries, and because of its non-technical language, appropriate for the lay religious leader as well.

JUDSON S. LEEMAN

## A Door?

**CHURCH BUILDINGS AND FURNISHINGS.** A Survey of Requirements. An Official Publication of the Joint Commission on Architecture and the Allied Arts. Edited by **Jonathan G. Sherman, S.T.D.**, Suffragan Bishop of Long Island. Seabury Press. Pp. 130. Paper, \$1.50. **LIVING CHURCH's** reviewer, the Rev. James Dyar Moffett, is chaplain to Episcopal Church students at the University of Wisconsin in Milwaukee.

This is the second of the official publications of the Joint Commission on Architecture and the Allied Arts. It is a sequel to its handbook on *Architecture and the*



*Church*, both of these books serving as plain and practical guides to clergy and vestries in building for the Church.

There are 15 chapters in *Church Buildings and Furnishings*, done by 15 authorities in the field, beginning with the questions of programming the job of construction, site planning, and the selection of architectural styles and materials, and continuing with brief essays on space requirements, color, the use of symbolism, and a most suggestive essay on the architectural styles of Church buildings. All of these are worthy of the attention of all Churchmen, but most especially of those

committed to the difficult and exacting job of planning and building the House of God. These pages will answer most of the first questions and will suggest other reading and thought. Among the best services of this book is the bibliography for further study, as well as a dictionary of terms used in ecclesiastical architecture.

Although this little paper-back volume is only a primer, it is rich in imagination and insight. It carries its information so comfortably and teaches its lesson so well that it will be a pleasure to read and follow. It might become a door for the Church to enter a new and splendid generation of buildings. Its modest and insistent voice will remind us all the while that our day has its own styles, materials, and needs, and that the best of architecture is the use of what is at hand.

JAMES DYAR MOFFETT

## Lambeth 1958

**LAMBETH AND YOU.** London: SPCK. Greenwich, Conn.: Seabury Press. Pp. 39. Paper, 50 cents.

**LAMBETH SPEAKS.** By Dewi Morgan. London: Mowbrays. New York: Morehouse-Gorham. Pp. viii, 136. \$1.25.

The Lambeth Conference, 1958, has come and gone, but, in addition to the official Report (covered earlier in THE LIVING CHURCH), two more or less popular commentaries on the Conference and its action are available: *Lambeth and You* and the Rev. Dewi Morgan's *Lambeth Speaks*.

*Lambeth and You* is definitely a popular treatment, largely pictorial. Here are articles, all adequately illustrated, dealing with the various topics the Conference took up. First prize from this reviewer for success in speaking the language of the man in the pew goes to the Bishop of Accra (Ghana), the Rt. Rev. R. R. Roseveare, for his article on "Racial Conflicts" (from the illustration of which our cover picture this week is taken):

"And you folk in England — don't forget to make friends with those West Indians who give you your bus tickets and what-not. . . .

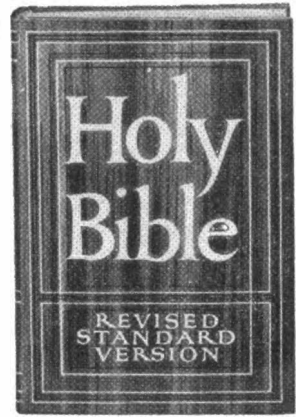
"Why? Because God created every man jack of us and can't possibly intend that any one race should ever permanently hold down another race. We're all brothers in God's family: for God's sake let's try to behave as a loving family, and, like black and white keys of a piano . . . produce a rich harmony."

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Continued on page 15

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## Laying of Cornerstone

Many cornerstones have been laid in the vast building boom that has hit the Church in recent years. Our picture shows one of the most recent of such occasions: the laying of the cornerstone of the new church building of St. Mark's Parish, South Milwaukee, Wis. Bishop Hallock of Milwaukee and the Rev. William J. Miles, rector of St. Mark's, are shown in the picture. The ceremony took place after a celebration of the Holy Eucharist.

\*Shown, from left, are Bishop Hallock, Fr. Miles, and parishioners James Wilson, Mrs. Susan Wilson, and Mr. Albert Bolduan.



**O** LORD Jesus Christ, Son of the living God, who art the brightness of the Father's glory, and the express image of his person, the one foundation, and the chief cornerstone; Bless what we do now in laying this stone in thy Name, and be thou, we beseech thee, the beginning, the increase, and the consummation of this work, which is undertaken to the glory of thy Name; who with the Father and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

From *The Book of Offices*, 1949 edition\*



# The Living Church

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

**Twenty-Fourth Sunday after Trinity  
November 16, 1958**

## **PUBLIC AFFAIRS**

### **Ultimate Taxing of Church Property Is Issue in California School Fight**

by the Rev. Canon RICHARD BYFIELD

An unsuccessful attempt to restore the taxation of non-profit elementary and secondary schools in California,\* including parochial schools, has left a residue of religious bitterness because of tactics used by proponents of the measure, Church sources report. The measure was voted down overwhelmingly (more than 2 to 1).

A group calling itself "Californians for Public Schools" has been identified as sponsor of most of the advertising in favor of Proposition No. 16 to restore taxation, while its opposition has been headed by two groups, which called themselves "Californians United Against Taxing Schools" and "Protestants United Against Taxing Schools." The latter group was headed by the Rev. Kenneth W. Cary, rector of St. Matthew's Church, Pacific Palisades.

#### **Official Opposition**

The bishops of the Episcopal Church's four jurisdictions in the state of California had unanimously and publicly expressed their opposition to the proposition, as had the conventions of the dioceses of California, Los Angeles, and Sacramento.

Many of the Church's clergy, including Bishops Bloy of Los Angeles and Pike of California, had allowed their names to be used in newspaper advertisements against the proposition and had held press conferences on the subject. This correspondent was plaintiff in a suit against "Californians for Public Schools" asking that this group be enjoined from certain types of advertising.

[A series of spot radio announcements in California accused the Vatican of "sending instructions" to all Roman Catholics in the state to oppose Proposition No. 16. The announcements said that "this foreign effort to influence California voters is in contrast with the stands of the President and the Vice President of the United States, both of whom have refused appeals to influence our state's educational policy." Presidential press secre-

tary James C. Hagerty, RNS reports, labeled the announcements as "very bad" anti-Roman Catholic broadcasts. He stressed that the use of President Eisenhower's name was not authorized. Mr. Nixon said the inference that he favored taxing church and private schools was "falsification at its worst."]

As the campaign progressed into its later days, many observers felt that it was becoming more and more an attack upon the Roman Catholic Church, which operates about two-thirds of the schools which were involved in the proposition. It was this feeling which apparently motivated Bishop Pike and others to make direct protests to out-of-state authorities including the President, the FCC, and the Committee on Fair Elections Practices. The latter group, in a public statement, said that they had received more protests on California elections than from all others combined, and that a large number of these were in connection with this proposition.

Every major candidate for office from both parties, without exception, expressed himself as being against the adoption of the proposition, and most of them, including the two gubernatorial candidates, allowed their names and pictures to be used in advertising opposing the measure.

#### **Sharp End of Wedge**

An editorial in *Episcopal Review* (official monthly of diocese of Los Angeles) pointed out:

"The real principle inherent in Proposition No. 16 is whether all property of all churches shall be ultimately subjected to property taxes. The inner logic of this measure is inescapable. It is the sharp end of the wedge which will severely damage the financial stability of all church institutions and activities.

"Leading advocates of Proposition No. 16 are publicly on record in favor of taxing all the property of all the churches. They are out to destroy a right inherent in our American tradition. What is at stake is the right of non-profit enterprises to tax exemption on properties essential to educational and religious activities.

## **DIOCESAN**

### **Albany to Elect**

In response to a request from his diocesan council that episcopal assistance be obtained without further delay, Bishop Barry of Albany set November 29 for a special convention to elect a suffragan. The diocese has been without such assistance since Bishop Richards, first suffragan of Albany, was chosen a year ago by the House of Bishops to be the first bishop of the new missionary district of Central America.

[Bishop Richards was first elected suffragan of Albany in 1950. The election was unanimous and came after a deadlock which caused Bishop Barry to withdraw his request for an election. The bishop renewed his request after many individuals and groups urged him to do so and also to recommend a clergyman for election. He recommended Fr. Richards, then archdeacon of the diocese. Fr. Richards withdrew his name from consideration for consecration a few months later, explaining that he was gravely concerned over the doubt that had arisen in various quarters of the Church as to whether democratic principles of the Church were adhered to at the time of his election. Four dioceses had withheld consent for his consecration. Fr. Richards accepted a second election as suffragan of Albany in 1951.]

In his address to the 1958 convention, Bishop Barry said that the nominee for suffragan should be "a person of maturity who also possesses some administrative ability. I should think that such a person might well be found within our own clerical family."

Necessary consents for the election were secured during General Convention at Miami Beach, Fla.

The bishop also announced the recent gift to the diocese of a property on Brant Lake (not far from Lake George), which is equipped for conferences and retreats and can serve as a center for missionary work in the Adirondack deanery. It will replace present facilities at Eagle Lake, which are not adequate for large groups, especially of young people.

The convention voted to launch, at the earliest feasible time, the diocesan capital funds drive which was postponed last spring because of the recession.

ELECTIONS. Standing Committee: Rev. Darwin Kirby, Jr., Frank A. McNamee.

\*The schools were taxed until 1952.

## Missionary Expansion

The diocese of Connecticut, in an unprecedented special convention called October 30 expressly to act on missionary expansion, unanimously voted a total missionary budget of \$560,644.00.

Bishop Gray of Connecticut said in his opening remarks to the convention: "This is one of the most memorable occasions in the history of the diocese. So far as I am aware, never before in the 175 years of our diocese's existence has there been a convention called solely for purposes such as those before us today. . . ."

The more than one-half million dollar missionary budget (one of the largest in the entire Church), is broken down as follows:

Connecticut's share of the Church's work in this country and around the world .....	\$264,479.00
Connecticut's share for work in the Province of New England .....	4,910.00
Missionary work within the diocese of Connecticut .....	291,255.00
<b>Total .....</b>	<b>\$560,644.00</b>

Additional missionary work items voted which brought the total budget to this new high totalled \$114,700.00. These were as follows:

A General Secretary for the diocesan Department of Christian Education, together with suitable house and travel allowances .....	\$10,700.00
A General Secretary for the diocesan Department of Missions, together with suitable house and travel allowances .....	\$14,000.00
To build and equip additional offices in the diocesan house .....	\$20,000.00
Addition to the Advance Work item for building of new mission facilities (this item now totals \$125,000.00 for 1959) .....	\$70,000.00

The clerical and lay delegates to the convention also recorded their conviction that the diocese of Connecticut should have a revolving fund of \$1,000,000.00 or more by 1968; that every effort should be made to further this end; and, if needed, that a capital funds drive for this purpose be made at the appropriate time. A revolving fund allows non-interest bearing loans to be made to parishes or missions for plant expansion. Repayment is generally over a ten year period.

A survey on the diocesan, archdeaconry, and parish level by National Council's Unit of Research and Field Study, should be made as soon as possible, delegates decided. The cost of such a survey, \$35,000.00, would be borne equally by the national Church and the diocese.

The entire increase of \$114,700.00 for diocesan missionary expansion was recommended by the Committee on Diocesan Expansion, created in 1956.

The total missionary budget of \$560,644.00 as finally adopted means an average increase in parochial missionary giving of 43%.

## Now a Diocese

by PATRICIA MASTERMAN

Formation of the diocese of Northwest Texas, which was approved at General Convention, was completed October 31, in Amarillo, Texas.

Culmination of the day's ceremonies came at 7:30 p.m., when the Rt. Rev. George H. Quarterman, bishop of the missionary district of North Texas since 1946, was installed as first bishop of the diocese of Northwest Texas. Presiding Bishop Sherrill conducted the installation service in St. Andrew's Church, Amarillo.

In his sermon Bishop Sherrill called a prayer for lessening tasks "the prayer that God never answers." He called a prayer for powers equal to our tasks "a prayer that God always answers."

"There isn't anything that cannot be possibly accomplished for Christ and the



**Bishops Quarterman and Sherrill**  
There is a prayer that is always answered.

Church if we pray for the power to meet our responsibilities," he said. He asked that parishes and dioceses not be content within themselves, but that Churchmen see the world as the mission field.

Attending the service were representatives of all parishes and missions in the nearly 77,000-square-mile jurisdiction of the new diocese.

Primary Council of the new diocese was held at the diocesan conference center in Amarillo.

**ELECTIONS.** Treasurer, Fancher Upshaw, Sr. Chancellor, Ben H. Stone, Jr. Standing Committee: clerical, William Boyd (president), H. E. Moreland, William West; lay, James Whiteside, Paul Villaret, Beaumont Stinnett.

Executive Council: clerical, Donald Hungerford, Thomas Miller, Lester Jones, J. C. Pederson; lay, Tom Bugbee, Edgar Lewis, Ross Shipman, Elbert Hall.

The missionary district of North Texas was created in 1910 out of an area of the diocese of Dallas, with Edward A. Temple as first bishop. His widow attended the

installation service for Bishop Quarterman. Bishop Temple chose Amarillo as his headquarters because of its advantageous railroad location.

Second bishop of the missionary district was Eugene Cecil Seaman, who was consecrated in 1925 and served until his retirement in 1945.

Bishop Quarterman was consecrated in 1946 as third bishop of the missionary district and has now become first bishop of the diocese.

## Responsibility Discharged

As legal negotiations were being completed to transfer St. Paul's Cathedral, Los Angeles, from parochial to diocesan control, the Very Rev. David deL. Scovil, who has been dean for five and a half years, announced his resignation.

He has accepted the rectorship of Grace Church, Hutchinson, Kans.

Dean Scovil said that the change in cathedral status is being made to meet "a tremendous change" which has taken place in the cathedral neighborhood. "With the conclusion of these negotiations . . . I feel I have discharged the pastoral responsibility I assumed at the time of my being called as rector," he said.

## Both Parties Invited

Christ Church Cathedral, St. Louis, Mo., held a pre-election day service on November 3, at noon. This service, which was the first of its kind in St. Louis according to the diocese of Missouri, was conceived by the Very Rev. Ned Cole, dean, and planned by him and the cathedral staff. Invitations were widespread and included the candidates of both parties in city and county as well as state. Officiating were Dean Cole and the Rev. Edwin T. Dahlberg, president of the National Council of Churches. The Lessons were read by two candidates: Haskell Holman, Democrat, who later won the election for State Auditor, and A. Clifford Jones, Republican, who lost the election for Supervisor of St. Louis County.

It is planned to hold this service before each general election.

## LAYMEN

### 90 in Philadelphia

Programs on the worship of other Christian Churches and of Judaism are drawing excellent attendance to meetings of the Philadelphia branch of the Laymen's Union for the Maintenance and Defense of Catholic Principles. There were 90 men present at the first meeting this fall. The monthly meetings are held in different churches in the Philadelphia area. The group, which has been continuously functioning for 20 years, welcomes men of all religious beliefs, although members of the Episcopal Church predominate.

## THE NEW PRESIDING BISHOP

As of the date of this issue, the Church has a new Presiding Bishop. Although the Rt. Rev. Arthur C. Lichtenberger will not be installed until January 14, the effective date set for Bishop's Sherrill's resignation was November 15. Bishop Lichtenberger does not resign officially as Bishop of Missouri until May 15, but he is, from the date of Bishop Sherrill's retirement, Presiding Bishop of the Church.

### EPISCOPATE

#### Broadcasting Bishop

California's Bishop Pike started his fourth year of network telecasting on October 26, with a program each Sunday. The former *Dean Pike* program, appropriately renamed *Bishop Pike*, is broadcast through the facilities of the American Broadcasting Co. Bishop Pike interviews distinguished guests, who discuss such topics as Population Growth, Mental Health, and Adoption of Children.

### ENGLAND

#### The Whole Family

Americans occupy three of four houses recently bought and furnished for use by married priest-students at St. Augustine's College, Canterbury.

Previously families have had to live in cramped, makeshift quarters. When this Central College of the Anglican Communion was planned, the idea of families accompanying priest-students was not envisaged.

Each of the four houses has a combined dining and living room, and kitchen, on the ground floor, with three bedrooms and bathroom upstairs.

The American occupants are:

The Rev. Messrs. Samuel W. Cook, diocese of Minnesota; J. N. Mitchell, diocese of New Hampshire; David M. Talbot, diocese of Central New York.

Occupant of the fourth house is the Rev. Handley R. Perkins, Toronto.

### AUSTRALIA

#### Bishop of Willochra

The Rt. Rev. Thomas Edward Jones, an Anglican missionary in Australia for more than 20 years, was consecrated Bishop of Willochra, Australia, at ceremonies in St. Andrew's Cathedral, Sydney. He succeeds the Rt. Rev. Richard Thomas.

Bishop Jones served as secretary of the Bush Church Aid Society, and was one of the organizers of the Anglican "Flying Doctor Service" in Australia.

## B R I E F S

**DEBUT:** Seabury-Western observes that the new Presiding Bishop will make his first public appearance there on November 20. The seminary plans to confer the honorary degree of Doctor of Sacred Theology on Bishop Lichtenberger that day as part of its centennial convocation.

**WANTED: ONE 50-YEAR-OLD GENIUS:** Nominating committee considering possible successor to Bishop Lichtenberger in Missouri, has set up the following qualifications to be sought. The new bishop should be a "pastor, a man who evokes enthusiasm, one who is a good administrator, one interested in the mission and expansion program of the diocese, a man of social vision, one interested in ecumenicity, a good preacher, one whose knowledge of the National Church would be of assistance in the recruitment of clergy for the diocese, one who would be interested in the recruitment of able men for the diocese for the ministry, one preferably near 50 years of age."

**FIRST TIME SINCE REFORMATION:** Dr. Fisher, Archbishop of Canterbury, sent greetings to Pope John XXIII on his election. This was believed to be the first time since the Reformation that a primate of the Church of England had sent congratulations to a new Pope. The message read: "The Archbishop of Canterbury sends sincere greetings, with prayers that God may guide and sustain you in your new responsibilities. May the spirit of the beloved disciple and evangelist whose name you have chosen ever rest upon you."

**HELP FOR FAMILIES OF MINERS:** Anglican churches throughout Canada have made special offerings for the families of coal miners in stricken Springhill, Nova Scotia, where as many as 81 miners died in caves. The Anglican Church of Canada made an immediate cash gift of \$5,000. Other Churches also contributed.

**CHIEF:** New chief of chaplains for the U.S. Army is Chaplain (Major General) Frank A. Tobey, a Baptist, who succeeds Chaplain Patrick J. Ryan. The last Episcopalian to hold the post was Chaplain Luther D. Miller, now at the Washington Cathedral, Washington, D. C., who served from 1945 until 1949.

**CITATION:** Among five women cited for public service to the world and country by United Church Women are two Episcopalian: Mrs. Harper Sibley ("humanitarian striving unceasingly for more abundant life for all mankind") and Mrs. Dorothy Lewis ("dynamic pioneer in the art and industry of communication"). Mrs. Sibley is vice president of Japan

International Christian University Foundation. Mrs. Lewis is president of International Federation of Women in Radio and Television. Retiring president of UCW is Mrs. Theodore O. Wedel.

**CHOSEN CHURCHMEN:** Among Churchmen chosen for congressional office in November 4 elections: Rep. Kenneth B. Keating (R., N.Y.), Sen. William Proxmire (D., Wis.), Sen. J. Glenn Beall (R., Md.). Political observers in the nation's capital, RNS reports, said Americans seem more and more to be voting for candidates on the basis of their political beliefs, without regard to religion or national origin.

**WRONG RIGHT:** "Right to work" legislation, which had been warned against by the NCC, was defeated in five of six states in which it was on the ballot. Designed to outlaw labor-management agreements which make union membership a requirement for holding a job, the proposals were defeated in Ohio, Washington, Colorado, Idaho, and California. Agricultural Kansas approved "right to work." National Catholic Welfare Conference and Synagogue Council of America had also disapproved of "right to work."

**PETITIONS AGAINST TESTS:** RNS reports that a number of distinguished Christian leaders have signed petitions urging halting of nuclear weapons tests and establishment of a permanent inspection system. Among those named by RNS as signers are Dr. Albert Schweitzer, Dr. Martin Niemoeller, Canon John Collins of St. Paul's Cathedral, London, and Dr. Martin Luther King. Bishop Donegan of New York joined a number of other religious leaders in urging President Eisenhower to proclaim the weekend of November 1 as Geneva Weekend with special prayers in churches and synagogues for the success of the Geneva Conference.

**FEED THE HUNGRY:** Milk to keep a baby alive another day, a thick wool shawl to cover the mother's frostbitten ears, a bag of coal to start the fire in the stove again—Church World Service's expanding programs to aid the world's hungry, cold, and homeless make such matters possible. Episcopal Church's share in CWS's 1959 budget is \$185,000, about 8½% of the \$2,145,000 asked of participating Churches. Remainder of \$3,925,720 total, it is hoped, will come through CWS regional offices and from CROP. Amount asked of Episcopal Church (which comes out of its World Relief and Church Cooperation Funds) is proportionately less than for some other Churches. The reason is that Episcopal Church is in a better position — because of friendly relations — to give greater help to needy Orthodox and Old Catholic Churches in Europe.

# GREAT BOOKS of 1958

*A round-up of 50 top-ranking titles*

*of the past year in religion,*

*theology, and borderline fields*

**By the Rev. Francis C. Lightbourn**  
**Literary Editor of *The Living Church***  
**and 12 Collaborators**

**W**hat are the 50 great books of the past year in the field of religion?

If a dozen or more reviewers were asked each to provide an answer to this question, the chances are that a wide diversity would be exhibited, with possibly a few notable titles turning up more than once. A large subjective element enters inevitably into a picture of this sort.

When it was suggested that this Christmas Book Number of *THE LIVING CHURCH* contain a round-up article on great books of 1958, this editor decided — against the current do-it-yourself fad — that it was not a do-it-yourself job. Instead of doing it himself, he would seek outside help.

Accordingly, the field of religion was divided into seven subheads — much as in a seminary catalogue: Old Testament, New Testament, Church History, Dogmatics-Apologetics, Christian Ethics, Liturgics, and Popular Religion. Each of these subjects was assigned to three reviewers, specialists in the particular branch of theological knowledge. Each reviewer was asked to name three or more books in his field, published between September 1, 1957 and August 31, 1958 (limits adhered to approximately), which he considered of top significance.

The cooperation was on the whole gratifying. A total of 12 replies came through (out of a possible 21), covering exactly 50 titles. Of these one work gets three votes: *The Early Christian Church*, by Philip Carrington (New York: Cambridge University Press, 2 vols., \$10 each; set \$17.50). Thus an Anglican archbishop (Dr. Carrington is Archbishop of Quebec) walks off with first prize! The Rev. Edward R. Hardy, Professor of Church History at Berkeley Divinity School, calls Carrington's work "a beautifully detailed

and magnificently illustrated account of the first two Christian centuries (with sketch of the third)."

Another book by a bishop, John S. Higgins' *One Faith and Fellowship* is among those receiving two votes. Admittedly in a more popular vein than Archbishop Carrington's (though his is delightful reading), *One Faith and Fellowship* is described by the Rev. William W. Manross, Lecturer in Church History at Philadelphia Divinity School, as "a sound presentation of a complex subject . . . a connected, readable history which should give any Anglican a better realization of the worldwide character of his communion" (Seabury Press, \$4.50).

So the bishops come off not badly in an age when practical problems and administrative duties tend to crowd out a concern for scholarship from the episcopal office.

Other books receiving two votes are: Sherman E. Johnson, *Jesus and His Homeland* (Scribners, \$3.75), *The Oxford Dictionary of the Christian Church*, edited by F. L. Cross (Oxford University Press, \$17.50), and H. C. Porter, *Reformation and Reaction in Tudor Cambridge* (New York: Cambridge University Press, \$10). The first two have already been reviewed in *THE LIVING CHURCH*, and the third (which Dr. Manross calls "an illuminating introduction to the whole field of English Reformation theology") is in the hands of a reviewer.

We are thus left with 45 titles receiving one vote. It is obviously impossible, in an article of this length, to comment on every one of these; a word here and there must suffice.

Among more or less popular titles were mentioned Harry Blamires' *The Kirk-*

*bride Conversations* (Morehouse-Gorham, \$2.50), which contains, according to Robert H. Glauber, "a good deal of meat and help for those people who are nominal Christians but are not quite sure why"; Stephen F. Bayne's *Christian Living* ("tailored for Churchpeople," says the Rev. Joseph Fletcher of Episcopal Theological School, Cambridge, Mass.; Seabury Press, \$3.50); and Stephen Neill's *Anglicanism* (Penguin Books, 95 cents). This last the Rev. Massey H. Shepherd, Jr., Professor of Liturgics at Church Divinity School of the Pacific, describes as "a first rate introduction to the history, spread, and spirit of the Anglican Communion by one of its great missionaries, scholars, and evangelical Churchmen."

Not exactly popular, admits Mr. Glauber, but included in his list, is G. Kitson Clark's *The Kingdom of Free Men* — "one of the sharpest expositions of Christian principles in politics that I have ever read, dealing specifically with some of the difficulties between the free West and the Communist East and their origins" (New York: Cambridge University Press, \$3.50).

In the specific field of Old Testament Studies, the Rev. Robert C. Dentan, Professor of Old Testament at the General Theological Seminary and well known author, mentions Edmond Jacob, *Theology of the Old Testament* (Harpers, \$5), and Ludwig Koehler, *Old Testament Theology* (Westminster, \$4.50) — both of which he says are "striking evidence of the great revival in the study of biblical theology which has taken place in Europe during recent years . . . better than anything else now available on this subject in English."

Also recommended by Dr. Dentan are



Dr. Carrington  
For two centuries, first prize.

count of the pictures, which will be an unveiling of a hidden world of charm and significance for many generations of readers, especially students of the New Testament and Early Church History, and which educated laymen will find fascinating, illuminating, and richly rewarding."

In the field of Church History also a



Bishop Higgins  
In a popular vein, faith and fellowship.



Dr. Johnson  
In the top 50, *Jesus and His Homeland*.

*The Ancient Near East*, by J. B. Pritchard, Professor at Church Divinity School of the Pacific — "an anthology of texts and pictures which would be a permanent useful gift for any clergyman with the slightest interest in Old Testament studies" (Princeton University Press, \$6); G. Ernest Wright's *Biblical Archaeology* — "the best available work on the significance of modern archaeological research for an understanding of the Old and New Testaments" (Westminster, \$15); and S. H. Blank's *Prophetic Faith in Israel* — "a stimulating work by an eminent liberal Jewish scholar" (Harpers, \$3.75).

In the New Testament field, the Rev. Reginald H. Fuller of Seabury-Western Theological Seminary recommends John A. T. Robinson's *Jesus and His Coming* (Abingdon, \$4), John Knox *The Death of Christ* (Abingdon, \$2.75), Vincent Taylor's *The Person of Christ in New Testament Teaching* (St. Martin's Press, \$5), and A. M. Hunter's *Introduction to New Testament Theology* (Westminster, \$2.50).

Robinson's *Jesus and His Coming*, Fr. Fuller describes as in his opinion "the most original, stimulating, and thought-provoking of monographs published in English in the last year."

The Rev. Frederic C. Grant, Professor of New Testament at Union Theological Seminary, recommends Bruce Metzger's *An Introduction to the Apocrypha* (Oxford University Press, \$1), as "an illuminating guide, not so brief as Goodspeed's, nor so advanced as Pfeiffer's, but meeting the needs of most laymen and of college or university students."

A recent work mentioned by Dr. Grant is F. van der Meer and Christine Mohrmann's *Atlas of the Early Christian World*, translated and edited by Mary F. Hedelund and H. H. Rowley (Nelson, \$15) — "a superb collection of maps and photographs, including an accurate ac-

number of works were mentioned — besides those already referred to as having received two or three votes.\*

For significant works on liturgics in English it seems to have been a lean year. The Rev. H. Boone Porter, Jr., of Nashotah House, mentions G. W. H. Lampe's *Studies in Ministry and Worship* as deserving notice as a series, and this editor would like to put in a further plug for

\*Recommended by Dr. Hardy: *William Wake, Archbishop of Canterbury 1657-1737*, by Norman Sykes (New York: Cambridge University Press, 2 vols., \$15); *Bishop and Presbytery: The Church of Scotland 1661-1688*, by Walter Roland Foster (SPCK, 25/-); *Documents on Christian Unity. Fourth Series 1948-1957*, edited by G. K. A. Bell (Oxford University Press, 21/-).

Recommended by Dr. Manross: *Piers Plowman and the Scheme of Salvation*, by Robert Worth Frank (Yale University Press, \$4); *The [Roman] Catholic Church in the Modern World*, by E. E. Y. Hales (Doubleday, \$4.50).

Recommended by Dr. Shepherd: *The Ancient Library of Qumran and Modern Biblical Studies*, by Frank Moore Cross, Jr. (Doubleday, \$4.50); *A New Eusebius*, by J. Stevenson (Macmillan, \$4.50); *Meister Eckhart*, by James M. Clark (Nelson, \$6.25); *Prayer in Practice*, by Romano Guardini (Pantheon, \$3.50).

Recommended by the Rev. H. Boone Porter, Jr., of Nashotah House, Nashotah, Wis.: *Naked to Mine Enemies* (Life of Cardinal Wolsey), by C. W. Ferguson (Little, Brown, \$6); *Dean Church*, by B. A. Smith (Oxford University Press, \$4.80); *Edward King and Our Times*, by Lord Elton (Geoffrey Bles); *Essays in Anglican Self-Criticism*, edited by D. M. Paton (London: SCM); *The Canons of the Council of Sardica*, by Hamilton Hess (Oxford University Press, \$4).

Recommended by Miss Nelle Bellamy, Professor of Ecclesiastical History, Episcopal Theological Seminary in Kentucky: *Late Medieval Mysticism*, edited by Ray C. Petry (Westminster Press, Library of Christian Classics, 5) and *Melancthon: The Quiet Reformer*, by C. L. Manschreck (Abingdon Press, \$6).

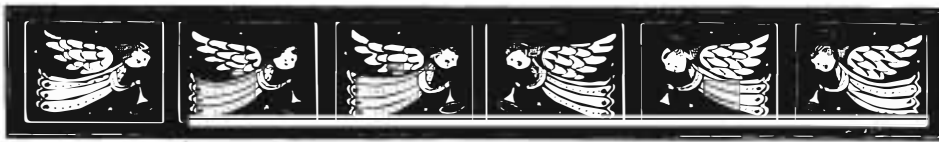
the only installment in the series that he has so far read — Reginald H. Fuller's *What Is Liturgical Preaching?* (Allenson, \$1.25). Dr. Shepherd is too modest to mention the Standing Liturgical Commission's *Prayer Book Studies* (IX, X, XI, and XII are of 1957-58 vintage), in the preparation of which he himself is involved, but certainly these are significant.

Turning from historic to systematic studies, and not discriminating too closely between dogmatics and apologetics, we find the Rev. W. Norman Pittenger of the General Theological Seminary recommending William J. Wolf's *No Cross, no Crown* (Doubleday, \$3.75) as "a careful and stimulating study of the significance of the atonement by the professor of theology at Episcopal Theological School [Cambridge, Mass.], most notable for its appreciation of the enduring value found in each of the various 'theories' of the atonement, and for its insistence upon the place of the Church and sacraments in this context"; John Hick's *Faith and Knowledge* "especially good for its treatment of the 'reasonableness' of faith and for its discussion of the definition of dogma in distinction from doctrine"; and W. Macneile Dixon's *The Human Situation* (now back in print as a paperbound Galaxy Book — Oxford University Press, \$2.75\*) as "one of the great books of our time, written with exquisite style and profound in its understanding of the problems which face man as he tries to make sense of life."\*\*

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\*Also as a Penguin paperback (95 cents) and in cloth (St. Martin's Press, \$3.50).

\*\*Other books recommended by Dr. Pittenger: *Ultimate Questions* (Abingdon, \$2) and *Abyss of Truth*, both by N. Micklem; *Selfhood and Godhood*, by C. A. Campbell (Macmillan, \$6); *The Dynamics of Faith and Systematic Theology*, Vol. II, both by Paul Tillich (former, Harper Torchbook, 95 cents; latter by University of Chicago, \$4.50).



# Records of Faith

The Levites and the priests praised the Lord  
day by day, singing with loud instruments  
unto the Lord. (Chron. 30:21.)

By Eve and Bill Andrews

*In this introductory column on recordings of interest to Churchpeople, Eve reviews the music, Bill the spoken word. Future columns on recordings will appear from time to time, as the output of good religious recordings and the availabilities of space permit.*

Last week we listened to about a dozen new recordings published by Word Records, all of them chiefly devoted to sacred music. Best of the lot, I think, are three records (in single jackets) which present the Augustana Choir singing, usually without accompaniment, under the direction of Henry Veld. Any one of these will supply an inspiring hour to the lover of fine choral music, for the material chosen has both excellence and variety, and the singing is superb.

No. 4012 devotes one side to the "Mass In G Minor" by Ralph Vaughn Williams, of which the ethereal "Sanctus" is an experience in itself. On the other side is a varied program of shorter works, including some lovely selections by the separated male and female choirs.

No. 4005 gives a well balanced program, beginning with Bach and ending with a simple Christmas carol. Britten's "Ceremony of Carols" and Kodaly's "Jesus and the Traders" are on this disc.

No. 4001 features Britten's beautiful setting for Auden's "Hymn to St. Cecilia." This is easily worth the price of the record, and the five gems which follow it are pure gravy. Texts of these compositions are supplied with the record, increasing the listener's participation and enjoyment.

A record that should appeal especially to Churchpeople has been made by the choir of the Cathedral Church of St. John the Divine under Alec Wyton's direction (4014LP). The choir of 40 boys and 18 men sings only compositions that are in the Anglican tradition. These are chronologically presented to show the evolution of the music of the Church. There are 13 selections, beginning with a motet on the plainsong "O Lux Beata Trinitas" (Hymnal No. 171) written in the 16th century and ending with a "Benedictus es Do-

mine" by the contemporary Leo Sowerby. All are performed with care and devotion, though the ensemble might have been improved with a more brilliant tone in the boys' section.

A one-record program by the Fisk Jubilee Singers, directed by John Work, 4007LP, offers eight spirituals, a folk version of the Lord's Prayer, two classics, and one Trinidadian folk song. Result: an interesting program, well executed, of both spiritual and entertainment value. Of special interest is "Go Down, Death," though all the items have appeal. The Fisk Singers avoid the common temptation to ruin spirituals with embellishments foreign to their simplicity, though even they add final cadences sometimes. Texts of the lyrics are supplied.

Richard Purvis, organist of Grace Cathedral, San Francisco, and composer, is doubly featured in No. W4004LP, for he is the performer as well as the composer. As an organist, he seems flawless: as a composer he deserves the attention of music lovers, especially those who are spiritually enriched by music which is devotional in character. His works should have wide appeal, for they are not over subtle or very dissonant, as is so much modern music. After listening to Purvis, I went off on a search for old Moravian hymns, for two of his compositions are based on them. Another is beautifully developed from the Gregorian chant, "Divinum Mysterium" (Hymnal No. 20).

## Voice in a Living Room

**THE FAITH TRIUMPHANT**, six-part teaching mission, by the Rev. Alan Whittemore, OHC, six records, 11 sides, boxed, with manual, no publisher listed, but obtainable through St. George's Church, 30 N. Ferry St., Schenectady 5, N. Y. or Diocesan House, 68 S. Swan St., Albany 10, N. Y. \$15.00. 1958.

Here are 12 talks by a great Holy Cross missionary preserved in their simple strength through recording. Designed to

provide a prologue and a main address for each session of a six-part teaching mission, the series makes a whole which will greatly reward the listener.

Fr. Whittemore has the great gift of being able to present the faith whole and entire, with reverence and quiet power. Yet he manages a refreshing informality of style and a breadth and charity of approach. He avoids wasting time over side issues.

It is hard to review solid gospel preaching — for what is there to be said critically about the faith as this Church has received the same? But a comment is in order on his discussion of the divisions within Christendom, and his evaluations of the strengths and weakness of Protestantism and Roman Catholicism.

Fr. Whittemore sees great strengths in both of these traditions, as well as some weaknesses. He expresses a great yearning for Christian unity, yet what he seeks is as far removed from the kind of unity that is bought at the expense of compromises on doctrine as it is from the neurotic fear that contact with those with whom we disagree may contaminate us. He is not enamored of that shopworn symbol of the Anglican position as a *via media*, but he stands solidly on the essential premises of the great Anglican unity document, the Chicago-Lambeth Quadrilateral. Through all this firm holding of the traditional Anglican ground shines a love of our brethren who disagree with us.

The manual, whose foreword is by the Rev. Darwin Kirby of Schenectady, N. Y., gives detailed instruction for the setting



up of a teaching mission in which these recordings take the place of addresses by a missionary. I do not know whether this use of the records has been tested in practice, and I can see some difficulties in the way of holding attention without a living person standing up and speaking. But whether the records could actually serve in such a six-day mission or not, I am convinced that a parish priest will find them useful in countless other ways. The box cover suggests some of them: retreats, quiet days, Lenten services, confirmation instruction, and so on. Yet I think it might be best of all to lend them to parishioners and let them, over a period of a week or so, hear them the way Eve and I did, sitting for an hour or two on a series of evenings in our own living room, where we could talk about them after each address ended, when we could, over coffee cups, hear them like the voice of a very learned and very loving friend speaking quietly to the great Truth.

## BOOKS

Continued from page 7

tures, save the one of Canterbury Cathedral on the cover. Chapter by chapter Fr. Morgan takes up the several broad questions with which Lambeth 1958 dealt, often quoting from the Report, in order to assist the reader in making his own evaluation of the Conference's accomplishments.

To this reviewer the earlier chapters of *Lambeth Speaks* seemed somewhat slow-moving, but after page 40 or thereabouts the book picked up in tempo, as problems of the family, Christian reunion, the ministry, the Prayer Book, etc., were discussed.

Fr. Morgan is eminently fair to the different viewpoints he has occasion to mention, and makes frequent reference to the American Church (of course he is a LIVING CHURCH correspondent!). Naturally, as the author tells us, the book had to be written in great haste; the marvel is that it could be written so soon at all.

One could read in 1, 2, 3 order *Lambeth and You*, *Lambeth Speaks*, and the Report itself; or one might prefer to read first the Report and then Fr. Morgan's interpretive work. In any case, here is material on Lambeth 1958 to occupy most Churchpeople for some time to come.

FRANCIS C. LIGHTBOURN

### A Way of Life

**THIS CHURCH OF OURS.** Edited by Howard A. Johnson. Seabury Press. Pp. 129. \$3.25. Reviewer, the Rev. Scott N. Jones, is Chaplain to Episcopal Students at Northwestern University, Evanston, Ill.

The men gathered by Canon Howard A. Johnson to make up the chapters in this book are an extraordinary collection of competence. Bishop Bayne leads the way for the Rev. Messrs. Casserley, Dawley, Krumm, Mollegen, Rose, Simcox, and Wedel, all within one volume, small but highly helpful.

*This Church of Ours* is described on the jacket: "The Episcopal Church, What it is, and What it teaches about living." This book is oriented not in the usual manner toward the inner structure and physical characteristics of the Episcopal Church, but rather toward the manner in which the "faith and practice" of the Episcopal Church relates to the primary levels of living. In other words, this book is not the close inspection of the external characteristics and apparatus of the Church. The emphasis of this book is on the last portion of its jacket description "... what it teaches about living." This book goes a long way to help.

In the first chapter, Dr. Dawley describes the heritage which gives the framework of Anglican faith-life in our

own day. In the last chapter, Dr. Wedel points to the Church's "mission at this moment" to the world, and to the ecumenical movement.

Between these two chapters, the "lessons of living as an Anglican Christian" are articulately presented. Bishop Bayne, in his clear yet complete style, discusses the nature of human freedom, and the problem human beings have with it.

Chaplain Krumm discusses the fullness of human freedom within the structure of Christ's Law of Love.

Dean Rose begins the succession of four chapters which seek to apply this way of understanding and living to areas of human experience. With his almost poetic style and his talent to incorporate traditional language from Bible and Prayer Book, Dean Rose deals with the devotional life of a person, and of the family unit, within the context of the problems of personal and family living and dying.

Dr. Simcox then continues this discussion in terms of life within a parish, and gives a dimension to parish life and work constructed to crush narrow parochialism (and he succeeds!) and to bring into focus the power and the excitement of a worldwide, yes heavenly-wide, fellowship of the people of God.

Dr. Mollegen deals with community life, the nature of modern community, and the participation of the Christian community in the civic or political or cocktail communities.

Professor Casserley's chapter on "our life in the nation and the world" bears his trade-mark of careful and thorough penetration into all facets of the subject at hand.

Anglicanism is discussed in this book as a "way of life" and a "way of approach." An Anglican point of view emerges from this collection, and this point of view is focused directly upon living in this century.

SCOTT N. JONES

### No Quick Cures

**THE CHRISTIAN FAMILY.** By Thomas van Braam Barrett. Morehouse-Gorham. \$3.

The Rev. Charles T. Gaskell, who reviews this book, is rector of St. Mark's Church, Milwaukee, Wis.

A wealth of valuable insight into the sickness of our age and society has been laid up in Thomas van Braam Barrett's *The Christian Family*. Disclaiming the title of "expert," the author presumes to speak solely from his experiences as "son, lover, husband, and father." It is obvious that he is also an experienced pastor and counselor.

He is "persuaded that the family can achieve its purpose only within the awareness of God and by His help." His analysis of the ills of contemporary society, and more specifically of the family, is as fresh

and lively as it is penetrating. He denies that there are any quick cures or easy panaceas. Nor will treatment of the surface ills and symptoms touch the real germs responsible for the family's malady.

He sees in family life sustained by the grace of God the "most normal and fruitful instrument for the realization of mature manhood, and the most excellent symbol we have on the earth for the kingdom of God."

The recovery of faith in God, coupled with an awareness of man as a sinner in need of help, is the strong foundation on



which family life must be rebuilt. Mr. Barrett believes it is as futile to talk of the responsibility, duty, and sacrifice needed in marriage and family life to the person who has no knowledge of God or true doctrine of man, as to teach abstract theology where there has been no experience in the faith.

The chapters on "Sex and Love" and "The Children" are excellent and might well be reprinted in tract form for wider distribution. Mr. Barrett airs many prejudices and personal piques, but taken in the fulness of context these add vitality to what is said.

CHARLES T. GASKELL

### In Both Worlds

**CHANCE AND PROVIDENCE.** God's Action in a World Governed by Scientific Law. By William G. Pollard. Scribners. Pp. 183. \$3.50. A book by a scientist who is also a priest, reviewed by a scientist who is also a Sunday School superintendent (Church of the Holy Communion, Memphis, Tenn.)

Based upon the content of the five Kellogg Lectures delivered at the Episcopal Theological Seminary in 1957, Dr. Pollard's *Chance and Providence* is a concise and highly logical attempt to present the gleanings of eight years' thought on how to amalgamate scientific and biblical reality. Although the necessity for such amalgamation faces every man in this age of scientific ascendancy, Dr. Pollard is uniquely qualified to speak on both sides of the dilemma, being a noted physicist and a priest of the Church.

The point of departure of this book is that of a man knowledgeable in both worlds, committed to both the experi-

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T. S. Eliot: sometimes an Olympian impression.

**T. S. ELIOT: A SYMPOSIUM FOR HIS SEVENTIETH BIRTHDAY.** Edited by Neville Braybrooke. Farrar, Straus and Cudahy. Pp. 221. \$5. Our reviewer, Robert Sumner Jackson, is a Churchman and a member of the Department of English at Yale University.

Neville Braybrooke's "Symposium," as he calls the bookful of essays and poems collected in honor of T. S. Eliot's 70th birthday, is clearly conceived in the English, not the American, tradition of scholarship. This is a tradition more humane, less scientific than ours; in the spirit of earnest after-dinner conversation rather than formal, documented proofs; it is, in spite of the usual cliché about the English, a warmer book I suspect than it would have been had its contributors been American instead of, as they are, English.

The book is addressed to the ordinary educated man as well as to the professional scholar — and to the intelligent but not-very-well educated man — and even perhaps to the man having little of either but who would simply like to know something of the most important currents which are stirring the society of which he is a part. It contains the literary efforts of a group of diverse individuals whose only notable similarity is that all have been touched, in one way or another, by the influence of the Anglo-American, Anglo-Catholic poet, playwright, and essayist about whom they write.

Here's an essay by the man who first produced each of Eliot's plays (E. Martin Browne); here's another by the actor who played the Becket of *Murder in the Cathedral* over a thousand times, in English and French, in both the old and the new worlds (Robert Speaight); here's a dozen-and-a-half "themes" by school children who know Eliot through their lessons and a couple more by their teachers

# T. S. ELIOT: ACCOLADES

written in the spirit

of earnest after-dinner conversation

(Hugh Dinwiddie and Elizabeth Hamilton); here also is a group of essays by professional scholars or serious students who treat Eliot variously as "nonsense poet," "classical scholar," "translator," "political writer," "moralist," and "contemplative poet" (Elizabeth Sewell, W. F. Jackson Knight, Vincent Cronin, J. M. Cameron, Iris Murdoch). Religious points of view are equally distinguished by their variety: among the writers may be found a gently-dissenting humanist (Iris Murdoch), a carefully-discriminating Roman-Catholic (J. M. Cameron), an angry anti-Christian (Stevie Smith), and, not to be left out, a number of assenting Anglicans. I have not exhausted the contents.

One does not expect the same from school children as from scholars, and all the writings in the *Symposium* are not equally valuable; none of them fails, however, to illuminate some aspect or another of the phenomenal effect which T. S. Eliot has produced on the literate society of our times.

An incomplete but revealing sketch of the personality behind this effect emerges from the *Symposium* — chiefly from the memoir by Philip Mairet, who enjoyed Eliot's encouragement and personal friendship during his long editorship of the *New English Weekly*: Eliot is generous with time and attention in the causes to which he has committed himself: for example, to struggling "little magazines" like the *Criterion* and the *New English Weekly* — and the young writers who published in them: he is large-minded in his relations with men, not scornful, belittling, or faultfinding, but inclined rather to interpret a comment in the way most likely to compliment its author: on the other hand, he creates a distant, apparently cold — perhaps "Olympian" is the right word — impression even on those who know him well.

"The essential Eliot," Mairet comments after reporting a personal anecdote, "remains above our talking with him — mine at any rate, though we have gone into some lofty questions" (p. 42). G. S. Fraser confirms the impression by comparing his feelings about Yeats and Eliot: "I never met Yeats, and yet I feel I know him; I have met Mr. Eliot . . . yet I do not feel, on the whole, that I know Mr. Eliot" (p. 196). Fraser notes, however, that this is not the result of "poses" or "airs"; Eliot appears to be what one sup-

poses a poet would be, but this is because of what he is, not through any pretense. He did not become a writer because the work was easy; writing has been a craft requiring endless effort and patience for him, and his slim production has been the result of its immense difficulty: "He once said to me," reports Mairet, "that if he had ever got into the position of having to write much and quickly he would have perished" (p. 38).

One guesses that the hardest work went into the poetry and plays. At any rate these parts of his writing have struck more deeply than his essays, to judge by the relative attention each has received from the contributors to the *Symposium*.

Among the plays *Murder in the Cathedral* is more often discussed than any other: perhaps this is so merely because it has been seen by more people than any of the others. If true, it is a remarkable testimony to the power of amateur theater, since it is there that it has had what E. Martin Browne calls its "long success" (p. 65) — but I do not think this a sufficient explanation. While the power of amateur theater (an important segment of which is Church sponsored) should not be denied its part, the impressive response accorded this play is chiefly, I think, the result of its own solid, dramatic merits. If the commercial theater has been less interested in *Murder in the Cathedral* than in some of Eliot's later efforts, that is, in part, the result of an anti-Christian bias among the people who make up that rather small, city-bred class which is both able (for geographic and financial reasons), and willing (for various cultural reasons), to patronize that theater. And in part that lack of interest probably results from the inertia which affects all large institutions and which has prevented the commercial stage from shoving aside the naturalistic conventions which 30 or 40 years ago were, rightly, its pride and joy, but which now, even though they have disappeared in part, make anything as wholly out of the naturalistic mode as *Murder in the Cathedral* seem wrongly objectionable.

In spite of the greater interest in *Murder in the Cathedral* revealed by the writers for the *Symposium*, they generally seem to say that *Family Reunion* is Eliot's best play. Robert Speaight, whose chief effort in playing Becket had been to find a naturalistic chink in him, says flatly,



## ert Sumner Jackson

"*The Family Reunion*, is in my opinion, his best" (p. 75). Martin Jarrett-Kerr seems to agree (p. 179), and E. Martin Browne, whose reason is revealing, certainly does:

"This play [*Family Reunion*], which is indeed a half-way house for Mr. Eliot between the ancient and the modern theatre, has more to give to a present-day audience than any he has written so far, and largely because it consists of an effort to adjust 'the Greek story' to 'the modern situation'" (pp. 62-63).

The two later plays, *Confidential Clerk* and *The Cocktail Party*, Browne concedes, have given in too far to the naturalistic conventions, a judgment suggested by Eliot himself when he said about *The Cocktail Party*: "It is perhaps an open question whether there is any poetry in the play at all" (reported by Browne, p. 65).

In respect to the non-dramatic poetry, I think I detect a tendency for encomiasts chiefly interested in technical excellence to praise especially *The Waste Land*, and for those interested more in religio-intellectual achievement to think of *The Four Quartets* as the pinnacle. Two self-explanatory quotations illustrate the two tendencies:

(1) "I still regard [*The Waste Land*] as the summit of Eliot's poetry, and far more dramatic — I am almost tempted to say far more theatrical — than anything that he has written for the stage. Here there was an opportunity for impersonation. . . . The rhythms of the poem had a variety which I have discovered nowhere else except in Shakespeare" (Robert Speaight, p. 77):

(2) "The poet of the *Four Quartets* has moved a long way from the poet of *The Waste Land* and *The Hollow Men*. The latter poems expressed, in a manner perfect after its kind, the disillusionment of a disillusioned age. The *Four Quartets*, on the other hand, are an expression of hope and love. . . . The world today stands in need of love" (Elizabeth Hamilton, p. 101).

"Lewis Carroll and T. S. Eliot as Nonsense Poets" I found the most illuminating of the more serious attempts at literary interpretation — though all of these were among the better efforts. Elizabeth Sewall, whose essay this is, shows that many of the key images, particularly in the early poetry — rose garden, deck of cards, game of chess — as well as an overall pattern of kaleidoscopic fragmentation, are related to and partially derived

from *Alice in Wonderland*, *Through the Looking Glass*, *The Hunting of the Snark*, and other works by the well-known "children's" author.

Raymond Preston's contribution, "T. S. Eliot as a Contemplative Poet," is the most constructive of those whose chief concern is with the religious significance of Eliot's work. A group within the literate public believes that unless literature is "optimistic," it can have no religious value. How do the devoted Christian churchgoers among this group — alas, they are many! — explain the religious significance of the crucifixion? Raymond Preston shows the close relation between the despair evoked by Eliot's *Waste Land* and the "dark night of the soul" described so often by mystics as a stage on the heavenly journey.

Warm in appreciation, but warmer yet in hostility, Stevie Smith's sharp dissent from Eliot's religion makes his "History or Poetic Drama?" the liveliest essay in the collection. (For more cogent dissents, however, read the essays of J. M. Cameron and Iris Murdoch.) Speaking of Eliot's *Murder in the Cathedral*, Mr. Smith writes:

"Back to the Church, he cries, and he makes his archbishop so truly good and strong a man that we may forget to ask, Were they all like this, is the Church so sweet a thing, does it smell so sweet, was it not already, at this time of Becket, a

bride of Christ somewhat stained with blood and no less greedy for political power than the State?" (p. 171).

Aware at one point at least of his own emotion, Mr. Smith confesses:

"One would not write like this if the play were not so beautiful and strong in its feelings, but it is beautiful and strong in these feelings, and also it is abominable" (p. 174).

The play is "abominable," he seems to argue, insofar as it stirs together the religious and the aesthetic feelings of the audience. "Truth is far and flat," he explains in giving the grounds of his own position, "and fancy is fiery and truth is cold, and people feel the cold, and they may wrap themselves against it in fancies that are fiery, but they should not call them facts" (p. 174). "If our minds are cool," Mr. Smith concludes, "he does no harm but gives pleasure. Not every writer is so enjoyable, not by a long way" (p. 175).

Since his religious feelings are far from "cool," Mr. Smith has clearly been "harmed," and this unconscious tribute to Eliot's power as a religious figure is far more effective than his conscious tribute to Eliot the poet. Eliot's power to disturb a man of Smith's position makes a fitting conclusion to this review of Eliot's birthday *Symposium*. With Mr. Smith's pardon: Not every aloof man can produce such warm responses, not by a long way.



The seminarians at Nashotah House, Nashotah, Wis., presented T. S. Eliot's *Murder in the Cathedral* in 1957. Members of the cast are, from left, Nelson Pinder, John Kuenneth, Richard Kirchen, and Rodney Glasgow.

# EDITORIALS

## Henry Knox Sherrill

A distinguished servant of the Lord is laying down the heavy burdens of the most arduous task which the Episcopal Church can assign one of its members. After 12 years as Presiding Bishop, Henry Knox Sherrill is stepping this weekend into a nominal retirement which bids fair to be one of continued leadership, responsibility, and activity.

Every Churchman will wish Bishop Sherrill a long and happy life as a president of the World Council of Churches, as head of one of the WCC's most important committees, as an elder statesman and voting member of the House of Bishops, and as — it is his own characterization of his future vocation — a gardener.

Bishop Sherrill has led the Church through years of growth, development, and great change. He leaves behind him numerous concrete and organizational monuments to his leadership, and the Church will long show in its life the impress of his personality.

Bishop Sherrill was elected by General Convention in 1946 — the last Convention in which a really intense and bitter struggle over issues divided the Church. He was clearly the choice of that Convention, yet he in no sense represented a neutral candidate, but was known to have definite views and a definable Churchmanship.

It is a great tribute to Bishop Sherrill that in the 12 years since 1946 quarrels in the Church have subsided. It is noteworthy that even the issue of the Church of South India did not, at the 1958 General Convention, divide the Church on any clear Catholic-Evangelical lines, any more than the race issue at that Convention divided it upon regional lines.

Disagreement and controversy there have been throughout Bishop Sherrill's term as Presiding Bishop, and some of that controversy has, both in Bishop Sherrill's view and that of some of his opponents, involved him directly and personally. Yet the stature of this man is such that he has come through all these controversies with the respect and admiration of the Church as a whole. In a Church with as strong a tradition of independence, freedom of speech, and democratic processes as the Episcopal Church has, this respect and admiration are the highest of tributes to a leader.

Bishop Sherrill never concealed his own views on significant issues. Yet he refused to be drawn into those divisive arguments which did not seem to him to be central. And even when he took sides, he did so on principle, not personalities, and he used his influence within the limits of fair play and justice.

The years 1946 to 1958 were years of concentration upon the strengthening of the organizational and

material fabric of the Church. In these areas Bishop Sherrill was a strong and constructive leader. The Episcopal Church Foundation, with its large revolving loan fund for the aiding of plant expansion of churches, is one of his very useful projects. He participated in the founding of our Church publishing firm, Seabury Press. He encouraged such financial projects as the Builders for Christ campaign. The development of Seabury House and related property at Greenwich is largely a result of his efforts.

The great revolution in Christian Education in the Church was wrought in his term of office. While he does not appear to have intervened directly in the formulation of details of educational policy, he was the chief administrator upon whom the Christian Education Department depended for resources in money and personnel.

He has shown a profound interest in the work of Christian Social Relations. The CSR Department of National Council was greatly strengthened under Bishop Sherrill, and he was, more largely than many people realize, responsible for a forthright stand by religious leaders against the hysteria of the McCarthy period.

Great achievements in interchurch relations were made in his term of office. The Episcopal Church entered into Communion with the Philippine Independent Church. The Episcopal Church entered the newly-formed National Council of Churches, and Bishop Sherrill became its first president. He has been very active in the World Council of Churches and remains a president of that organization. He established the Presiding Bishop's Fund for World Relief, launched the "One Great Hour of Sharing" for its support, and brought the Fund into close relationship with NCC's Church World Service.

The stature of the National Council of the Episcopal Church grew greatly under Bishop Sherrill's presidency. He guided it through a series of developing steps, and his leadership helped win substantially

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### TRINITY XXIV

Green hangs upon the altar still  
Like the last leaf of an autumn tree,  
And in the shadow of this ending year  
We pray for absolution bought upon a tree in spring.

BILL ANDREWS

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increased budgets for the missionary and other work of the national Church.

Bishop Sherrill's speeches and writings reveal him as a strong trinitarian and incarnationist in theology. Yet he has not seen his task as that of an instructor of the Church in theological matters.

There is, in what is written above, a picture of an administrator of skill and competence, a man with strong views and a strong sense of fairness. This is a

by the Very Rev. William S. Lea

valid but incomplete picture of the man, for it fails to bring him alive as a person. Bishop Sherrill's own way of working contributes — and perhaps it is well it does — to a tendency to consider him as an almost impersonal force, a title on an organization chart, a mere doer of deeds.

Yet those who knew him well, and many who worked closely with him without achieving such intimacy, were always very conscious of the Christian gentleman that was the real Henry Knox Sherrill.

They knew him as a man capable of great tenderness and gentleness. They recognized in his makeup strong sensitivity to the opinions of others. They saw the suffering that came when, as sometimes happened, he was deeply wounded by personal affront and opposition.

There have been servants of God who were more colorful and dramatic than Bishop Sherrill. But he is one of the blessed company of whom it can fairly be said that he faced the tasks to which he was called with courage, performed them with energy and integrity, and saw them through, in many cases, to real fruition.

For such a servant, the Church owes humble thanks to God.

## Christmas Book Number

In this Christmas Book Number of THE LIVING CHURCH we introduce two new features: one a department reviewing recordings of interest to our readers, and the other the inclusion of brief identifications of the several reviewers who have contributed to this issue. These are appended, usually, to the information about the book — publisher, number of pages, price, etc. — given at the head of the review.

Thus readers will know not only who a reviewer is, but what he does, and will therefore be in a better position to judge his qualifications and the particular standpoint from which he writes.

### Seasoned Impressions

As this is the Christmas Book Number, we present a round-up article, by the Literary Editor and 12 Collaborators, of the 50 great books of the year past. This, we believe, is of interest not only for its own sake, but as affording readers a double-check on books they intend purchasing as gifts for others; for, with a few exceptions, the books mentioned in this article have been published long enough for seasoned impressions to have registered.

Robert Sumner Jackson's article on T. S. Eliot is, we believe, timely in view of the latter's attainment of the age of 70, and of his perennial interest to Anglicans.

The feature articles, the many signed reviews, and the various briefer notices offer a wide choice to those who are buying religious books at this season of the year.

## Who Do You Think You Are?

Who do you think you are, anyway?" the warden was telling the parson. "You can't possibly carry the whole burden of this parish alone. Why don't you give the rest of us a chance to help you?" Thereby hangs a tale. For many men are like this parson, stewing in unnecessary frustrations, "trying to do it all alone." Unfortunately, there are few wardens like this one who really see the point. What we can't seem to get through our heads is that the work of the Church is a cooperative enterprise in which clergy and laity are bound together in mutual responsibility.

I suspect that one of the best tests of the adequacy of any parish priest is his ability to get men and women to share the duties of his parish. When they do share these duties they multiply the priest's effectiveness and greatly extend our Lord's ministry. This is especially true in evangelism.

We remember that even our Lord did not try to save the world alone. First of all He called twelve to be His disciples, and afterwards He chose the seventy and when He had trained them He sent them out "two by two." At the last our Lord placed the whole responsibility for the spread of His Kingdom on these men.

The diocese of Washington has a special training program for "parish callers." Experts in the fields of pastoral work and counselling have been asked to share their skills with specially chosen lay people who, after they are trained, will go out intelligently prepared to spread the ministry of the Church throughout the community. This is the New Testament method.

If we are to reach the people of America with the Christian Gospel we must go out where they are (unfortunately, they are not in Church, by and large). It is the laymen who can best do this, for it is in their daily lives that the Church encounters the world and it will be by their witness that the Church confronts the world and influences it, for better or for worse. But, the witness of laymen can be effective only when they know the Faith to which they are to witness, when they have been led both to see and to accept their responsibility, and when the parish priest is really willing to share his duties with them.

Every parson who tries to "go it alone" ought to be asked, "Who do you think you are, anyway!" Or better, he should listen to the advice which Moses' father-in-law gave him when he boasted of how important he was to God and to his people: "The thing which thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone."

# *The Answer: Stewardship Education Not the Capital Funds Campaign*

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Probably 85 per cent of all Church members are token givers. In our opinion—and the facts appear to bear us out—the Church, and not the token giver, is primarily responsible for the perpetuation of the token-giving habit because of the way the Church has asked or begged for money. Every time the Church has appealed to us to give, it has been because the Church needed something. The national Church needed the Builders for Christ fund . . . the diocese needed advance funds . . . our social agencies and seminaries needed support . . . the local parish needed money “because the roof leaks.” All of the emphasis of these various appeals has been on *the Church's need*, a begging need.

The fact is, any or all of these Church

needs are entirely secondary to the need of each of us, for his own spiritual good, to be a better Christian steward. The Church's problem is not dollars; it is stewardship.

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**BOOKS**

Continued from page 15

mental precision and philosophy of modern physics on the one hand and the certain knowledge of the grace and providence of the living God on the other. It is written from the scientific viewpoint and therefore comprises a series of definitions of such terms as chance, accident, providence, miracle, freedom, and reality.

The interweaving of these definitions, together with lucid explanations of Heisenberg's uncertainty principle, the Bohr principle of complementarity, Laplace's mathematical demon, Einstein's relativity theory produces an exceedingly logical "way out" of the dilemma of how God can act in a world governed by scientific law.

As the title implies, one of the outstanding points Dr. Pollard has made regards the intimate relationship between chance and providence. It is his thesis that science deals with reproducible events, the probabilities for the occurrence of which are determined by the laws of nature, whereas providence has to do with single historical events occurring as a response to the will of God. It is clear, he says, that the selfsame event can be seen as being governed by natural law and at the same time as the resultant of divine will.

The shortcomings of this volume could, perhaps, scarcely have been avoided. One has the feeling through most of the book that Dr. Pollard's "scientist" is a man imprisoned in the strong and vigorous confines of his particular discipline, a man caught between the horns of a logical dilemma, a man shackled in a small intellectual room. It is not until almost the close of the final chapter that an excellent exposé of the "typical scientist" is given. If one aim of this book is to help in the resolution of the science vs. religion controversy, it can be hoped that the book will be completely read. The vocabulary is often highly scientific and the lay reader might well be inundated in specific terminology. The sentence structure is often complex and the chapters are "packed" with ideas. It is a book requiring re-reading, but the rewards of so doing easily repay the reader.

RICHARD R. OVERMAN

**Feeble and Phoney**

**MADE FOR MAN.** By A. P. Herbert. Doubleday. Pp. 239. \$3.95.


A. P. HERBERT has in *Made For Man* written a feeble and phony piece of propaganda for the abandonment by the Church of England of any effort to maintain a Christian witness to marriage. This has the form of a novel, cast slightly in the future, when an archbishop of Canterbury is dealing with a divorce-clouded romance in high circles. Actually, it con-

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sists mainly of a set of arguments between a character, who is presumably Herbert, and the Archbishop of Canterbury, who is (despite a purely nominal disclaimer) Dr. Fisher, about the handling of a case which is certainly Princess Margaret's. Since Herbert is writing both sides of the argument, Herbert wins, the Church of England is converted to a complete matrimonial libertarianism, and (such is the unlimited scope of dishonest fiction) this leads to a mass return to the Church by the English people.

BILL ANDREWS

## Life On A Huge Scale

**DOCTOR ZHIVAGO.** By Boris Pasternak. Translated from the Russian by Max Hayward and Manya Harari. Pantheon Books. 2 Pp. 559. \$5.

The story behind the publication of Boris Pasternak's novel first in Italy, then in many other countries of the West, but still not in his native Russia, is too well known to require repetition here. The recent award of the Nobel Prize to Pasternak seemed only to confirm for the Soviets the idea that the book is reactionary and worthless. Pasternak, as a loyal Russian of an almost extinct variety, subsequently turned down the award on the ground that his first duty is to the land in which he was born and is obligated to live and work. There have been charges and countercharges of a literary and pseudo-diplomatic nature about the book that are altogether unique in modern literature. Pasternak and his novel have become an international cause.

This is all a great pity, for the political fussing and international publicity is obscuring what is a far more important issue: *Doctor Zhivago* is doubtless one of the major novels of the 20th century. It falls solidly into line with the classic tradition of the sprawling, densely populated, loosely constructed Russian novels of the 19th century. It is crammed with talk, that fascinating variety of peculiarly Russian fictional talk about any and all subjects; some of them relevant to the story at hand and others dragged in for the sake of ideas. It is populated by a huge cast of characters. Some of them play major roles and others appear for only a scene or two. Yet all of them are developed with a vitality and roundness that is amazing. Personality vignettes, character-studies, are sprinkled throughout the work like highly polished gems.

There is little true "plot" in the traditional sense of the word. The book is primarily concerned with the exploration of *ideas* as they are reflected in the lives of people. Coincidence is called upon time and time again to bring all sorts of people together for reasons of talk, contrast, or ideological convenience. Time is telescoped or drawn out as the need of

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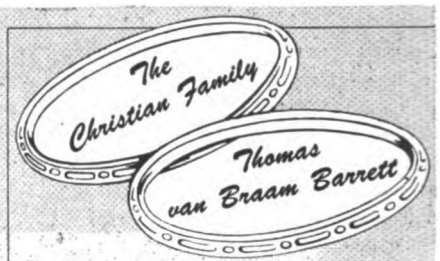
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the moment demands. Nature is described with a reverence and poetic beauty that gives such scenes a three-dimensional quality we seldom meet in the pages of a novel. Life on a huge scale surges through these pages.

If just these were the facts in the case, there would have been no trouble about this book. The Russians would doubtless have been glad to acknowledge the value of the novel. But they didn't. To find the source of their displeasure we must look back to those *ideas* which Pasternak has undertaken to investigate. What are they?

Some of them are political — the course of the Russian Revolution and what it has meant at successive stages in the development of the people of that vast country. Some of them are philosophical — the concept that coercion or expediency can never be substitutes for the moral evaluation of an individual's actions. Some of them are religious — the strong theme that when man replaces God with either man or the state as the center of his life, he can expect nothing but dust and defeat and lonely death.

Here, of course, we have the heart of the Soviet opposition to this novel. For these ideas of Pasternak's are wholly antithetical to the basic concepts of dictator-



ship (the questioning and condemnation of some of the political and economic actions of the government), of Marxism (the suggestion that it is possible might may *not* make right), and of materialism (the flat statement that there are values worth living and dying for which are not set by the standards of this world). Yet it should be apparent that these are the ideas on which all great fictional art has always been built.

The publicity this book has received will draw a great many people to it who will be sorely disappointed. They'll find here no explicit or sweeping damnation of the Soviets. Points are made by indirection. This is only one more reason the Russian government fears it. Pasternak is no cheap Judas that they could quickly liquidate as a blatant enemy of the state. He deals rather with those essential truths on which all dignity and honesty obviously rest. The Russian censors are not so foolish as to attempt to deny these truths. But they do seek to pervert them. Here, too, Pasternak frustrates them, because he clearly warns us about the dangers from those who would twist the truth to their own ends. So he cuts back and forth

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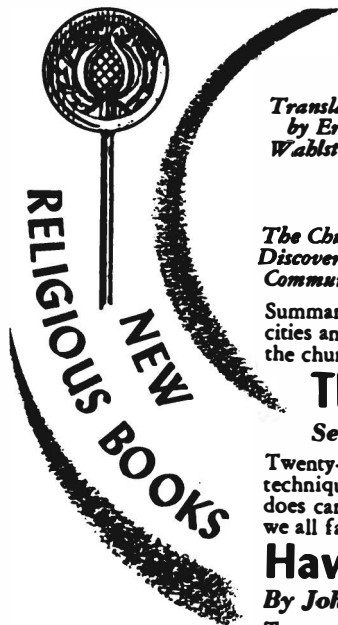
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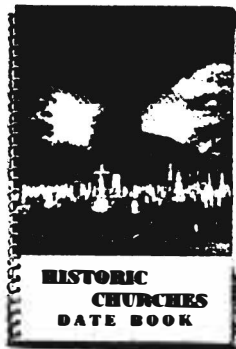
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into both camps — a member of both and neither.

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ROBERT H. GLAUBER

**A Useful Addition**

**IN SPIRIT AND IN TRUTH.** The Collects for Today. By **Corwin C. Roach**, Professor of Hebrew and Old Testament, Bexley Hall. Morehouse-Gorham. Pp. 191. \$3.85.

The Prayer Book Collects for the Sundays and other feastdays of the Christian Year are a fertile source of sermon material — a source which, when rightly used and not over-used, makes for needed variety in preaching.

As professor — and onetime dean — of Bexley Hall (the Divinity School of Kenyon College, Gambier, Ohio), the Rev. Corwin C. Roach has had opportunity, through Monday morning meditations for the students, of going through the Collects for practically the entire year, taking note of the historical background, linguistic features, etc., of each, and applying its message in terms of today.

The result, *In Spirit and in Truth*, is a work that will be of use to the clergy and to the laity. The former will find in it many insights that they can turn to their own account in preaching the Collects, while the latter will see how rich in content and meaning are the prayers that all of us are so likely to take for granted.

This reviewer is happy to find his own suspicion that "who hatest nothing that thou hast made" of the Collect for Ash Wednesday harks back to Wisdom 11:24 confirmed by Dr. Roach. It hardly seems likely, however, that the Collect for Trinity XV is addressed to the Son — as Dr. Roach thinks is the case (p. 162) — for it has the usual ending, "through Jesus Christ our Lord."

Apart from a few minor infelicities here and there, *In Spirit and in Truth* will be a welcome addition to anyone's library on Prayer Book studies.

FRANCIS C. LIGHTBOURN

**From a Divine Perspective**

**BIGGER THAN LITTLE ROCK.** By **Robert R. Brown**. Seabury Press. Pp. vii, 150. \$3.50. Reviewed by the Rev. R. B. Gutmann, who is Executive Director of Neighborhood House and Episcopal City Mission, Milwaukee, Wis., and Chairman of the Provincial Department of Christian Social Relations in the Province of the Mid West. He is also active in the American Civil Lib-

erties Union and the National Federation of Settlements.

**BIGGER THAN LITTLE ROCK** [see L.C., September 14, for an excerpt, and also page 12 of this issue] is an important book: if you are a southerner you ought to read it because it is written by a man who shares with you in culture, tradition, and involvement in a burning crisis. You will be helped to become objective and dispassionate about this terrible tragedy. You will be moved to penitence and prayer. You will, I am positive, be helped to see the task ahead of you from a divine perspective, and if you are a man of good will, this may leave you perplexed, but it will save you from despair.

If you are a northerner, you will not — after reading this book — be able to sit in judgment on your fellow-citizens South of the Mason and Dixon Line. Your conscience will not rest easy. You recognize that the crisis in Little Rock was precipitated by the unwillingness of the school board, the city and the state of Arkansas to face up to the problem and make preparation for compliance with the law. Nor will you be able to shrug off the situation by saying, "After all, the President of the United States failed in his duty of moral leadership."

Actually, Superintendent Blossom, Governor Faubus, and President Eisenhower only reflect the same kind of state of mind which possesses you and me. We, too, are unwilling to face the realities of life. Segregation is a national problem. Look at the segregated living patterns of northern cities and the consequent segregation in education which somehow escapes the reach of the Supreme Court order. You have not done anything about it. Remember: you and I assent to discrimination, not only in housing, but also in employment and equal social opportunity. How many of us liberals have not boasted in conversation of our "Jewish friends" or "Negro friends"? Do we not thereby betray our feeling of superiority?

If you are a Christian, you know that the Church of the Incarnate Lord cannot remain silent. You will be moved by the prayerful earnestness with which the Churches of Little Rock tried to fulfill their ministry of prophecy and reconciliation. You will recognize with shame and penitence how this ministry is frustrated by the fact that the Divine Community is invaded by secular values and concepts. We have failed to guard ourselves against the world from which we must not withdraw because we must minister to it and give ourselves to it. Here is brought sharply into focus the fact that institutional Christianity is much too often concerned with self-preservation. It needs instead a willingness to die for the Lord.

I am a member of the Executive Board of the NAACP in Milwaukee. I am not an objective reviewer. My passions are



deeply involved as I share in the aspirations and in the sins of others. I want to thank Bishop Brown for writing this book. It will help all of us. It gives us the facts. It provides us with a perspective which enables thought and prayer — penitential, petitionary, and intercessory.

However, allow me respectfully to register my uneasiness: it appears to me that Bishop Brown equates the so-called radicals on either side. Unless I am badly mistaken, he does not differentiate between the methods of the White Citizens' Council and the NAACP. They admittedly are largely responsible for the breakdown of communication between the races. However, there is a world of difference between the radicals on both sides. Negroes have waited since 1863 to be granted the rights inherent in humanity. The NAACP is only giving expression to a fundamental yearning which may not be denied. Moreover, the NAACP is on the side of law and justice. Is it really true that he prefers the "strong parent-child feeling" between the races, which is described on page 58? He says, "The white man has watched over his people (of the colored race), provided medical care, schooling, clothing, even Church buildings for their worship. He has looked after them and in return has received a ready response." He regrets that "this relation of the white individual for the individual Negro has been destroyed by the breakdown in communication." If Bishop Brown really regrets that this relationship has disappeared, then I am afraid that, although he and I are one in Christ, we are still, on this particular matter, worlds apart.

R. B. GUTMANN

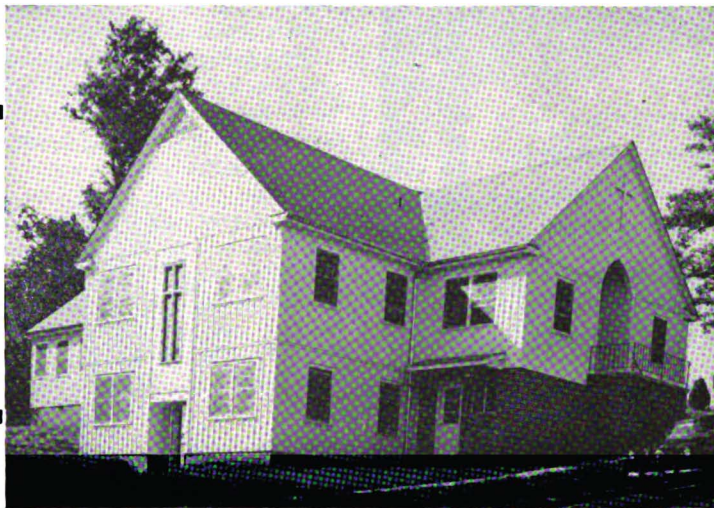
## Inside of the Inside

**NATURE, MAN, AND WOMAN.** By Alan W. Watts. Pantheon. Pp. xii, 209. \$3.95. Alan W. Watts is a former priest of the Church, now turned Zen Buddhist; reviewer, Geddes MacGregor, is a Presbyterian minister, college professor, and author, who has frequently written for THE LIVING CHURCH.

Here is yet another little back-to-nature fondant; this time by way of Zen. Zen teachers claim to lead their disciples to the truth by means of a jolt (*satori*). After we have recovered from the *satori* of the reflection that Alan W. Watts is an Anglican priest deposed for a disinclination to take Christianity seriously, we get no further *satori*.

The book is very well written. It is also informative; perhaps a little bit too informative. True, a writer who claims to give us "a new approach to sexual experience" can afford to take no risks with the ignorant. The present reviewer is so simple-minded in these matters that his 13-year-old daughter, writing recently for per-

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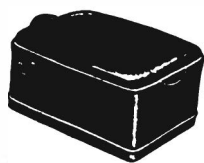
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mission to date, and pointing out that it would of course be a double date, had to take the precaution of adding a scholarly footnote: "Double date: two couples date together." (She evidently supposes her father to have adloesced *before* the days of the Ark.) Mr. Watts' information is, however, of a much more advanced character.

It is not the opinion of this reviewer that sex is to be denigrated; but one gathers from Mr. Watts that any standpoint involves a denigration of sex if it provides for safeguarding Christian (Mr. Watts would say "western") prejudices to the extent of allowing that, with due respect to the much greater experience Mr. Watts claims, there may be other (perhaps even better) ways of encountering God than are to be found in copulation. Mr. Watts does recognize that the now conventional little books on the subject are inadequate because they do not Take Religion Into Account. But surely — to paraphrase a merely Christian bard — "we need no ghost, *guru*, come from Nippon to tell us this."

The author's indefatigable preoccupation with his very interesting, though perhaps not entirely inexhaustible field of research, enable him to cover a vast range of topics. Algolagnia, for instance. For the benefit of the less literate reader, it must be explained that this occurs when a maximum of pain is, by means of a certain technique, converted into an ecstatic pleasure. This reviewer, ever hopeful of turning his attendance on cer-



tain ecclesiastical gatherings to some good account, looked forward at this point to the new sexual experience in store. In vain, however, for we learn soon afterwards that the maximum of pain is in childbirth, and this reviewer, perhaps because he has never allowed himself to be properly melted into Brahma, has long ago despaired of ever having a baby.

There are, however, some good things in the book, though most of them are on the pantheistic rather than the deistic side of Christian orthodoxy. God is to be found, he tells us, "inside" things. When his little girl, who, in her healthy skepticism, sounds dangerously like an incipient Christian, promptly looked inside her handbag for the Deity, she found she had made herself the object of paternal instruction: she had only, she was informed, found the "inside of the outside" of the bag, while God was to be found in the "inside of the inside." What is going to happen when she returns from the Physics class one day with another question is not prognosticated. Nor should it be, since by that time — and so let us pray — our

Lord may have called her inside His Church where she may feed upon Him with thanksgiving.

GEDDES MACGREGOR

**Children's Books**

**THE ANIMALS OF DOCTOR SCHWEITZER.**

By **Jean Fritz**. Illustrated by **Douglas Howland**. Coward-McCann. About 60 unnumbered pages. \$3. A touching tale of some of the animals at Albert Schweitzer's jungle hospital in Africa, including "Monsieur le Pélican" (now self-appointed night watchman of the Doctor's house), the two antelope fawns, Leonie and Theodore, and Thekla, the river hog (for whom the doctor built a private swimming pool). Ideal for communicating to children a "reverence for life" and for introducing them to one of the contemporary world's heroes.

**SOMETHING FOR CHRISTMAS.** By **Palmer Brown**. Harpers. Pp. 32. \$1.95. A charming story, with color illustrations, of a little mouse who couldn't find anything to give his mother for Christmas — until he made a great discovery. Ages 4-8.

**THE PEACEABLE KINGDOM** and Other Poems by Elizabeth Coatsworth. Illustrations by **Fritz Eichenberg**. Pantheon Books. About 40 unnumbered pages. \$2.75.

Three poems about the animals, based upon the biblical themes of the Ark, the Flight of the Holy Family into Egypt, and Isaiah 11:6f ("the wolf shall dwell with the lamb," etc.). The color illustrations, the simple naturalness of the meter, and the sense of urgency conveyed by the first poem ("it's a long, long way to the Ark . . . Can we get there by dark?") all combine in this book to give it unusual appeal. For all ages.



A photographic illustration from "The Salzburg Advent Singers," an article appearing in *Christmas, An American Annual of Christmas Literature and Art*, Volume 28, edited by Randolph E. Haugan. Augsburg Publishing House, Minneapolis, Minn. \$3.50; paper, \$1.50.

**THE ANIMALS AND THE ARK.** By **Karla Kuskin**. Harpers. About 35 unnumbered pages. \$2.50. Whether children are to be exposed to this purely secularized version of Noah's Ark (a biblical narrative which, at the very lowest estimate, does belong to the folklore of the Judaeo-Christian tradition) is for parents to decide. The drawings are excellent, with even a touch of sophistication; but the text succeeds only in presenting the story of the Ark as a funny tale. Recommended only for children already familiar with the scriptural account. Ages 4-8.

**ORPHAN: A RACCOON.** By **Era Zistel**. Illustrated by **Seymour Fleishman**. Rand McNally. Pp. 79. \$2.50. The story of a baby raccoon, orphaned and adopted by a family who brought him up. So vividly told that the reader can almost see the tale unfold before his eyes.

**I THINK ABOUT JESUS.** By **Kate Smallwood**. Pictures by **Esther Friend**. Rand McNally. About 40 unnumbered pages. 75 cents. Presents Jesus as one who went about doing good. Simple text, with pictures on facing pages showing people imitating Jesus today. Text distorts Bible somewhat, but reference to Bible passages is given.

**HANDS, HANDS, HANDS.** By **Harriet D. Van Meter**. John Knox Press. \$1.75. Using the hands to pray and to finger paint are two of the uses of "hands" shown in Harriet D. Van Meter's *Hands, Hands, Hands*, which is an excellent book for getting across to small children the relevance of religion to daily living.

Mrs. Van Meter achieves her purpose by a number of halftones illustrating various uses of hands (e.g., to ask a blessing, for climbing trees, for reaching, for fitting puzzles, for putting things away), accompanied by a running commentary in simple verse with a refrain set to music.

### In Brief

**CHRISTMAS IS ALWAYS.** By **Dale Evans Rogers**. Revell. Pp. 61. \$1. A touching account of what Christmas is, what it has meant in the experience of the author (who by the way is an Episcopalian), and what it can mean to those who will let its inspiration overflow into the rest of the year. A frank popularization which may well reach many who would not be reached otherwise.

**SWEDISH CHRISTMAS.** Charles T. Branford Co., 69 Union St., Newton Centre 59, Mass. Pp. 259. Boxed, \$4.95. Customs, recipes, songs, and games relating to Christmas as observed in Sweden. One reviewer reported that the text was disappointing, but agreed that the line drawings and color illustrations were beautiful. Attractive format.

**JOYFUL SONGS.** Carols of The Nativity. Collected by **Ada L. F. Snell**. Illustrated by **Sybil Clark Fonda**. Bookman Associates. Pp. 70. \$2.50. A number of Christmas carols, taken from various sources, illustrated with line drawings, and provided with notes by the author. No music.

**THE COMPLETE CHRISTMAS BOOK.** Edited by **Franklin Watts**. Illustrated by **William Ronin**. Franklin Watts. Pp. 339. \$4.95. Described on jacket as containing "everything for Christmas — how to give, entertain, decorate, and celebrate." Includes Christmas stories and poems, suggestions on how to choose gifts and how to wrap



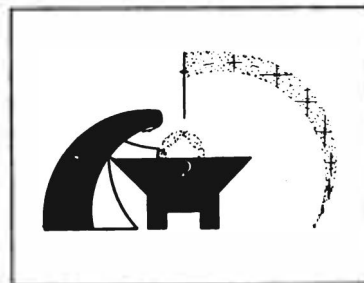
them, a chapter on Christmas cards, Christmas recipes, a chapter on children's Christmas parties, one on festivals and customs, and a chapter on Christmas in the future. Generously illustrated in black and red.

**TO PRAISE GOD: THE LIFE AND WORK OF CHARLES WINFRED DOUGLAS.** By **Leonard Ellinwood** and **Anne Woodward Douglas**. Together with a Check-list of the Douglas Collection in the Washington Cathedral Library. Hymn Society of America, 297 Fourth Ave., New York 10, N. Y. Paper, \$1. In form a documented study, this biographical sketch of the late Canon Douglas (1867-1944, who was one of the leading authorities on Church music that the Episcopal Church has produced) is really quite full of human interest, amusing anecdotes, etc. The Rev. Leonard Ellinwood is a "subject cataloger in the Library of Congress and a contratenor in the Washington Cathedral choir." Anne Woodward Douglas is Canon Douglas' widow, whom he married after the death of his first wife (née Mary Josepha Williams) in 1938.

**FLOWER ARRANGEMENT IN THE CHURCH.** By **Katharine Morrison McClinton**. Morehouse-Gorham. Pp. xiii, 122. \$2.50. Seventh reprinting, revised, July 1958, of Mrs. McClinton's well-known manual, first brought out in 1944. "... includes suggestions for flower arrangements in the church of contemporary architectural design." Illustrations.

**THE SOUTHERN CHRISTMAS BOOK.** The Full Story From Earliest Times To Present: People, Customs, Conviviality, Carols, Cooking. By **Harnett T. Kane**. David McKay. Pp. x, 337. \$4.95. A series of

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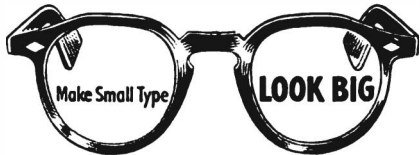
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## Calendars

### THE CHRISTIAN YEAR KALENDAR 1959.

From Advent, 1958, to Advent, 1959. Together with a New Liturgical Dictionary. Morehouse-Gorham. Pp. 100. Paper, \$2.50. Contains a wide assortment of information useful to those responsible for conducting services. Indicates Psalms and Lessons for every day in year, together with other seasonal Propers, according to rubrics of Prayer Book. "New" Liturgical Dictionary appears to be same as one so described in 1958 edition. Black Letter Days more or less those of unofficial Missals, rather than those proposed by Standing Liturgical Commission. Designed to hang on wall. Blue and gold replace last year's red and gold.

### THE EPISCOPAL CHURCH LESSON CALENDAR.

Advent 1958 to Advent 1959. Morehouse-Gorham. Pp. 54. Paper, \$1. Pages for Psalms and Lessons for Christian Year in this calendar are reproduced in reduced size from *The Christian Year Kalendar 1959*, described above; but no Liturgical Dictionary given. For desk use.

### CHURCH KALENDAR. Ashby Co., Erie, Pa. 60 cents. CHURCHMAN'S ORDO KALENDAR.

Ashby Co., Erie, Pa. 60 cents. Both calendars put out by Ashby Co. are for hanging on wall. *Church Kalendar* has only Prayer Book days, in proper liturgical colors. *Churchman's Ordo Kalendar* shows, in proper liturgical colors, not only P. B. days but extra observances of Missals, etc.

## Pamphlets

Recent Forward Movement publications, designed to fit the tract rack, include: *Preparing for Holy Childbirth*, by Christine Fleming Heffner (10 cents); *This Great Sacrament*, by W. Norman Pittenger (10 cents); *College Is For Christians*, by Jones B. Shannon (10 cents); *Will We Lose God In Outer Space?* by C. S. Lewis (10 cents); *Is Cremation Christian?* by Carroll E. Simcox (8 cents). All available from Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio.

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By Bill Andrews

## Mid-Canvass Report

(Fiction)

November 16, 1958

My great dreams for a truly triumphant canvass at St. Martha's have faded into a drab reality. With half the expected pledges in hand, our increase apparently will be about 10% above the 1958 level.

Yet the picture is not all bleak. Out of the fifteen men who actually did the canvassing, four were tithers. These four brought back pledges that were nearly 25% above the pledges by the same families last year. It would have been better than that, except for three families which resented our effort to convince them of the merit of tithing and refused to pledge at all.

Henry Corrington, who canvassed most of our wealthy families, did what he said he would; he brought back pledges about 10% above last year's. Since this group accounted for about 60% of last year's total pledge income for the parish, this is the financially controlling part of the canvass.

The remaining 10 canvassers have been slower and less productive. I estimate that their slump will almost balance the gains made by our tithing group.

Talking to Henry after Church this morning, I was feeling pretty low. "It looks like you're the only one who's keeping the canvass from being a total flop," I said.

"No," he replied, "you and your tithing friends have accomplished something. Remember, before the canvass was set, Jack Barton wanted to set up a budget and go out after 90% of last year's budget. I know this parish, and such a campaign would have produced defeatism and cut giving even more. That was the real reason I voted for your proposal — I thought we might be able to hold the line if we asked for an increase. As it turns out we're apparently going to do a bit better than hold the line."

That made me feel better, and I thanked Henry for his kind words. Then he turned on his chilly smile and said, "Another thing. I went to my list with the story that you would be around next week demanding a tithe if they didn't respond to my request for a small increase. You should have seen the alarm that produced!"

November 16, 1958

## Books of 1958

Continued from page 13

In the field of Christian Ethics, *Bigger Than Little Rock*, by Bishop Brown of Arkansas [p. 24, this issue], received a further plug from the Rev. Joseph Fletcher of Episcopal Theological School, Cambridge, Mass. The book, Dr. Fletcher says, "is on the burning issue in conscience and social policy — race relations — and is by a responsible Christian who is himself a Southerner, refusing to levy blame but facing both social and theological facts" (Seabury, \$3.25).

Besides mentioning also Bishop Bayne's *Christian Living* (already commented on in this article) and Robert Moats Miller's *American Protestantism and Social Issues, 1919-1939* — "fresh, illuminating, highly readable, and a factual basis for any serious ethical decision-making" (University of North Carolina Press, \$6), Dr. Fletcher adds:

"If you want, for any reason, to stick in a fourth or other title, there is one I'd recommend — a little book but pretty solid. It's *Should Christians Drink?* by Charles Everett Tilson, in which a Methodist, with striking objectivity, examines the scriptural and prudential grounds for Christian opinion and comes out with a small but neat book justifying moderation but not abstinence." (Abingdon, \$2; paper, \$1).

In this same broad field, the Rev. Wilford O. Cross of the University of the South, Sewanee, mentions two works that seem rather heavy-going but of current interest none the less. These are John T. Noonan, Jr., *The Scholastic Analysis of Usury* (Harvard University Press, \$9) — "a fascinating study of how modern theories of interest arose in the heat of the Scholastic discussion of what Dante called 'the scorning of nature,' the practice of usury" — and John Kenneth Galbraith, *The Affluent Society* (Houghton Mifflin, \$5) — "an examination of some of the assumptions of modern industry, such as 'production for production's sake,' and the modern need to produce a product and then by advertising to produce a demand for it."

Those, then, are 50 top-ranking works of 1957-1958 vintage. This editor is naturally glad to see included among them five\* that he himself reviewed for THE LIVING CHURCH.

\**One Faith and Fellowship* (John S. Higgins), *Oxford Dictionary of Christian Church* (ed. F. L. Cross), *Kirkbride Conversations* (Harry Blamires), *Introduction to Apocrypha* (Bruce Metzger), *Liturgical Preaching* (R. H. Fuller).

### The Living Church Development Program

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The Rev. Charles B. Hoglan, Jr., formerly vicar of Trinity Church, Searcy, Ark., is now rector of St. Mark's Church, Crossett, Ark. Address: Box 95.

The Rev. Verne C. Hohl, formerly assistant at Grace Church, Holland, Mich., is now serving All Saints' Church, Saugatuck, Mich.

The Rev. William R. McKean, Jr., formerly curate at the Church of the Holy Apostles and the Mediator, Philadelphia, is now vicar of Grace Mission, Hulmeville, Pa. Address: 315 Main St.

The Rev. E. C. Rutland, formerly rector of St. John's Church, Carthage, Texas, will on November 30 become associate rector of St. George's Church, Arlington, Va. Address: 908 N. Nelson St.

The Rev. Matthew E. Smith, who has been on the staff of the Cathedral of the Incarnation, Garden City, L. I., N. Y., was recently installed as canon in residence for the cathedral. Installed at the same service as canons in residence were the Rev. George W. Barnes and the Rev. William C. Godfrey, as previously announced.

The Rev. John B. Wheeler, who formerly served St. Andrew's Church, Clear Spring, Md., and St. Clement's Chapel, Indian Springs, is now chaplain resident at St. Luke's Hospital, Houston, Texas. Address: 1918 Bronson Ave., Apt. 1, Houston 25.

## Changes of Address

The Rev. A. H. Whisler, Jr., who has been serving as rector of the Church of the Good Samaritan, Paoli, Pa., is now a graduate student at GTS. Address: 175 Ninth Ave., New York 11.

## Ordinations

### Priests

**Long Island** — By Bishop DeWolfe, on October 25: The Rev. Russell Jay Amend, curate, St. Andrew's, Williston Park, N. Y.; the Rev. Edward B. Beckles, serving Calvary-St. Cyprian's, Brooklyn; the Rev. Ronald L. Conklin, curate, Holy Trinity Church, Collingswood, N. J.; the Rev. John R. Griffith, serving St. Andrew's, Mastic Beach, N. Y.; the Rev. Charles A. Herrick, Jr., in charge, St. Thomas of Canterbury Church,

Smithtown, N. Y.; the Rev. Paul Jacoby, Jr., serving St. Andrew's, South Ozone Park, N. Y.; the Rev. Robert S. Jaques, curate, Holy Trinity Church, Valley Stream, N. Y.; the Rev. Donald C. Latham, serving All Souls', Stony Brook, N. Y.; the Rev. James F. McClure, serving St. Christopher's Chapel, Massapequa, N. Y.; the Rev. John J. Schnabel, curate, Church of the Transfiguration, Freeport, N. Y.; the Rev. Bernardo Tomas, curate, St. Augustine's, Brooklyn; and the Rev. Edward A. Wisbauer, curate, cathedral, Garden City.

### Deacons

**Long Island** — By Bishop DeWolfe, on October 25: Thor Rheny Sirc, who will after January 1 be in charge of St. James', Long Beach, N. Y., and St. Andrew's, Belle Harbor.

**Virginia** — By Bishop Goodwin, on October 26: Beverly Madison Currin, Jr., Th.D., assistant, Grace and Holy Trinity Church, Richmond; address: 8 N. Laurel St., Richmond 20.

## Seminaries

The Rev. Dr. Robert J. Page, associate professor at Bexley Hall, is now acting dean. (The Very Rev. Dr. Corwin C. Roach recently resigned as dean and will be on sabbatical leave until July 1, 1959; he will continue to serve Bexley Hall as Griswold professor of Old Testament instruction.)

## DEATHS

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

The Rev. Percy Leroy Johnson, assistant rector of St. Stephen's Church, Armonk, N. Y., and associate professor of Histology, New York University's College of Dentistry, died in White Plains, N. Y., October 24, at the age of 57.

Dr. Johnson was born in Bangor, Me., in 1901. He was priested in 1942, and served parishes in Independence and Excelsior Springs, Mo., and in White Plains, Katonah, Hartdale, Eastchester, and Port Chester, N. Y. He was professor of biology at the Missouri Valley College, Marshall, Mo., from 1931 until 1942, before joining the staff of New York University. Included in the many

memberships which he held in organizations were those in the American Society of Zoologists, the International Association of Dental Research, and the American Society of Anatomists. He is the author of scientific papers in histochemistry, and conducted dental research and projects in general zoology.

Surviving are his wife, Julia Smith Johnson; a son, Stephen G.; a daughter, Mrs. Herman D. Pauls; his parents, Mr. and Mrs. Everett Johnson; a stepson, Sgt. Raymond D. Smith; three brothers, Dr. Donald G., Carlton, and Norman G. Johnson; and a sister, Mrs. Donald F. Marshall.

The Rev. John Edward Reilly, rector emeritus of Grace Church, Hastings-on-Hudson, N. Y., died in St. Petersburg, Fla., October 31, at the age of 94.

Dr. Reilly came to the United States from Armagh, Ireland, in 1888, and was priested in 1898. He served parishes in Nebraska, Iowa, Wisconsin, Pennsylvania, New Jersey, and Connecticut. His last parish was in Hastings-on-Hudson, where he became rector emeritus after his retirement in 1941. During World War II he was a supply priest at St. Mark's-in-the-Bouwerie. His wife, the former Lyra Maynard Skinner, died in 1942.

Surviving are a son, Edward M., and two daughters, Mrs. Floyd R. Byington, and Mrs. William A. Craven.

The Rev. John R. Stalker, a retired priest of the diocese of Ohio, and professor emeritus of Bexley Hall, seminary of Kenyon College, died at his home in Gambier, Ohio, on October 28 at the age of 75.

Dr. Stalker, born in Poquonock, Conn., in 1883, was priested in 1908. From 1908 until 1918 he served as rector of St. Luke's Parish, Cleveland, Ohio, and was rector of Trinity Mission in New Philadelphia, Ohio, until 1922, and also rector of St. Timothy's Parish in Massillon, Ohio, from 1918 until 1946. His service on the faculty of Bexley Hall, as professor of Practical Theology, took place from 1946 until 1954, when he retired. During his 50 years of service to the diocese of Ohio, Dr. Stalker was elected as a deputy to General Convention eight times. He was a member of the standing committee from 1919 until 1928, and an honorary canon of Trinity Cathedral from 1914 until his death.

His widow, Edith Cunningham Stalker, survives him, as well as a daughter, Mrs. Carl W. Nist, a sister, Miss Grace M. Stalker, and three grandchildren.

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## THE LIVING CHURCH

The Living Church

# CHURCH DIRECTORY

## LOS ANGELES, CALIF.

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

## SAN FRANCISCO, CALIF.

**ST. FRANCIS OF ASSISI** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.  
Sun 8, 9:15 & 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 & Sat 9:30; Thurs & HD 12 noon;  
MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;  
Rev. Ralph A. Harris, choirmaster  
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

## 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

## LAKE WALES, FLA.

**GOOD SHEPHERD** 4th St. & Bullard Ave.  
Sun HC 8, Family Service 9:30, 1 S HC 11; others  
MP; HC Tues & HD 7; Thurs HC 10; C by appt

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Brunings,  
Rev. George R. Taylor, Ass'ts; Rev. Warren I.  
Densmore, Headmaster & Director of Christian Ed.  
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

## 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 5-6

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

## 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

## ASCENSION

1133 N. LaSalle Street  
Rev. F. William Orrick, r  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkds:  
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-  
5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,  
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also  
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,  
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

## NEW ORLEANS, LA.

**ST. ANNA'S** (Little Church Around the Corner)  
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r  
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.  
Spindler, M.A., S.T.B., c  
Sun 7:30, 9:15, 11 & Daily

## BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Sun Masses: 8, 9:15 (Family), 11 (Sol), Ev & B  
5:30; Daily: MP 7:10, Mass 7:30; also Thurs 9:30;  
Fri & HD 12; EP 5:30; C Sat 12:30-1, 4:30-5:30,  
Sun 8:30 & 10:15

## BOSTON, MASS. (Cont'd.)

**ALL SAINTS'** (at Ashmont Station, Dorchester)  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;  
Rev. R. T. Loring, Jr.  
Sun: Low Mass 7:30, Sung Mass 9, MP 10:40,  
High Mass & Ser 11, EP 7:30; Daily: Low Mass 7  
(ex Sat 8:30); Wed & HD 10; EP 5:45; C Sat 5 & 8

## 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

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W. 13th St.  
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,  
Rev. R. N. Hayden, canons  
Sun 8, 9:30, 11 & daily as anno

## 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, S.T.D., r  
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10

## OMAHA, NEBR.

**ST. BARNABAS'** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. Phillip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex  
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

## 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.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkds: HC 7:30 (G 10 Wed); MP 8:30; Ev 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
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Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12 & 5:30; HD HC 7:30 & 12

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

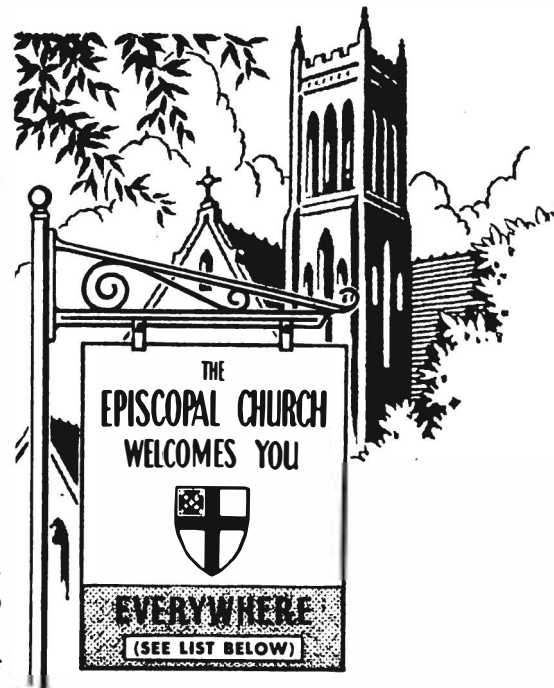
**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily  
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

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

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,  
12, Midday Ser 12:30, EP 5:15; 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



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

**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 12 noon; 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  
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

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

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Sun HC 7:30, 10:00 (1 S), 10:00 MP, EP 7:30;  
Wed HC 9

### MANAGUA, NICARAGUA

**ALL SAINTS'** Rev. Richard Johns  
Kilometro 7 1/2 Carretera Sur — Tel. 82-30  
Sun HC 9 (1, 3, 5 S), 9 MP (2, 4 S)

### SAN SALVADOR, EL SALVADOR

**ST. JOHN** Rev. Jonas E. White  
4a. Calle Poniente No. 7, Flor Blanca  
Sun HC 7:30, 9 (1 S), 9 MP, Ch S 9

### GUATEMALA CITY, GUATEMALA

**ST. GEORGE'S CHAPEL** Rev. Charles Shulhafer  
3-17 Seventh Avenue, Zone 9 — Tel. 9795  
Sun HC 8:30 (1, 2, 3, 5), HC 9:30 (1S), MP 9:30,  
(2, 3, 4, 5, S); Ch S 9:30

**KEY**—Light face type denotes AM, black face  
PM; add, address; anno, announced; AC, Ante-  
Communion; appt, appointment; B, Benediction;  
C, Confessions; Cho, Choral; Ch S, Church  
School; c, curate; d, deacon; d. r. e., director  
of religious education; EP, Evening Prayer; Eu,  
Eucharist; Ev, Evensong; ex, except; 1S, first  
Sunday; HC, Holy Communion; HD, Holy Days;  
HH, Holy Hour; Instr, Instructions; Int, Inter-  
cessions; Lit, Litany; Mat, Matins; MP, Morning  
Prayer; r, rector; r-em, rector-emeritus; Ser,  
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;  
v, vicar; YPF, Young People's Fellowship.

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