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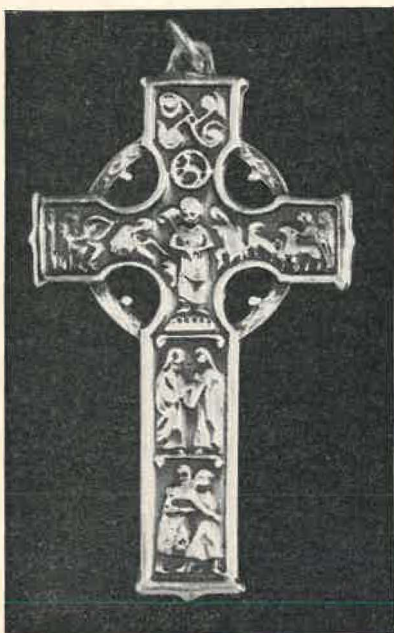
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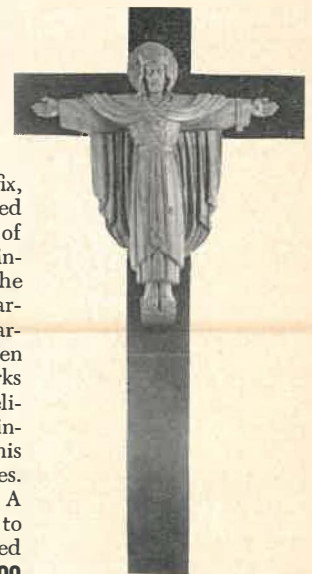


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The Living CHURCH

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A Weekly Record of the News, the Work,
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THINGS TO COME

November

27. First Sunday in Advent
30. St. Andrew

December

1. National Council meeting, Los Angeles, to 3d
3. Special convention of the diocese of Albany to elect a diocesan
4. Second Sunday in Advent
General Assembly meeting, National Council of Churches, San Francisco, to 9th
11. Third Sunday in Advent
14. Ember Day
16. Ember Day
17. Ember Day
18. Fourth Sunday in Advent
21. St. Thomas
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents

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. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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LETTERS

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

Momentous Strides

It is heartening to read in your issue of October 23d that there is to be "no slowdown" in the overseas commitments of the Episcopal Church. Surely the times in which we live and especially the "missionary zeal" of the Communists, noted by the Bishop of Michigan and mentioned in the same issue, make such a "slowdown" unthinkable. On the contrary, a vast "speedup" is desperately needed.

Following the lead in this direction given by the 1958 Lambeth Conference, the English missionary societies have taken steps to implement world-wide evangelism (to quote a Church Assembly Resolution, 1960) "on a scale never before attempted" (e.g., £1,000,000 annual budget increase). One wonders whether even the "long-awaited" report presented to the National Council is in step with such momentous strides.

(Rev.) F. HUGH MAGEE
Curate, St. Mark's Church
Bury, Lancashire, England

Baptism Certificates

Re Fr. Hipwell's letter [L.C., October 2d]: Roman Catholics are strict regarding "pouring on" of water in Baptism. So are we (Prayer Book rubric, p. 279), but our certificates seldom, if ever, indicate that the water was poured on. Some simply say that "So-and-so was baptized," others add, "—with water" (as I believe Fr. Hipwell's do, judging from his letter). But there are other ways of baptizing, even with water, than by pouring (the validity of which, to say the least, is questionable), such as dipping the fingers in the water and then placing them on the person's head, or sprinkling. Our certificates



might just as well refer to these ways. Consequently Roman Catholics question them, and, for that reason at least, question the validity of the Baptism.

I would suggest that all our Baptism certificates (possibly by order of General Convention) have the baptismal rubric printed in full, with the essential words (page in Prayer Book given), with a declaration that the person was baptized in accordance therewith.

Roman Catholics would know that we are just as strict in the matter as they are, and our certificates would be proof (insofar as a certificate can be proof) of the validity of our Baptisms. (Rev.) MARCUS J. SIMPSON
Portland, Conn.

Anti-Papal Battle Cry?

No doubt that perennial bone of contention, the Church's name, will, as usual, come before the 1961 General Convention, in the form of a move aimed to get "Protestant" out of the name. Will the upshot once more be to preserve that bone of contention against the hopes of a very substantial minority?

Probably it is true that to Episcopalians that word in the Church's name merely indicates a state of protest against papal pretension to autocratic authority over the polity of the Holy Catholic Church. The Anglican Communion has always claimed to be Catholic, and we could hardly use "Protestant" in the sense in which it is today almost universally understood, that is, as a denial of being Catholic. But even if the word were generally understood as just a repudiation of certain papal pretensions, that would hardly be a reason for using our official name to proclaim our protest. That sort of thing is not appropriate to a name nor is there any good reason for constantly proclaiming that protest. Do we really wish to use our name as an anti-papal battle cry?

We claim and always have claimed to be Catholic. It is unlikely that, so long as we retain Protestant in our name, anybody but ourselves will think our claim to Catholicity much better than a joke.

There is a fact about this perennial controversy which is of primary importance but has never been taken into consideration in the debates on the subject which have gone on for now much more than a century. The presence of "Protestant" in the name has for over a century been an occasion of controversy within the Church, and the history demonstrates clearly that so long as the word remains in the name the controversy will persist. The question which we should ask ourselves is: What advantage is there in the presence of that word in the official name of our Church, sufficient to compensate for the endless presence of unhappiness and controversy?

Let us have a brief look at the history of this controversy, which is now available to us in Prof. Shoemaker's book, *The Origin and Meaning of the Name "Protestant Episcopal."* (Copyright 1959. American Church Publications, New York 17.)

The word "Protestant" in the course of four centuries has had various meanings. By the earlier part of the 19th century it had ceased, so far as the general public is concerned, to mean protest against certain papal claims and had begun to assume its present significance as descriptive of the bodies nowadays called Protestant, which repudiate the Apostolic ministry and the Catholic Sacraments and, in most cases, liturgy. Concurrently with the development of this, the present meaning of Protestant, protests against the presence of the word in our Church's name began to be heard. They became more and more frequent and continue increasingly after all this time. The first out-and-out demand for a change of name came in 1834. In the 83 years since 1877 the movement for a change has been before every General Convention but three. It is certain to continue to be pressed upon successive General Conventions.

A suitable change in the name would promote harmony in our Church.

EDWARD N. PERKINS
New York, N. Y.

EDWARD N. PERKINS

REVIEWS:

Christmas Book Number

A Spacious Air

THE FAR-SPENT NIGHT. By Edward N. West. Seabury Press. Pp. 128. \$2.50.

GOD'S IMAGE IN US. By Edward N. West. World Publishing Co. Pp. 181. \$3.50.

The Rev. Edward N. West is a man of many parts — artist, craftsman, preacher, liturgiologist — but the best part of him is his devotional writing. These books, alike in style and subject, provide evidence of his genius in the exacting art of meditation.

The first book, the Seabury book for Advent, 1960, consists of meditations on the coming of Christ. It takes as its text the Advent antiphons, so familiar to Churchmen in the hymn, "O Come, O Come, Emmanuel." Beginning with an explanation of the Advent hope, the author interprets the prophets and poets, all the while making clear that Advent is not only of the past but also of the future. It is the burden of expectation.

Especially helpful is the exposition of John Baptist and the picture of the environment of the early Christian hope (so like our time and temper). *The Far-spent Night*, however, is not history or theology, not a manual of instruction but a book of meditation and reflection. There is about it a spacious air, a largeness of vision, and quiet confidence. All of which are the special gifts of the Advent season to the Christian heart.

God's Image In Us is an exposition of

ACU CYCLE OF PRAYER

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

November

27. Church of the Holy Comforter, Poughkeepsie, N. Y.; St. Andrew's, La Mesa, Calif.
28. St. Ann's, Anna, Ill.; St. Paul's, Suamico, Wis.; St. Mary's, Williamsport, Pa.
29. St. Peter's, Ripon, Wis.
30. St. Andrew's, Kenosha, Wis.; St. Andrew's, Peoria, Ill.; St. Andrew's, Charleston, S. C.; St. Andrew's, Grayslake, Ill.

December

1. St. Barnabas', Denton, Texas
2. The Rev. Harry Stansbury Weyrich, Towson, Md.
3. St. George's, Dallas, Texas

November 27, 1960

the Sermon on the Mount. Its favorite and familiar words are enlivened by an understanding of the language of the Bible as well as insight into human needs. It is a wonderful declaration of God's expectation for us. The book will counterpoise much that is dark and distrusting in modern theological thinking. Canon West is an optimist, and his optimism is founded on his faith in God's creation and formulated in terms of God's word to us.

The book is one to be read in private and discussed in public. Nothing better could be done than to discuss it, chapter by chapter, among small groups of concerned Christians. It would be a starting place and a point of reference for rich and profound thinking.

JAMES DYAR MOFFETT

No Mere Polemics

RELIGIONS OF THE EAST. By Joseph M. Kitagawa. Westminster Press. Pp. 319. \$4.50.

So few general books on comparative religion have appeared since the heyday of the subject in the early decades of the century that any new one is insured an appreciative reception. When its author is not only a recognized scholar teaching in one of our great universities (the University of Chicago) but also a priest of the Church, such a book is bound to have a particular interest for the Episcopal reader. Joseph M. Kitagawa's *Religions Of The East* can be unhesitatingly commended to all clergy and laypeople who are interested, as all should be, in the religious beliefs, attitudes, and emotions of that larger part of the human race which lies outside the boundaries of Christendom.

To some, who have been brought up on the more emotional literature of the missionary movement, this book may seem unduly cool and detached, but its value lies precisely in the objectivity with which the author handles his material. Most competent observers are agreed that in regard to the great religions (Islam, Buddhism, Hinduism, and the peculiar complex of religious beliefs characteristic of China being the only ones with which this book is concerned) Christian strategy in the future must be the product of respectful understanding rather than mere

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polemical fervor. It is Dr. Kitagawa's purpose to communicate such understanding and, while his book is in no way concerned with missionary activity, it will prove a mine of information for those who are so concerned.

The author's background (a remarkable combination of the Orient and the Occident) gives him a unique vantage point for appreciating the interests and attitudes of both East and West. In so far as he has a thesis, it is that the idea of a Holy Community, often thought to be a special mark of the Christian world-view, is in fact a basic concept in all four of the religions with which he deals. Opinions will undoubtedly differ as to whether or not he has proved his point, but not with respect to the usefulness of his book.

ROBERT C. DENTAN

Time for Assessment

AN ERA IN ANGLICAN THEOLOGY.

From Gore to Temple. The Development of Anglican Theology between *Lux Mundi* and the Second World War, 1889-1939. The Hale Memorial Lectures of Seabury-Western Theological Seminary, 1959. By **Arthur Michael Ramsey**, D.D., Archbishop of York. Scribners. Pp. x, 192. \$3.50.

Archbishop Ramsey has given us an admirable sketch of Anglican theology from 1889 to 1939. The time is ripe for an assessment of the theology of this period, and, if the author modestly speaks of his book as a "sketch," it will nonetheless prove indispensable for any larger

study of the religious thought of these years.

The period itself is one of extraordinary interest. It is recent enough to evoke memories in the minds of most of us. The theology of these years has figured prominently in the education of our active clergy. It is an era of transition, during which the Anglican Communion wrestled with and decisively accepted the critical method of biblical and historical study, which involved many a modification of traditional theology. It is the period of Charles Gore and William Temple, whose thought and character have so decisively influenced the Anglican Communion in its own development and in its relationship to the ecumenical movement.

Archbishop Ramsey is well qualified for his task. His thorough mastery of the literature of the period, his sure grasp of the crucial issues, and the able yet concise summaries of frequently complex theological discussions make his work eminently readable. In his own theology the Archbishop has been deeply influenced by Gore, Temple, and "liberal Catholicism." He interprets the period sympathetically, placing it against the larger background of historic Anglicanism. He is at the same time keenly aware of the gulf which separates much contemporary discussion from the theology that preceded the second world war. His critical assessments are judicious, incisive, and relevant for the current theological scene. It is of the utmost importance that in seeking to go beyond the theology of his period we do not lose any of the ground Gore and Temple fought so hard to win.

For Archbishop Ramsey the most creative movement of thought in the period is "liberal Catholicism," the attempt to restate the essential meaning of the Catholic Faith in the light of the results of critical historical study. *Lux Mundi*, a volume of essays by Oxford scholars in 1889, marks a turning point from a conservative and somewhat defensive orthodoxy to a period of transition in which Anglican theology faced the implications of critical historical study of the bases of theology and a culture increasingly hostile to Christian Faith.

Charles Gore emerges as the dominant figure of the first decades of this era, an apologist of the first order. Gore's work, together with that of the contributors to *Essays Catholic and Critical* (1926), represent "liberal Catholicism" at its best. At the end of the period stands William Temple, serene in his faith, sympathetic to views not his own, aware of the failure to produce a Christian metaphysic, deeply involved in the ecumenical movement, and calling for a theology of redemption. Temple was deeply influenced by Gore, but the differences in the thought of these two men mark the distance Anglican theology traveled in 50 years. It is one of the virtues of this study that Gore and Temple decisively shape

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"For To You Is Born This Day A Savior," the Nativity, interpreted in a full-color oil painting by Edmund Kopietz, decorates this year's cover of *Christmas, An American Annual of Christmas Literature and Art, Volume 30*. The Annual, a collectors' item in homes throughout America, is edited by Randolph E. Haugan, and published by Augsburg Publishing House, Minneapolis, Minn. (Gift edition, \$1.50; library edition \$3.50)

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the discussion as they did the life and thought of the English Church.

A "sketch" must have its omissions. Archbishop Ramsey notes that he says little about eucharistic theology. This reviewer wishes that a chapter might have been given to a discussion of the work of Kirk and others in moral theology, and of Gore, Temple, and Maurice B. Reckett and his associates in social thought. One also wonders if a fresh assessment of "modernists" such as F. R. Tennant, Hastings Rashdall, and W. R. Inge is not needed. Nevertheless, the book stands as an essay in historical theology of the first order by a man eminently qualified for his task. Anyone wishing to keep abreast of contemporary theological discussion in the Church cannot afford to miss it. Here surely is one of the more significant books of this year.

ROBERT J. PAGE

Editor's Note: A chapter of Dr. Ramsey's book, *An Era In Anglican Theology*, was reprinted in the Fall Book Number [L.C., October 9th].

Pairs in Tension

THE SELF IN PILGRIMAGE. By Earl A. Loomis, Jr., M.D. Harpers. Pp. xvii, 109. \$3.

Dr. Earl A. Loomis is a child psychiatrist who later studied theology at Princeton Theological Seminary, and in recent years has been a professor of psychiatry and religion at Union Theological Seminary, where one of three pilot seminary programs is being conducted under the auspices of the Academy of Religion and Mental Health. His training and experience qualify him for writing this book, which is a concise presentation of the self in pilgrimage (from history, through personal development, to ultimate communion with God and man) viewed from sound psychological and religious principles.

There are so many things one would like to discuss about this well written book. The chapter on "The Self in Development" is one of the clearest and most helpful that I have read. In it, Dr. Loomis

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

November

27. Utah, U.S.A.
28. Vermont, U.S.A.
29. Polish National Catholic Church and Prime Bishop Leon Grochowski
30. Philippine Independent Church and Supreme Bishop Isabelo de los Reyes, Jr.

December

1. Virginia, U.S.A.
2. Waiapu, New Zealand
3. Waikato, New Zealand

November 27, 1960

sets forth the four poles (two paired opposites) which constitute man's essential qualities and which are discussed throughout the book: we are individual, we are interrelated, we are in equilibrium, and we are in action. The pairs are in tension, but held together by the self. When one quality is exaggerated, it is at the expense of the other, and inner conflict and turmoil ensues.

In treating of Christ's significance, Dr. Loomis writes:

"The appearance of Christ, Christians believe, gave to men a reminder both of who God is and who they are. If to be himself, man must express God's image, then here, for the first time, was God in the flesh. Suddenly man no longer had to guess about God's image. He could see God's image. He could see what God did, know what He felt, understand what God wished for man's true self to be. Christ was alive and human. He shared. He gave. He loved. He wept. He became outraged at injustice. He was impatient with stupidity, scathing toward hypocrisy."

Later, speaking of the six centuries of Christological conflict and debate, he adds:

"Only after the synthesizers had successfully formulated a conception of the personality of Jesus did man at last develop a full-fledged idea of the human person. . . . It seemed that God had to send Christ to show us who we were as well as who He was."

There are matters that may cause controversy in this book, but I find its general content and the excellence of writing about difficult questions new and well worth while — for clergy, physicians, and for the whole Christian community.

JUDSON S. LEEMAN

Never to Mother

GROWING UP IN CHRIST. Family Life and Family Religion. By Frances Wilkinson. Foreword by the Rt. Rev. Stephen F. Bayne, Jr. Seabury Press. Pp. ix, 149. Paper, \$1.75.

Frances Wilkinson is a clergyman's wife and the mother of four children (from 10 to 20). Her husband is vicar of an industrial parish in Yorkshire, England. In *Growing Up In Christ* she outlines how fathers and mothers, if they are themselves practicing Churchmen, can bring up their children in a love for God and His Church.

Mrs. Wilkinson covers the whole range of religion in the home — prayer, worship in church, Bible reading, answering children's questions, etc. She provides much useful help and guidance based upon sound knowledge. For example:

"We must never let a child say his prayers to Mother, instead of with her. 'Let me hear you say your prayers' is not a prelude to prayer which will grow as he grows. Nor must we ever tolerate an amused audience of adults when he says his prayers. If relatives

Continued on page 26

TWO IMPORTANT BOOKS FROM MACMILLAN

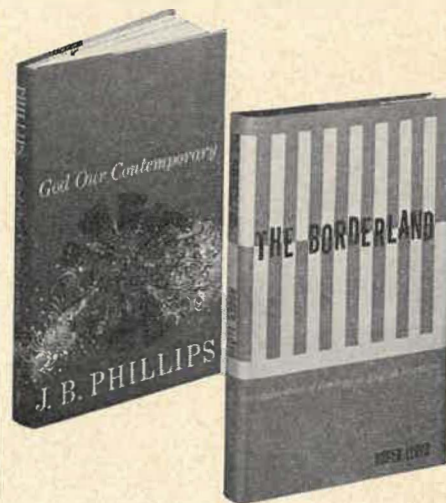
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O Lord Jesus Christ, who didst call Andrew (with Simon Peter his brother) in the midst of his fishing to become a fisher of men: Grant that through our daily work we may come to know thee, and knowing thee may seek to share with others the knowledge that hath been granted unto us and that maketh us wise unto salvation; all of which we ask in thy Name, O Blessed Saviour, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

F.C.I.

Shield of St. Andrew

A shield honoring St. Andrew is the possession of St. Andrew's Church, North Grafton, Mass. It was presented last year by John B. Roger (right) of New Milford, Conn., and marks the 65th anniversary of the parish, which was founded in 1894. The Rev. A. R. Smith, vicar of St. Andrew's, is shown on the left.

The shield is made of New England cherry. All figures are carved from New England woods by Mr. Roger. The two fish, forming St. Andrew's Cross (X), are representative of the vocation of the Apostle and his brother, Simon Peter. Shown also are five loaves of bread, recalling the miracle of the feeding of the multitude.

According to an ancient tradition, St. Andrew was martyred November 30, A.D. 60. If this were reliable (which it is not) it would make this November 30th (Feastday of St. Andrew) the 1900th anniversary of his martyrdom.



The Living Church

First Sunday in Advent
November 27, 1960

For 82 Years:

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

PUBLIC AFFAIRS

Crisis in New Orleans

In the struggle between the segregationist forces of the state of Louisiana, led by Governor Davis, and supporters of school integration, Churchmen have played a prominent part. At the first threat of school closure, the Rev. Ralph Bridges, rector of the Church of the Holy Comforter, New Orleans, helped form a group called the Committee for Public Education, which stood for open schools, even if integrated. Mr. Bridges spoke before the Louisiana legislature on several occasions urging them not to close the schools. Together with other Episcopal clergy in New Orleans, he signed a petition urging the schools be kept open. Bishop Jones of Louisiana also signed the petition, which was presented at the state capital.

Churchman Matthew Sutherland, a member of the Orleans Parish [county] School Board, also has been active in the struggle. Mr. Sutherland was reelected to the board on November 8th, defeating by a two to one margin his opponent who stood for closing the schools rather than integrating them.

The federal judge in the middle of the legal battle, Judge J. Skelly Wright, a communicant of Christ Church Cathedral, was threatened with death and is under a 'round-the-clock police guard. The Louisiana legislature passed a resolution demanding that Judge Wright stand aside in the crisis "because of personal bias against the state of Louisiana." Judge Wright issued the order to integrate the first grades.

Another Churchman closely associated with the contest is First Assistant District Attorney Prim Smith, Jr., a member of St. Andrew's Church. Mr. Smith is acting as counsel to the federal marshals accompanying the four Negro girls who have been admitted to first grades in "white" schools.

On Monday, November 14th, Louisiana schools other than in Orleans parish were ordered closed for a holiday, for which the state superintendent of public schools was cited for contempt by Judge Wright. In the schools in New Orleans which were integrated, white parents removed about 95% of the pupils. Despite tension, the people of the city remained orderly until

the middle of the week, when riots broke out. At press time, no Churchmen had been reported hurt.

An Episcopal priest, the Rev. Canon William S. Turner, rector of Trinity Church, New Orleans, was credited with averting a possible riot when he stepped between a group of young Negroes and a group of white boys, and raised his arms. In just a few seconds, the throwing of bottles and bricks stopped, and the two groups went their separate ways. In a letter to the vestry of Trinity Church, Mr. Henry C. McCarthy, a building contractor (not a Churchman), said, "Seeing in some instances that police or military action have failed to quell outbreaks, it was certainly gratifying to see a man wearing a clerical collar control frenzied groups of people. You have just cause to be very proud. . . ."

Week for Rights

President Eisenhower has proclaimed the week of December 10th as Human Rights Week.

In making the proclamation, the President asked each American to "examine his conscience so that we may be more sensitive to the needs and worth of every individual." He called for renewed efforts toward world peace and equal rights for all without distinction as to religion, race, sex, or language. [RNS]

HOUSE OF BISHOPS

Ten Gallon Mitres

by the Rev. JAMES L. CONSIDINE, JR.

A tangle of issues ranging from the Philippine Independent Church to nuclear testing, from the size of General Convention to alcoholism engrossed the attention of the House of Bishops meeting in Dallas, Texas, November 12th to 17th.

The pastoral letter issued by the House and which is, under Canon law, to be read in every parish and mission, deals with the Faith of the Church, the Good News of Jesus Christ. Though the letter is, in a very direct sense a response to an open letter of 4,500 laymen presented (but not acted on) at the 1958 General Convention, the Pastoral Letter is not merely the defense of the historicity of the Faith which

the open letter requested. It is, rather, a proclamation of the Good News itself made to dramatize the power of the Gospel in a time of "bad news" in the world.

" . . . We, like you, are keenly conscious of the 'bad news' which captures the headlines in our day. The daily press and weekly news publications, lead articles in magazines, books pouring forth from ever-ruling presses, radio, television, even the oratory of those who sought election to public office, assail our eyes and ears with dire warnings and prophecies of doom. Everywhere and always we see and hear diagnoses of this world's ills, the sickness of our civilization, the deterioration of our culture."

The bishops also say: "We would recall and reemphasize the Rock of our Faith." And they state: "Anglican Churches are clearly and unequivocally committed to the Apostles' and Nicene Creeds as the symbols of that Faith. . . . It is the purpose of the Creeds to preserve the meaning of the historical revelation of God in Christ and to witness to the revelatory facts in their historicity and givenness.

"Christianity is primarily an affirmation of what God has done, is doing, and will do, and of our participation in these Mighty Acts of God by our penitent and thankful response.

"When the preparation was finished, the promise was kept; and God in the person of His Son 'Came down from Heaven, and was incarnate by the Holy Ghost of the Virgin



Bert Koppers

Bishop Clements: Resignation.

Mary, and was made Man.' Man's sin and God's Love came to dramatic encounter on Calvary. For the moment Evil seemed triumphant as the Incarnate One was crucified, died, was buried. But the eternal righteousness of God cannot finally be defeated, and 'on the third day He rose again from the dead: He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.'

"He (the Holy Ghost) binds together those who accept Jesus Christ as Lord and Saviour in the fellowship of the Holy Spirit, the family of God. In this mystical Body of Christ, the Lord and Giver of life, the Holy Spirit, is working with, among, and in us and confirming the Word of God. This common life, with its worship of God, its new quality of living, its mission to draw all men to Christ, and its duty to work to fulfill and to transform human society, is the first root of such life with God. Its final consummation is stated in the last, great hope of such a life with God.

"If it were not truly God who came, then the revelation and work of God in Christ is only one revelation and work among many others. Then the true God is still unknown behind partially conflicting revelations. If God did not truly come in our fully human situation, then He has not fully grasped us and lifted us into union with Himself. This is what the bishops saw clearly at Chalcedon; and this is why they promulgated officially the augmented statement of the Nicene Creed together with the statement which interprets it. With them we, your bishops, are in complete accord.

"So also if the Spirit whom we Christians received is not God Himself, One with the Father and the Son, we are estranged from God and lost in the relativities of the history of religion.

"But we are not concerned merely to seem to defend the Creeds. In our agonized world, our first duty is to preach the good news of God's action — what He has done, is doing, and will unfailingly do. This is the only imperative and relevant mission of the Church.

"Hence, we can go forward unafraid. As the people of Israel did long ago, we stand in a wilderness. But, please God, we also stand at the border of the Promised Land. The call comes clear, 'Be strong and of good courage, fear not; nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee.'"

Nuclear Testing

An attempt to get the House of Bishops to endorse a position of absolute opposition to nuclear testing (even if the United States had to abstain unilaterally) was defeated by only a three-vote margin. The Rt. Rev. William A. Lawrence, retired Bishop of Western Massachusetts, offered the following resolution:

"Whereas the second assembly of the World Council of Churches at Evanston said: "It is not enough for the Churches to proclaim war is evil — they must study afresh this Christian approach to peace" — and whereas the Central Committee of this World Council at its meeting in 1957 urged that 'As a first step governments conducting nuclear tests should forego them at least for a trial period — either together or individually in the hope that others will do the same and a new confi-



Bishop Evans (left) during a consecration: From his huge South American diocese, he has given the Episcopal Church charge of Ecuador.

dence be born and foundation laid for reliable agreement,' and whereas we believe that in cataclysmic events in our time this Church has been given another chance for a prophetic witness; Therefore, be it resolved: that a majority of the members of this House of Bishops gathered in Dallas go on record that we ratify and accept these statements as our own. And we further call upon the National Council through its proper office to undertake a study of preparedness in terms of non-violent defense and of winning peace by methods which are compatible with the mind of Christ."

(The last phrase starting with, "And we further call upon the National Council. . ." was removed by Bishop Lawrence before a vote was taken.)

In lieu of the resolution of Bishop Lawrence, which was defeated, the House unanimously passed a reaffirmation of the Lambeth statement of the bishops with reference to nuclear tests (Resolution 106, 1958 Lambeth Conference).

Two resignations were accepted by the House of Bishops, one a matter of routine, the other a matter of surprise and disappointment to many present. Bishop Goodwin of Virginia retires December 31st, already having reached the compulsory retirement age. The Rt. Rev. James Parker Clements, Suffragan Bishop of Texas, had written a formal letter of resignation "for personal reasons" prior to the meeting.

Bishop Hines of Texas, Bishop Clements' superior, said that his first knowledge of Bishop Clements' intention came when "Jim showed me his letter which he had written to the House of Bishops." In a letter to be sent to the clergy of his diocese, Bishop Hines says, "I deeply regret the fact that this action has come about. I made it clear in the House of Bishops that no censure of Bishop Clements should be associated with the action. I urge you to continually keep Bishop Clements, his

personal family, and our diocesan family in your prayers as we seek to hear what God is now saying to us, His children."

Bishop Goddard, Suffragan of Texas, also expressed his sorrow over Bishop Clements' decision and said, "I pray that Bishop Clements upon prayer and reflection will still find his place in full-time Church work where his great talents could be utilized."

Bishop Clements declined to expand on his reasons for resigning. Bishop Clements denied that any strong pressure to resign had been placed upon him by either clergy or laity because of his separation and divorce from his wife earlier this year. He also said no compulsion of conscience led him to resign on this account. Bishop Clements said he did not yet know what he would do after December 31st.

At the opening business session of the House, all members were fitted for and given pearl grey, ten gallon hats and inducted as honorary citizens of the state of Texas.

The House considered the request of the Philippine Independent Church for full intercommunion [L.C., October 16th] on the same basis as intercommunion was established between the Old Catholic and Anglican Churches. The bishops adopted the following resolution: "Resolved that this House receive this proposal with deep thanks in Christ and unanimously recommend that such a concordat be entered into and be it further resolved that members of our Church in the Philippines be encouraged to pursue with all earnestness and warmth the steps presently taken looking toward closer companionship between the two Churches."

There was considerable discussion among the bishops about the need for canonical changes if intercommunion with the PIC was to be effected, particularly Canon 40 and Canon 44, Section 2. The Committee on Canons reported that Canon 40 did not apply, since no new jurisdiction was proposed. The Committee also urged that no change be made in Canon 44, Section 2*, but that the House affirm that the Church does not believe in parallel episcopates and this is a "principle which was held, does hold, and shall hold while we move through the present anomalous situation."

Mild Spate of Debate

The report of the Joint Commission on the Structure and Organization of General Convention [L.C., October 30th and November 13th] produced a mild spate of debate but no formal action. Bishop Stark of Newark expressed disappointment that the report, by continuing the policy of identical representation for all dioceses, large and small, made "the large dioceses

*The section reads, in part, ". . . and it is hereby declared as the judgment of this Church, that no two bishops of Churches in communion with each other should exercise jurisdiction in the same place."

second class citizens. This is a travesty of democracy — there ought to be representation with taxation." Both the original report presented by Bishop Craine of Indianapolis and the rejoinder of Bishop Stark won applause from the assembled bishops.

In other parts of its crowded agenda, the House of Bishops:

✓ Accepted jurisdiction over the Church in Ecuador which has formerly been under the Anglican diocese of Argentina and Eastern South America with the Falkland Islands and its bishop, the Rt. Rev. Daniel Ivor Evans. The action was taken after a letter from the Archbishop of Canterbury said that transfer waited only upon action of the House of Bishops. The area was not assigned to any of our missionary bishops — action on this is to be taken later.

✓ Discussed participation of an Episcopal priest in the Associated Church of Tamworth, N. H. Exception was taken by several members to the practise of administering Holy Communion to all members of the church once a month, since by no means all are Episcopalians. The matter was referred to the "Committee of Nine," headed by Bishop Pardue of Pittsburgh. This committee was created to deal with just such problems.

✓ Heard Bishop Donegan of New York report that the campaign to raise money for a nuclear reactor for St. Paul's University, Tokyo, was within \$13,000 of completion, partly because the project is costing less than originally estimated.

✓ Heard two medical experts discuss the problem of alcoholism and urge the creation of a national body to guide diocesan and local commissions dealing with society and alcohol. Following the talks by the medical men, the bishops divided into smaller groups for discussion. They reassembled in executive session, so the results of their discussion are not known.

✓ Changed the name of the Missionary District of Salina to the Missionary District of Western Kansas. No changes were made in the district's boundaries.

✓ Heard Bishop Reeves, the deported Bishop of Johannesburg, South Africa call *apartheid* "the master heresy of the modern world" and "worse than Communism."

BRIEFS

NAUTICAL SECULARISM?: A superstition proclaiming the presence of clergy on boats to be "bad luck" prevented an English bishop from boarding the fishing vessels during a recent visit to one of the coastal towns in his diocese, according to the *New York Times*.

SOUTH OF SACRAMENTO: Bishop Haden of Sacramento is scheduled to make a preaching tour of Central America this month, at the invitation of Bishop Richards of Central America. Itinerary includes El Salvador, Guatemala, Honduras, and Nicaragua.

KELLS AND LINDISFARNE: The Book of Kells, along with the Books of Durrow, Armagh, and Dimma, all from the library of Trinity College, Dublin, Ireland, will be on display in Burlington House, London, in January. Also displayed will be the Lindisfarne Gospels from the British Museum. All are rare and celebrated pieces, and will be protected by extraordinary security and insurance precautions. [RNS]

OFF OUR CHESTS: Presiding Bishop Lichtenberger has given the opinion that discussion of the religious issue during the recent political campaign was good for the country. He said that most of the discussion was on a high level, and helped clarify the principle of the separation of Church and state.

MISSION SPEAKER: Church women at their annual meeting on October 25th in the diocese of Southern Virginia heard Bishop Bravid W. Harris, as headline speaker. Bishop Harris, a former rector of Grace Church, Norfolk, Va., had led a Quiet Day at the diocesan conference center in Norfolk the day before.

EAU CLAIRE

Depot Replaced

Bishop Horstick of Eau Claire dedicated St. Margaret's Church, Park Falls, Wis., on November 5th. The new church building replaces the old Soo Line station that the mission had been using since 1912 [L.C., December 13, 1959].

The new building is of contemporary design, with a seating capacity of 108. The altar, which was built and donated by a local manufacturer of boats and sports equipment, is made of glass fiber. The dossal curtain is made of a red wool used in the manufacture of hunters' garments. Most of the structural materials used were of local origin. Enough Park Falls citizens were interested in the construction that one state building inspector was lost in the crowd, and made his inspection without being detected by the workmen.

The new church also possesses objects from outside the community: the crucifix was carved in Italy, and the timbers for the outside cross were imported from Africa. A glass front affords a clear view of the altar and sanctuary from the street.

EDUCATION

Nuclear Grant

The University of the South, Sewanee, Tenn., has received a grant of \$8,000, according to RNS, from the Atomic Energy Commission. This is part of a total of \$1,547,000 being distributed to the AEC to colleges and universities throughout the country for the purchase of laboratory equipment. The object is the initiation of the expanded use of radioisotopes and other nuclear material in the school's life science instruction programs.

SOUTHWEST AFRICA

Lever for Reformation

Bishop Reeves of Johannesburg, speaking recently in New York City, urged Churches to exert pressure to have Southwest Africa put under a United Nations trusteeship, as a lever in reforming South Africa's discriminatory racial policies.

"From the record of the way in which this territory has been administered by South Africa," he said, "there is every justification for placing this territory under the trusteeship of the United Nations." [Southwest Africa, under a League of Nations' mandate until the League's dissolution in 1946, is the territory which is the diocese of Damaraland, of which the Rev. Robert Mize is the Bishop-designate, L.C., August 28th.]

Bishop Reeves spoke at a seminar sponsored by the Division of Christian Citizenship of the National Council.

He said that once Southwest Africa is under UN trusteeship, its oversight should



Bishop Horstick dedicates new church: Altar of glass fiber; cross of African wood.

be assigned to South Africa, "provided it is clearly understood that if the nation does not administer the area as a sacred trust of civilization," the UN would take over.

Commenting on South Africa's restrictive racial measures, the bishop said the government has "tried every means at its disposal" to enforce segregation between racial groups and preserve white supremacy at all costs. "Meanwhile," he said, "the whole white race everywhere is being called upon to change its attitudes and conduct toward the emerging Colored peoples of the world."

Bishop Reeves said that it would be dishonest to pretend that the Anglican Church has succeeded in treating a community in which "racial differences are transcended," even though the Church has been a leading spokesman against the government's *apartheid* policies. "There are some white people who would rather go without the Sacraments than receive them at the hands of a black priest," he said. [RNS]

CHURCH AND LAW

Connecticut Ruling

The Supreme Court of Errors of the state of Connecticut, in a unanimous ruling, has upheld the constitutionality of that state's birth control information law. The 81-year-old law forbids the dissemination of information concerning birth control. Another statute prohibits the use of drugs or instruments to prevent conception.

The court's decision, according to RNS, was in regard to a complaint that the 14th, or "due process of law" Constitutional amendment, had been violated. Another test of the laws regarding birth control is being made by a group of Protestant ministers who claim that religious freedom rights are violated by those laws.



Bishop Scaife and Dr. Sowerby: Ideals in music.

AROUND THE CHURCH

Guy Fawkes was **hanged in effigy** by parishioners of **St. Aidan's Church**, Miami, Fla., following the old English Guy Fawkes Day custom. Parishioners also held a country fair, with a roast beef dinner and dancing on the green.

Bishop Scaife of Western New York presented Dr. **Leo Sowerby** with a **citation** for his contribution to the music of the Church, at the annual fall seminar of the music commission of the diocese.

Dr. Sowerby addressed the commission, on the subject, "Ideals in Church music."

Recently acquired property of the **Church of the Ascension**, Vallejo, Calif., includes a 20' x 40' **swimming pool**.

Mrs. Howard Phipps, president of the Girl Scout Council of Greater New York, has been given the first **Huntington-Manning Medal** of the Youth Consultation Service of the diocese of New York. The award, to be given annually, is for "distinguished service in guiding girls and young women toward constructive and responsible roles in our free society."

Ground for the new \$200,000 residence at **Deerfield Retirement Home**, Asheville, N. C., was broken on October 31st by Bishop Henry of Western North Carolina [L.C., August 28th]. Work will begin immediately.

A silver choir cross recently was awarded at **Christ Church, Wellsburg, W. Va.** The cross is inscribed, "**William A. White-man**: 65 years a faithful choir member." Seventy-two-year-old "Uncle Billy" started singing as a choirboy at the age of seven, and has been with the Christ Church choir since 1920.

Dr. **Everett Titcomb**, who celebrated his 50th year as choirmaster at the Church of St. John the Evangelist, Boston, Mass. [L.C., April 17th], has become **choir director emeritus** at that church. The resignation was made necessary by his health.

The physical plant of **St. Stephen's Church, Beckley, W. Va.**, has gained a steeple, surmounted by a cross. A parish hall and a porch also have been completed.

The chancel and gallery organs at **Grace Church, Providence, R. I.**, have been rebuilt by the Casavant Organ Co., and will be ready for use by the Christmas season. The organs now total 96 ranks, with well over 6,000 pipes. Each organ has four divisions.

PROVINCES

A Strong Laity

Bishop Donegan of New York, elected president of the second province, told the delegates, "My intention is to continue emphasis on the role of the laity. A strong laity will result in a strong Church." The synod met October 18th and 19th at Trinity Church, Buffalo, N. Y.

Bishop Donegan succeeds the late Bishop Barry of Albany, who died two weeks before the meeting [L.C., October 16th]. Bishop DeWolfe of Long Island served as acting president for the synod.

Other officers elected are: David K. Hamilton of Western New York, provincial president of the house of deputies; Bishop DeWolfe, provincial representative on the National Council; the Rev. Frederick E. Thalmann of the diocese of Albany, secretary; and Charles Bound of the diocese of New York, treasurer. The Episcopal Churchwomen, meeting at the same time, elected Mrs. Cyrus Higley of the diocese of Central New York as their president. She succeeds Mrs. Peter Malevsky-Malevitch of the diocese of Albany.

The provincial house of deputies passed a resolution suggesting that delegates "seek instruction from their several diocesan conventions" on the proposal that the word "Protestant" be deleted from the name of the Church. The house of bishops failed to concur, however.

Bishop Kellogg of the missionary district of the Dominican Republic told the opening session that "the Episcopal Church and other religious bodies carry on their work under the freedom of religion guaranteed in the Republic's Constitution, even though the Roman Church is the official state religion." The bishop expressed hope in the increase of native Dominican clergy being trained.

The next meeting of the synod, which will be held in 1962, will be in Port-au-Prince, Haiti.

Bishop Luxton of Huron (Canada), speaking at the closing banquet, told the delegates that Anglicanism's mission "is to rediscover the simplicity and primitive authenticity of the Christian Faith. . . . Our destiny, and the one to which we seem to have been led by God is to be the uniting Church of Christendom. This is the job to which we must address ourselves. Defend this destiny. Hold fast to the primitive simplicity which is at the very heart of our Church."

Modern Heresy

The Rt. Rev. R. Ambrose Reeves, deposed bishop of Johannesburg [L.C., September 25th], told synod of the fourth province that segregation is the heresy of the modern world. The synod met November 10th and 11th in St. Mary's Cathedral, Memphis, Tenn. Bishop Reeves

Continued on page 21

Announcing . . .

The 1961

Church School Essay Contest

Sponsored by *The Living Church*

Subject: My Favorite Christian

The subject may be dealt with on a broad scope, or narrowed down to a particular phase.

Eligibility: All undergraduates in Church-related primary or secondary schools offering courses for academic credit (not including Sunday Schools), except members or employees of The Church Literature Foundation and members of their families, are eligible for this 18th annual contest.

PRIZES

FIRST PRIZE: gold medal and **\$100**

SECOND PRIZE: silver medal and **\$50**

THIRD PRIZE: silver medal and **\$25**

A bronze medal will be provided for each Church school which wishes to conduct an intramural contest on the same subject. The school itself would select the winner of this medal, and winning a bronze medal would not disqualify a contestant from winning one of the national prizes.

Regulations: Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 2,000 words or less (2,000 words is a top limit, not a minimum). The manuscript must be mailed and postmarked not later than midnight, March 3, 1961, to Contest Editor, *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wis., and received not later than March 10, 1961. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 16, 1961, education issue of *The Living Church*.

No more than six essays from any one school will be considered.

Books For Young Christians

The author pleads for careful
choice of religious books for children
and warns that not every book about Jesus
is suitable or ennobling

by Elizabeth Spelman

Unhappily, in the opinion of this reviewer, much of the writing for children and young people in the field of religion hasn't quite kept pace with that intended for adults. Far too much of it is sentimental, over-pretty, and condescending. We find an abundance of dear little fluffy cherubim, and the Mother of our Lord is frequently displayed as a vapid blonde young lady sitting in a stable. But, most blasphemously of all, Christ Himself is often depicted as an effeminate and ethereal young man with a straggly beard who goes about doing good in a rather vague fashion. In a word — a vulgar word, if you like — many religious books for children are gutless.

Oddly enough, it is chiefly in the field of religion that we supply our children with this milk-and-water diet. In most other fields we feel that they can safely be given meat. Can it be that we parents haven't yet grasped the grandeur and the glory — as well as the stern disciplines — of our faith, and therefore are failing to transmit to our children its strength and its heroic quality? And should we then be surprised and dismayed if at high school or college age they decide that such stuff is not for them, and turn to other gods?

Lest this seem too sweeping a denunciation, let us hasten to say that good,

solid, and exciting religious books for children can be had. Some are old, some are new. Some, alas, are out of print but can still be obtained in our public libraries.

This year, for the youngest Christians, Pelagie Doane has added another little book to a whole series of delightful ones that she has done for small children. It is called *God Made The World* (J. B. Lippincott Co., \$2.75). The charming pictures are accompanied by a simple text conveying the fresh delight of a child in the things and animals and people that God has created.

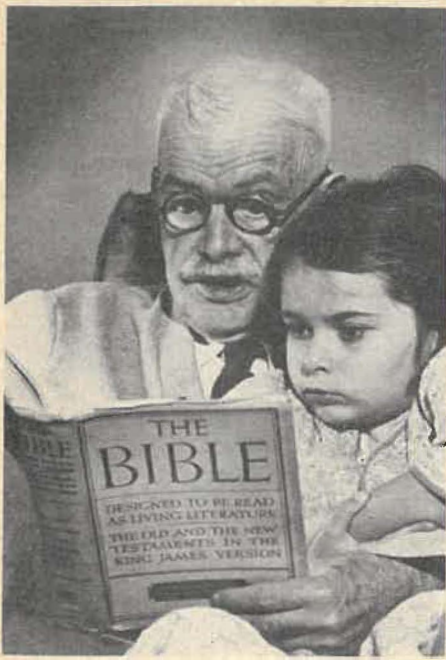
Tasha Tudor, another standby in the field, has done the illustrations for a book by Sara Klein Clarke, *The Lord Will Love Thee*, a good Old Testament presentation for the very young (Westminster Press, \$2.50). A number of Westminster Press publications, not all of them new this year but still available in bookshops, are worth noting: *And It Was So*, scriptural text with Tasha Tudor drawings (\$2.50); *People Of The Way*, the story of Pentecost and after, by Edith J. Agnew, illustrated by Johannes Troyer (\$1.25); *We Are His People*, by Elizabeth Honness (\$1.25).

Fortunately, good books seldom go out of style, so one can gladly recommend

some publications of several years back which will still be new and full of interest to today's children. Among these is *Small Rain*, verses from the Bible chosen by Jessie Orton Jones, and charmingly illustrated by Elizabeth Orton Jones (Viking, 1949, \$2.50). One can't resist mentioning one of the pictures — a neighborhood "play group" in motley attire, banging lustily on homemade instruments and singing at the top of their lungs. The verse that goes with it is, "Make a joyful noise unto the Lord, all ye lands."

Once In Royal David's City, a picture book of the Nativity, retold from the Gospels by Kathleen Lines, and illustrated by Harold Jones, is an excellent Christmas-story book (Franklin Watts, Inc., 1956, \$3.95). Last, but by no means least, and perennially lovely, is Maud and Miska Petersham's *The Christ Child*, with its beautiful, glowing pictures and its text straight from the King James version (Doubleday, 1931, \$3).

For "middle-aged" children, say from eight or nine to 12 or 13, Marguerite de Angeli has this year illustrated the Old Testament, the text having been simplified and arranged by Mrs. de Angeli and Dr. Samuel Terrien of Union Theological Seminary (Doubleday, \$6.95). It is a handsome book, decorated with line draw-



RNS

It is too much to expect that children will become Bible readers if adults in the family seldom, or never, open its pages, says the author.

occasionally hear about God in a "language understood of the people."

A brief mention of two older books for this age group: *Bible Readings For Boys And Girls*, selected from the Revised Standard Version and illustrated by the talented Lynd Ward (Thomas Nelson, \$3); *The Lord Is My Shepherd*, stories from the Bible arranged and illustrated by Nancy Barnhart (Scribners, \$4.95). These are well told stories accompanied by superb woodcuts.

A welcome addition to the rather meager selection available for teenagers is Chad Walsh's new book, *The Rough Years* (Morehouse-Barlow, 1960. Paper \$2.25; cloth \$3). Written as a novel, it is a lively and pertinent account of the problems that beset a group of high school students. With sensitivity and insight Fr. Walsh presents both the outer and the inner turmoil these young people must experience in trying to reach maturity. And it pretty well covers the field: school work; learning to know and accept others of a different racial or cultural background; sex; conflicts with parents; religious awareness; juvenile delinquency. Read simply as a novel it's good reading (my own teenagers said it was "great"). Used as an educational tool, any of the chapters could be selected as a fine jumping-off place for group discussion.

As to teenagers' books in general, let's give the youngsters credit for being capable of grasping more than we may think they can. Let's give them some simple adult fare. Most of them, with a little guidance and interest from us, can profitably read a good deal of C. S. Lewis, and the Church's Teaching Series (*The Faith Of The Church, The Holy Scriptures*, etc., published by Seabury Press). Let's not deprive them of learning to know the majestic prose of the King James Bible and the *Book of Common Prayer*. In addition, as a help in interpreting some of the more difficult Elizabethan language, we might supply them also with an easier text. J. B. Phillips' *New Testament In Modern English* and his *Letters To Young Churches* (Macmillan) are an excellent choice. And, please, won't some other competent people give us some more books which, like Fr. Walsh's *The Rough Years*, relate the Church and religion to the everyday life of teenagers without being either "preachy" or sentimental?

Not strictly speaking in the book department, but surely among the finest aids to Christian education and understanding for children of all ages, are the magnificent pictures of Elsie Anna Wood. In the past Miss Wood has done some Bible and Prayer Book illustrations also, but unfortunately these are out of print. However, a series of New Testament pictures is available. Published by the S.P.C.K. in England, they can be obtained here through Morehouse-Barlow, at about \$3.50 to \$5 a set, depending on how many

pictures are included in the folder. Appropriately called *Giant Picture Books* (the dimensions are about 15" x 24"), they include a comprehensive life of our Lord, starting with the Annunciation and proceeding through His childhood, ministry, teaching, Passion, Resurrection, and Ascension, and right on to Pentecost. Here we find what I believe to be the ideal in Christian art for children — strong, vigorous figures, looking like real people, neither prettified nor stylized, but glowing with vitality. In these pictures Jesus is a strong man, His life woven right into the fabric of the life around Him, and yet, in a subtle way, standing out in bold relief as Saviour and Healer. The pictures, in a word, succeed in conveying *Incarnation* in a most vivid way. Used with appropriate Bible texts, or simply with the stories told in our own words, they could prove to be — and I use an overworked word advisedly — "inspiring" to all young people. Hung on the wall of a child's room or in a family prayer corner they would have tremendous devotional value.

What our children learn about the Christian Faith depends largely upon us, upon what kind of parents and godparents and teachers we are. Books alone, however well-selected, will not do the whole job (not even when supplemented by the usual but inadequate 45 minutes of Church school instruction on Sundays). It is important that they find us trying to learn more about our Faith too, that they see us reading and studying and discussing these things with at least as lively an interest as we display in, say, the political scene. And it's certainly too much to expect that our children will become Bible readers if the adults in the family seldom, or never, open its pages.

One final plea: Examine the religious books you give to your children at least as carefully as you do their books on history or chemistry or civics. Don't be misled into thinking that just because a book is about Jesus it is, *per se*, bound to be suitable and ennobling. Does the book convey — at the level suitable to the child's age — the height and breadth and depth of the Christian Faith? Does it let us know that the work of trying to be a Christian is important work and that it takes a strong man or woman, not a sissy or a "chicken," to accomplish it? Do look at the illustrations carefully. Are the angels God's flaming swords of the spirit, or are they pictures on a jar of baby food? Is the Blessed Virgin a real woman, or is she a story character in a women's magazine? Is our Lord a vigorous, vital man, the kind of man a boy or girl would like to imitate and follow? Surely, surely, He should be a more noble example than Paladin or Matt Dillon. And finally, please God, let us examine our own concepts of these things, so that we can try to spread to our children the "good contagion" of the Christian Faith.

ings, black and whites, and full-color pictures. Since Mrs. de Angeli has long been a favorite, I dislike saying that I find these illustrations somewhat less vigorous and appealing than some of her past work. Nonetheless, I think that, considering both text and pictures, it is worth the money it costs.

In the area of fiction and legend for this age bracket, *Petrus, Dog Of The Hill Country*, by Joseph E. Chipperfield (Longmans, \$2.95) is an excitingly told tale of a half-wild puppy who attaches himself to a shepherd, is a visitor at the manger in Bethlehem, and then "never grows old because he has followed the One." In this connection it might be remarked parenthetically that with two things as precious as the Christian Gospel and a child's mind we must take great care. We must distinguish — and teach our children to do so — between the Gospel as it has been given to us and the legends that have grown up around it. The prerequisite for this is, of course, our own knowledge of the Faith. Let us be sure that we do not put in the same category the recorded miracles of our Lord and the story of the "other Wise Man" or the dog, Petrus.

A novel departure in the field of books about the Nativity is Roy Rogers' *My Favorite Christmas Story* (Fleming & Revell Co., \$1.50). Told in frankly cowboy lingo, it is a sincere and rather moving statement of the famous cowboy's convictions about his Lord. I understand that this popular hero is a Churchman, and certainly his faith and devotion breathe through every page. There may be parents who find the *patois* offensive. Personally, since our children are thoroughly conversant with the western milieu *via* television, I can't see why they shouldn't

Readers of C. S. Lewis will not be disappointed in his most recent work, *The Four Loves*, according to the Rev. **William H. Baar**, Ph.D., rector of the Church of St. Elisabeth, Glencoe, Ill., who names this book as one of the best in popular religion of the current year:

"Taking as his theme a saying by Rougemont, 'Love ceases to be a demon when it ceases to be a god,' Lewis treats in turn affection, friendship, eros, and charity. With penetrating humor and insights he reveals the possibilities and limitations of the four loves. Avoiding both suffocating sentimentality and misplaced solemnity, he offers in *The Four Loves* an extremely readable and appealing essay" (Harcourt, Brace, 1960. \$3.75).

In the same general category of popular religion Dr. Baar mentions as notable two other recent works: *The Liturgical Renewal of the Church*, edited by Massey H. Shepherd, Jr., and consisting of papers presented at a liturgical conference held at Grace Church, Madison, Wis., and *The Origin and Meaning of the Name 'Protestant Episcopal'*, by Robert W. Shoemaker.

Of *The Liturgical Renewal of the Church*, Dr. Baar says:

"This book, while of tremendous value to anyone interested in liturgical renewal, is of special help to oldtime Episcopalians trying to understand what has happened to their Church in recent years. In these splendid essays, including one by a Lutheran as well as one by the Presiding Bishop, the reader will be led through the history, theology, and social implications of the liturgical renewal. The book is at once a summary of past development and an indication of a bright future" (Oxford University Press, 1960. \$3.25).

The other book, Dr. Shoemaker's *The Origin and Meaning of the Name 'Protestant Episcopal'*, Dr. Baar recommends "to the layman who has just read *Modern Canterbury Pilgrims* (edited by James A. Pike) or some similar work and wants to continue his search into the fascinating study of the meaning of Anglicanism" (American Church Publications, 1959. \$3.95).

It might perhaps be added that if this last work appears forbidding in its scope and detail, the author's main argument can be followed by reading the excellent summaries at the end of each chapter, or indeed by reading the summary at the conclusion of the book.

Lee H. Bristol, Jr., vice chairman, General Division of Laymen's Work, Province II, recommends in the field of popular religion *Thanks Be to God*, by Robert Rodenmayer; *He Sent Leanness*, by David Head; and *Saints on Main Street*, by Peter Day, editor of THE LIVING CHURCH.

Of Dr. Rodenmayer's *Thanks Be to God* Mr. Bristol says:

"It will be a rare person indeed who reads this remarkable book without wishing to make a still better try at coming closer to our Lord's highest hopes for this life" (Harpers, 1960. \$2.50).

David Head's *He Sent Leanness* Mr.

CRITICS' CHOICE

by the Rev. Francis C. Lightbourn, S.T.M.

Bristol characterizes as "brittle, often humorous, and disarming — a book that pulls a person up short before the kind of praying he actually does, rather than the kind he thanks he does or wants to do" (Macmillan. \$1.25).

"Nor," says Mr. Bristol, "is any layman, taking to heart the sober questions which Mr. Day's superb book raises, likely to see his Church or his own role within it quite as he saw it before" (Seabury Press, 1960. \$2.50).

Other works in various branches of religion and theology appearing during approximately the current year are listed below, with excerpts from the recommendations of those selecting them for the current honor role:

"Norman K. Gottwald's *A Light to the Nations* (Harpers, 1959. \$6.50) puts before the serious Bible reader a splendid work of introduction to the Old Testament history, literature, and people. The author's years of experience as a teacher (at Andover-Newton Theological School) have polished his style of presentation to a directness that makes for easy reading and thoroughness that covers the field with admirable completeness. Although the bibliographical notes are full enough to satisfy the needs of an advanced student, the general reader or member of a Bible study class will find here within easy reach background and interpretation that will illuminate and broaden his comprehension of the Scriptural message" (Rev. **John M. Holt**, Ph.D., professor of Hebrew and Old Testament, Episcopal Theological Seminary of the Southwest).

"Special attention is due Harvey H. Guthrie's *God and History in the Old Testament* (Seabury Press, 1960. \$4.25). Here is the first published work of one of those rare men among us: his career at ETS has already shown him to be a 'born teacher,' and this book, 'a born writer.' Dr. Guthrie surveys the books of law and prophecy, wisdom, and other writings in the Old Testament so as to show how each in its characteristic mode of thought and expression proclaims the mighty acts of salvation whereby God has entered into and redeemed man's life. Here is biblical theology of a most mature kind in adequate, accessible language" (Rev. **John M. Holt**).

"In *The Bible in the Making*, Geddes MacGregor turns his distinguished literary talent to telling the fascinating story of the making of the English Bible (Lippincott, 1959. \$6). Beginning with the writing and original setting of the Old Testament, he very skillfully brings the reader down through centuries of transmission and translation, portraying with fine characterization the noble men who produced the great editions of the English Bible and the climate of the times in which they worked.

"The body of this book provides well-written chapters of broad interest to the general reader, making it a popular work. But by the addition of 14 appendices of technical information pertinent to the subject the volume also becomes a dependable, wide-ranging handbook to the English translations of the Bible" (Rev. **R. Lansing Hicks**, Th.D., professor of liter-

Books for laymen, priests,

and scholars are included among

the books chosen as tops in 1960

ature and interpretation of the Old Testament, Berkeley Divinity School, New Haven, Conn.).

"In *The Monks of Qumran*, Edmund F. Sutcliffe, S.J., places readers of Dead Sea Scroll literature heavily in his debt because he views the men of Qumran as members of a religious community and describes their manner of life and thought from this rewarding perspective (Newman Press, 1960. \$5.50). In addition to sound chapters on the men and monastery of Qumran, this valuable book gives fresh translation of a number of the scrolls themselves as well as relevant selections from Philo, Josephus, and Pliny for background. This book can be recommended to a wide range of readers" (Rev. **R. Lansing Hicks**).

"In *The Epistle to the Philippians*, F. W. Beare provides a new commentary which will not only give to the reader who is unacquainted with Greek valuable assistance in understanding and interpreting the thought of this important epistle, but will also introduce him to recent developments in scholarly research regarding its unity, historical background, and the place of its composition (Harpers, 1959. \$3.50).

"The treatment of the 'hymn to Christ, humiliated and glorified, the Lord of all creation' in chapter 2:5-11 is particularly valuable and stimulating" (Rev. **O. J. F. Seitz**, Th.D., professor of New Testament, Bexley Hall, Gambier, Ohio).

"The confident assertion of Irenaeus near the close of the second century that it is impossible that there should be either more or fewer than our four canonical Gospels did not prevent others from being written. Recently interest has been attracted by the discovery and publication of an apocryphal gospel of Gnostic origin

attributed to the apostle Thomas. *The Secret Sayings of Jesus*, by Robert M. Grant with David N. Freedman, provides the reader with an English translation of this work, together with commentary on the text, and discussions of its historical environment, as well as of the problem of its relation to the New Testament Gospels" (Doubleday, 1960. \$3.50; by **Dr. Seitz**.)

"Aileen Guilding's *The Fourth Gospel and Jewish Worship* presents a highly detailed and elaborately developed thesis that certain actions, and especially the discourses of Jesus in the Gospel according to St. John, are closely related to two triennial cycles of scripture readings which the author believes to have been used in Palestinian synagogues of his day (Oxford University Press, 1960. \$4.80). Whether the entire thesis as presented is accepted or not, the book will amply repay careful study and reflection." (Recommended by **Dr. Seitz**.)

"*Problems of Religious Knowledge*, by Peter Munz (Allenson, 1959. \$5), explores the question 'what religious statements are about, and what would have to be the case for them to be true.' The author's thesis is that there are two 'pictures of the world,' the positive or scientific and the symbolic or religious. The symbolic picture is made up of myths and rites, and is what religious language is about. In the scientific age, the positive picture tends to take over the whole field, and the symbolic picture becomes alien and unintelligible. But this is mere prejudice and, in actual fact, there is no reason to assume that the one picture is more valid than the other" (Rev. **D. R. G. Owen**, Ph.D., provost and vice chancellor, Trinity College, Toronto, Canada).

"In *The Fear of God* (Harpers, 1959, \$3), Fred Berthold has given us an excel-

lent theological essay on the subject of anxiety, a concept that plays an important role in existentialist thought. It is usually assumed that anxiety is a negative phenomenon; having to do with sin and guilt. Berthold's view is that anxiety has a more positive meaning, indicating an awareness of separation from God, and therefore implying a desire for God. Writing as a Protestant theologian, the author concludes that the Reformed doctrine of total depravity is mistaken. The image of God survives in the form of sinful man's active desire for God" (Rev. **D. R. G. Owen**).

"Geddes MacGregor's *Introduction to Religious Philosophy* (Houghton Mifflin, 1959. \$2.95) offers an up-to-date textbook for college courses in philosophy of religion.

"All the traditional problems are thoroughly canvassed, and special attention is given to contemporary questions about religious language and religious knowledge. This is a well-written and competent book, highly suitable for use with college students, and probably within the competence of the 'intelligent layman'" (Rev. **D. R. G. Owen**).

The *Eucharist and Liturgical Renewal*, edited by Massey H. Shepherd, Jr. (Oxford, 1960. \$3), is the second series of talks given at liturgical conferences on the vitally interesting subject of a renewal which concerns so much more than the conduct of services. The names of the speakers — Bishop Bayne, Bishop Craine, the Rev. Messrs. John Holt, W. O. Cross, Dr. Dora Chaplin, Dr. Stephen Cellier, and an Orthodox clergyman, Dean Scheumann — are a guarantee of the interest of the treatment. Dr. Cellier speaks especially of the place of the laity" (Rev. **Charles W. F. Smith**, D.D., professor of New Testament, Episcopal Theological School, and member of General Convention's Liturgical Commission).

"*The Paschal Liturgy and the Apocalypse*, by Massey H. Shepherd, (John Knox Press, 1960. \$1.50), is number six in the series Ecumenical Studies in Worship and is a learned and fascinating study of the Easter liturgy in the primitive Church and its reflection in the Book of Revelation" (Rev. **Charles W. F. Smith**).

"H. B. Porter's *The Day of Light*, as its subtitle, 'The Biblical and Liturgical Meaning of Sunday,' indicates (Seabury Press, 1960, \$1.75), shows how distinctive is the Christian day of worship, how widely the idea of the Lord's Day has influenced the formation of Christian thought and devotion" (Rev. **Charles W. F. Smith**).

"*Preaching, Confession, The Lord's Supper*, by W. Lüthi and E. Thurneyson (John Knox Press, 1960. \$2.50), is worth reading (in this translation) to give an idea of the serious thought being given to worship and liturgical development in the Reformed Churches in Europe and has something to say to both clergy and laity in our own Church" (Rev. **Charles W. F. Smith**).

Choose!

What is sometimes called "the art of human relations" in our day is often the art of avoiding the choice between alternatives. It is the art of compromise, the art of face-saving, the art of making indecision seem decisive and making decisiveness seem indecisive.

As far as a large part of human relations goes, this deliberate muddying of the waters of choice is probably a satisfactory — perhaps even a desirable — thing. The choices we are given in such areas as politics, business, education, recreation, and so on are often choices that are indifferent or nearly so. At best, reason says to us that maybe the probabilities are that if we follow course "A" things will be a little better than if we follow course "B."

In such situations, no man does well to urge upon his fellows that they stand up and do stubborn, unyielding battle against those who think the odds shade slightly to the other side of close questions.

But it is a perilous thing to apply to one's own spiritual life the "tolerance" which, in our uncertainties, we must offer to our brothers.

The collect for the Advent season and the epistle for the First Sunday in Advent underscore the absolute necessity for the absolute and uncompromising choice which the Christian must make — the original black-and-white choice which no one can escape.

"Cast off the works of darkness," thunders Paul, "and let us put on the armour of light."

We come, on the first Sunday of Advent, to the beginning of a new Church year. We enter again upon a new cycle of teaching of the Gospel of Jesus Christ. And the introduction to that cycle of teaching, which is what Advent offers us, is a call to penitential self-examination, to a consideration of the reality of judgment, to the knowledge of the reality of heaven and of hell, and to a determination to strip life of those qualities which separate us from Christ and from salvation.

We know the difference between dark and light. We understand the commandments about adultery and murder, perjury and covetousness. We know the difference between working ill to our neighbor and loving him. None of us would seriously argue with Paul when he assigns to strife and envying the same dark and sinful character that he assigns to rioting, drunkenness, chambering and wantonness.

What the modern tendency to glorify compromise does is subtle and deadly when applied to the individual's moral self-evaluation. It tends to soften and shade the lines of stark division. It tends to twist and distort the virtue of forgiveness into the sin of self-justification.

Today, at the beginning of this Church year, in a time of trouble in the world, in a time of danger and fear, we need to hear well the words of Paul, when he says, "The night is far spent, the day is at hand."

Each individual Christian stands right now in the darkness of his own sin, the blindness of his own ignorance, the helplessness of his own weakness.

But the day is at hand!

The armour of light is here, and it is Jesus Christ. Paul speaks again, saying, "Put ye on the Lord Jesus Christ."

He is here, standing beside each Christian, ready to surround that Christian with the unfailing power of the Light of the World.

This is the True Light, of which St. John speaks in his prologue, "which lighteth every man that cometh into the world."

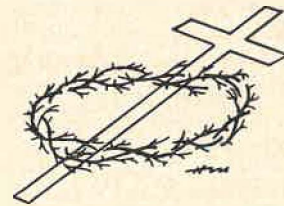
In this Light, during this Advent season, we are called to see ourselves, the world, and our way through the world as they are, as they have been, and as they can be.

In the glare of this Light there are elements of terror, certainly. Self-knowledge can be the bitterest knowledge of all, especially when it is accompanied by a knowledge of the reality and perfection of the living God.

But we are not left merely to suffer helplessly from the pangs of self-knowledge. The Light is total, and it will reveal the Way. If the Light is a questing, search thing, it is also what Paul calls it — the truly protective armour.

Here then is the choice. We may continue to be what we have been — workers of the works of darkness. It is in our power to cling firmly to these dark works, cherish them, nurture them, find excuses for them, even lie ourselves into believing that they are virtues. This, in our freedom of will, we can do. And if we do we are utterly and eternally damned.

Or — we may put on the Lord Jesus Christ, the armour of light. In so doing, we will remain weak; we may again stumble; we will again and again en-



counter temptation. But through the saving power of our Lord we may walk in the sure and certain hope of the salvation He bought for us with His Blood.

Between these two alternatives there is no middle ground. It is an either-or, black-or-white choice.

And we, among all the creatures of God, are given the freedom to make that choice.

"Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*" (P.B. page 90).

Christmas Book Number

Among possible features for a Christmas Book Number an obvious one is a roundup of the best books of the year just past. For the third successive year we present such a roll of honor, the work of a number of collaborators [p. 16].

Another "natural" for a Christmas Book Number is an article on children's literature. Elizabeth Spelman's "Books for Young Christians" covers a number of recent works of interest to children and young people, including Chad Walsh's latest, *The Rough Years* [p. 14].

We have tried to make this Christmas Book Number timely also by a survey of the best known Church calendars [p. 28], as well as by the signed reviews of recent works of interest to Churchpeople [p. 5].

We hope that this issue of *THE LIVING CHURCH* makes a contribution both to your Christmas shopping and your year-round reading.

Fr. Andrews Resigns

We regret to announce the resignation of the Rev. E. W. Andrews, executive editor of *THE LIVING CHURCH*. Fr. Andrews has accepted the rectorship of Trinity Church, Pierre, S. D., effective at the beginning of December.

Our regret is all the deeper in that it is mixed with strong gratitude and appreciation for Fr. Andrews' three years of distinguished service on *THE LIVING CHURCH*. Coming at the height of the campaign for new subscribers which rescued the magazine from its crisis of 1957, he has carried a major share of the editorial direction of *THE LIVING CHURCH*. A majority of the editorials over the last three years have been by him, including a number that have been highly praised and widely reprinted.

Perhaps an even more important contribution was his carrying out of a *LIVING CHURCH* policy decision to shape its contents toward the needs of the active parochial lay leadership. While the magazine has retained its long-standing interest in national and international Church affairs, it has developed editorials, articles, special issues, and other features related to the day-to-day concerns of the parish.

A prime example of this is Fr. Andrews' popular column, "Diary of a Vestryman." The deft realism of this fictional account of life at St. Martha's, Oakhurst, has not only given lay people new insight into their own actions and motives but has maintained a high level of suspense and reader interest. The crises at St. Martha's are watched with breathless excitement throughout the Church. We are happy to say that Bill Andrews will continue to write "Diary of a Vestryman" for *LIVING CHURCH* readers even though he will no longer be on the office staff.

Fr. Andrews, as he leaves for Pierre, leaves behind him friends and co-workers who have sensed the power

of Christian faith as a motivating force in a man's life.

After 17 years of secular journalistic work, culminating in the editorial directorship of the National Safety Council, Bill Andrews gave up a well-established career and went to Montana with his wife and two children to serve as lay vicar of a string of rural missions. He was ordained to the priesthood in 1954, and at the time of his acceptance of his *LIVING CHURCH* post was serving as rector of St. James' Church, Dillon, Mont., and chairman of the diocesan public relations division. His decision to return to the parochial ministry is one which we must respect, and we wish the Andrews family success and joy in their new parish, the only Episcopal church in South Dakota's state capital. Naturally, we are already making plans and schemes for occasional use of his services in the future.

New Titles

Under a somewhat revised alignment of responsibilities, Christine Fleming Heffner will be the new managing editor of *THE LIVING CHURCH*, replacing Fr. Andrews. Mrs. Heffner, who has been serving as news editor for the past year, is the wife of the Rev. Canon Edward A. Heffner, M.D., the mother of four children, and an elected member of the General Division of Women's Work of the National Council.

Her replacement as news editor will be Ray C. Wentworth, who has been an unsung but valuable member of the editorial department for the past nine months. One of the measures of the leadership Fr. Andrews has been giving is the development within his department of people able to take his place!

We are confident that *THE LIVING CHURCH* will continue to go forward in effective service under its new staff setup.

The Essay Contest

Once again, as it has for many years, *THE LIVING CHURCH* announces the topic for its annual Church School Essay Contest.

The subject chosen for the 1961 Essay Contest is "My Favorite Christian." Full details and rules of the contest are given on page 13 of this issue.

We hope that our good friends in the student bodies of full-time Church-related boarding and day schools will tackle this subject with their usual skill and verve.

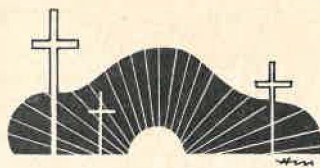
We don't know whether the winner will describe some saint whose feastday has long been included in the Church Kalendar, or whether he (or she) will be talking about the Christian soul who lives on the same block or goes to the same school with the author.

Good essays could be written about either ancient or contemporary figures. All that we ask of the participants in the contest is that they tell us honestly about the person they choose.

Personal Exchange

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion



The choice of an American priest to be Bishop of Damaraland suggests a comment or two. The priest, Robert Mize, from the Missionary District of Western Kansas, long has held the affectionate regard of American Churchmen for his extraordinary ministry among delinquent boys in the St. Francis' Boys' Homes, of which he was the founder. Son of a pioneer Missionary Bishop of Salina and brother of a priest, Fr. Mize represents the most virile missionary tradition of the American Church, and his appointment to lead the advance in a most crucial frontier of the Church in South Africa makes sense.

Inescapably, it still makes news when a priest from one Anglican Church is called to major responsibility in another. Within my memory, I think only four Americans have become bishops in other Anglican flocks. Bishop Courtney of Nova Scotia is still remembered by many in New York from his last years as rector emeritus of St. James', after his episcopate in Canada. Bishop Roper of British Columbia went to his bishopric after 15 years as professor of dogmatic theology in the General Seminary in New York. Bishop Viall, recently retired, in the episcopate of Nippon Seikokai, is a son of Massachusetts. Bishop Burton, now of Nassau, was elected to that West Indian diocese from Haiti, where he had been suffragan.

These I remember — no doubt the list is longer, indeed dating back to the very first Bishop of Nova Scotia, Charles Inglis, who went there from Trinity Parish in New York (under somewhat exotic circumstances, to be sure, since he was what Americans call a "Tory" and our neighbors in the Commonwealth know as a "Loyalist").

But like all the younger Anglican Churches, the American Church still has a negative trade balance in this commodity. Charles Henry Brent probably will remain our most notable import, but it really would be burdensome as well as invidious to mention names. Several in the present list of American diocesans are not native sons, but have come to us from other Anglican Churches. Some of my best friends are immigrants. Far from indicating weakness, it speaks only of the need of

vigorous missionary Churches for more leadership than they can themselves produce, and for the best leadership our household can give them. This is not weakness but a sensible strategy to meet a need. Nationality is no sacred cow among us. We are a world-wide family of Churches whose essential unity is infinitely greater than superficial differences of tradition or culture.

Yet such exchange does not happen as freely and generously and imaginatively as it should. Lambeth Conferences have repeatedly urged the widening of such exchanges of manpower — the latest instance being the report of the Committee on Progress in the Anglican Communion, and specifically Resolutions 63 and 82 of the 1958 Lambeth, which underline the need in clear words. (Indeed, responsibility for this is one of the 118 different duties I have so far gleaned as bequeathed to me by the last Lambeth Conference. This makes me happy that Lambeth meets only every 10 years.) Yet despite such recognition of need, we are not nearly as ready as we might be to move full-heartedly to meet it.

Why is this? One clear reason, of course, is that no Anglican Church has a surplus of manpower, clerical or lay. We all need more than we have; we all husband our resources jealously; we all, if the truth be told, are tempted sometimes even to begrudge the men we don't have in our parishes at home because they are missionaries overseas. And until there is a massive and radical awakening, in all our Churches, to the fact of vocation and its imperative needs, we never will have enough men to share. Let no one be deceived. The question of vocation to the ministry, priestly and lay (the question of the ministry itself, in all its aspects) is the most critical question Anglicanism faces. And the answer to it (or lack of answer) is the decisive fact on which the future of our Communion will depend. But there are other, lesser, more manageable, more irksome reasons, too. One, of course, is sheer national smugness and stupidity. I do not say that patriotism is smugness and stupidity. I believe that national roots, regional roots, and all of the wealth of our national traditions are among God's most precious gifts. It would

be tragic unreality, for example, for me to try to do my new job on a sort of rootless basis, as if I must cease to be anything in particular in order to serve our Churches of so many national allegiances. If anything, I should now be more American and a better American than before.

Yet the danger of provincialism, of petty stupidity about others, remains. It is really not very funny to find astonishment among English people that there are Anglicans outside of the U. K., and I get a wicked pleasure, sometimes, from pointing out that there are now more of us non-English Anglicans than there are of them. And, of course, I must balance this at once, by saying that this cuts both ways. The American abroad who acts as if God were an American, the African Churchman who leaves his Church in Africa when he comes to England to study, the Canadian who marches top-loftily through Japan unaware or uncaring that his Church is there as well as in Toronto or Vancouver — we all are guilty of this kind of complaisant ignorance and, even among the clergy who ought to know better, our narrowness restricts the free flow of people and ideas and talents which is a necessity if our world Communion is to survive, and far more a necessity if it is to give its gifts to our divided world.

Another reason is quite practical. It is the complex of financial problems a priest or layman faces in moving from one Church to another. The pension schemes of all our Churches vary widely. Our pay scales are fantastically complex, and the differences penalize beyond belief. And where there are family obligations, these differences can create heartbreaking barriers.

There are other practical factors, too: matters of training, both theological and professional; matters of jurisdiction and of the grafting of new and non-national staff into an indigenous Church; matters of language; and preparation for specific fields.

The sum of the matter is simply this, that there are real reasons why the interchange of persons within our Anglican family is as restricted and complicated as it is. But none of these reasons is unconquerable. Given the will to solve the problems of training, of money, of loyalty, of jurisdiction, of tradition, above all of vocation, all would be well. The will is the key. All of us Anglicans must want what personal exchange uniquely gives.

Sometimes, perhaps in the next of these columns, I'd like to try to list some of the reasons why we should want what personal exchange uniquely gives. I'm afraid that we sometimes take for granted that everybody wants it, and this is far from true. I myself would feel that such communication of persons might be a fantastically important factor at this stage of human history. And I feel this for far more than merely the practical reasons of relative need in missionary areas.

Continued from page 12

called South Africa the "great master experiment" in segregation, the only country in the world in which segregation is woven into the law of the land. "And the experiment has failed," said the bishop; "apartheid has brought only oppression and subjection into South Africa." He said that the members of the Nationalist Party, presently in power, are "troubled, frightened men, driven by deep fear. They deported me because they were afraid of me.

"I am opposed to segregation in every form," the bishop told the delegates. "It is a false doctrine and violates the teaching of Christ. Segregation is particularly dangerous in South Africa because the government has mobilized the power of the law to carry it through, but it is dangerous everywhere." He charged the synod to be aware of its responsibility to its own community. "The Church of God is always the Church of a particular place, whether that place is New York, London, Johannesburg, or Memphis.

"The barriers that Christ broke down in His ministry are the same ones people erect today trying to protect themselves from each other. Break down these barriers in the 20th-century as Christ broke them down in the first century," he said.

The synod requested General Convention to study the possibility of meeting every two years instead of three. The synod also voted to seek approval from General Convention for changes in canons to allow women to hold official positions.

RELIEF

Women's Division Takes Over Appeal

Participation of the Episcopal Church in the United Clothing Appeal of American Churches will be handled from now on by the General Division of Women's Work of the National Council, through that body's national supply secretary. The appeal had formerly been under the jurisdiction of the Presiding Bishop's Fund for World Relief, a part of the work of the Committee on World Relief and Interchurch Aid.

ECUMENICAL

Mixed Spanish Reaction

The Spanish press has expressed a mixed reaction to the coming visit of the Archbishop of Canterbury to the Vatican, according to RNS. The Madrid paper, *Ya*, considered the meeting of great importance, regardless of the outcome. "The mere fact that . . . contact should be established between the papacy and dissident Anglicanism," it said, "is evidence of a historic change. . . . After the harsh treatment of Catholics in England during the penal times, we have today reached a courteous recognition of the spiritual hierarchy of Rome wherein England once more shows her spirit of tolerance and her human understanding and political prudence."

The government paper, *Arriba*, quoting a remark attributed to the Archbishop of

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RNS

Princesses Desiree and Birgitta are greeted by the rector and young parishioners [see p. 22].

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Canterbury that "Roman Catholics and Anglicans can now discuss matters openly and freely," said, "Free and open discussion is something the Catholic Church has always practiced, but the Church, as the sole maintainer of the unique and authentic truth, has never given way over one iota of her ideological position."

PENNSYLVANIA

Royalty at Gloria Dei

Swedish Princesses Desiree, 22, and Birgitta, 23, visited Gloria Dei (Old Swedes') Church in Philadelphia during a recent tour of the United States. The Rev. John Craig Roak, rector of the parish, greeted them [see cut, p. 21].

Old Swedes' is the oldest church in Pennsylvania, according to RNS. The Episcopal congregation, originally Swedish Lutheran, dates back to 1642, and the present brick church was built in 1700. The church building is a part of the Independence National Historical Park.

MONTANA

SAC Chapel

St. Christopher's Chapel of St. Matthew's Church, Glasgow, Mont., was dedicated and consecrated by Bishop Sterling of Montana on October 23d. A Confirmation class was presented at the same time.

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of the Glasgow community. Work at the base was started more than a year ago by the Rev. Robert Owen, who was then vicar of St. Matthew's Church. Fifty families are now listed as members of the chapel. The Rev. Robert E. Bateman is now rector of the parish and its chapel.

Bishop Sterling, in his sermon, pointed out the responsibility of the Church in transient situations. "Our boys and girls," he said, "leave the farms and ranches seeking employment elsewhere and do not return to us. We must, therefore, instill in them an unshakable commitment to the Catholic Faith and to the purpose of the Church. The same is true of those of you who are worshipping God here at St. Christopher's. You will move on and the strength or weakness of some parish in New York, Chicago, or Los Angeles will be traceable to the job the Church in the diocese of Montana has done."

High Plains Concordat

By agreement between Bishop Sterling of Montana and Bishop Jackson of Qu'Appelle (Canada), All Saints' Church, Scobey, Mont., is served each Sunday by the Rev. Norval Curry, of Rockglenn, Saskatchewan, Canada. The Rev. Robert Bateman of Glasgow, Mont., is technically priest-in-charge of the mission.

The reason for the arrangement is geographical. The Canadian priest must travel only about 40 miles to the mission, while the nearest priest in the United States is 110 miles away. The two bishops will alternate visitations for Confirmation.

NEW YORK

Joy the Mainspring

A joyless Christian, said Dean Butler of the New York Cathedral in a recent sermon, "is essentially a contradiction. There is no such thing as a joyless Christian."

In a sermon delivered at St. Thomas' Church, New York City, on November 13th, Dean Butler pointed out that "joy was the mainspring of the life for St. Francis." He said, "We Anglo-Saxons are always tempted to lack humor and joy. Perhaps we are afraid that our religion may become lighthearted and superficial. But Christian joy is something that stems from the life of our Lord Himself. It has never depended on the state of the world. As a matter of fact, it has always been in the world's darkest hours that Christian joy has been most operative."

AUSTRALIA

Great Moment

The Rt. Rev. George Ambo, 37, reported to be the first native bishop of the South Pacific region, was consecrated in Brisbane, Australia, on the feast of SS. Simon and Jude. He is assistant to the bishop of New Guinea, in the Province

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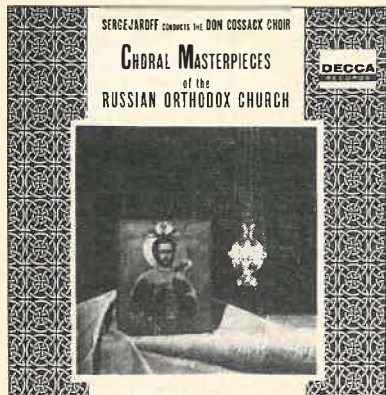
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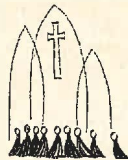
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of Queensland [L.C., September 4th]. On this, his first visit to the Australian mainland, the new bishop wore European clothes for the first time, instead of his customary lava-lava. His brother, the Rev. Simon Peter Awoda, attended the consecration.

THE LIVING CHURCH's correspondent in Australia reports that Bishop Ambo's appointment is regarded as a "master stroke"



in the development of Papua from colonial status.

Bishop Ambo is a Papuan native, and the grandson of a cannibal. He studied at Newton Theological College, and was ordained to the diaconate in 1956, and to the priesthood in 1958. Archbishop Gough, primate of Australia, called the consecration "a great moment in the missionary history of the Church."

AFRICA

Bishop Brown Elected

The eight bishops of the future Province of Uganda, meeting on November 7th, elected the Rt. Rev. Leslie Wilfrid Brown, Bishop of Namirembe, as the archbishop for the Province. He will be installed next April, when the Archbishop of Canterbury visits Uganda to inaugurate the new Province and transfer his authority there to its archbishop.

Dr. Brown, 48, studied at the London College of Divinity. He went to Kottayam, India, as a missionary, in 1936, and became chaplain of Downing College, Cambridge, in 1943. In 1945 he went to Kerala United Theological College, India, becoming principal in 1946. In 1950 he was chaplain of Jesus College, and in 1951 returned to Kerala. He was consecrated Bishop of Uganda in 1953. He became Bishop of Namirembe this summer, when the diocese of Uganda was divided into five dioceses [L.C., July 24th].

The dean of the new Province (the archbishop's deputy) will be the Rt. Rev. Lucien Usher-Wilson, Bishop on the Upper Nile and Bishop-designate of Mbale.

Milestones

The Rt. Rev. **Arthur Leonard Kitching**, first Bishop on the Upper Nile, died recently at the age of 85.

Bishop Kitching was a pioneer Anglican educationist, and the author of the first books on the Acholi and Ateso languages. He opened up Christian work on the Upper Nile.

The Rt. Rev. **Frank Oswald Thorne**, 68, Bishop of Nyasaland, has announced his intention to retire on Easter, 1961.

PUERTO RICO

No Hard Feelings

The Popular Democratic Party, which was attacked by three of the Roman Catholic Bishops of Puerto Rico in the recent political campaign [L.C., November 6th], won in 82 of the island's 83 precincts. RNS reports that the Christian Action Party, formed by Roman Catholic leaders, polled only 6½% of the vote, thus failing to win the 10% necessary for official recognition in future elections.

Luis Munoz Marin, reelected governor of the island, pledged no hard feelings, saying, "I will continue to be the constitutional governor of all the Puerto Ricans, whatever may be their party or their Church, as should be done in a good democracy like the Puerto Rican democracy."

NEW ZEALAND

New Bishop

Dr. Eric A. Gowing, former Archdeacon of the diocese of Christchurch, has been consecrated as the bishop of Auckland in the Church of the Province of New Zealand. Many Methodist, Presbyterian, and Baptist churches in Auckland offered prayers for the success of his new work. [RNS]

ENGLAND

Warden to Singapore

The Rev. Canon Cyril Kenneth Sansbury, 55, warden of the central college of the Anglican Communion, St. Augustine's College, Canterbury, has been appointed Bishop of Singapore by the Archbishop of Canterbury.

He succeeds the Rt. Rev. Henry W. Baines, who is now Bishop of Wellington, New Zealand [L.C., January 24th].

Before going to St. Augustine's in 1952, Dr. Sansbury was warden of Lincoln Theological College for seven years. During World War II he was a Royal Canadian Air Force chaplain.

From 1932 to 1941 he served in Japan, first as a missionary for the Society for the Propagation of the Gospel and then as a professor at the Central Theological College, Tokyo.

After completing studies at Cambridge University, Dr. Sansbury held two curacies in London. [RNS]

Godparents Steadfast

The Church Assembly of the Church of England, meeting recently in Westminster, rejected a proposal by Mr. A. T. Macmillan (brother of the Prime Minister) that godparents be abolished, and that parents, "properly instructed," be sole sponsors of baptized children. Grounds for the rejection were: (1) that the godparental system is well tried, and there is no reason to



Bishop-elect Jackson: First out of college.

abandon it; (2) that godparents have a concern for a child and pray for him; (3) if parents die there is no guarantee that persons mentioned in parents' wills would bring up the children in the Faith; and (4) that persons designated in parents' wills might be unwilling to accept the responsibility when the time came.

CANADA

Archbishop Resigns

A former Primate of All Canada, Archbishop Barfoot of Rupert's Land, 67, is resigning effective December 31st.

Archbishop Barfoot, who resigned as Primate two years ago because of ill health, is resigning from his see for the same reason. His successor as Archbishop of Rupert's Land will be named in January. Since he is also one of the Canadian Church's four metropolitans, the provincial House of Bishops will have to elect a successor.

Consecrated Bishop of Edmonton in 1941, he was elected Primate in 1951. [RNS]

IRELAND

Bishop for Limerick

The Very Rev. Robert Wyse Jackson, dean of Cashel and a regular contributor to the *Church of Ireland Gazette*, has been elected the new Bishop of Limerick, Ardfert, and Aghadoe, succeeding the Rt. Rev. Evelyn C. Hodges, who retired last September.

Dr. Jackson was the first bishop chosen by the Church of Ireland's Episcopal Electoral College since it was set up by the General Synod last year. The Electoral College consists of the Archbishop (as chairman), six clergy and 12 laymen from the vacant diocese, and three bishops selected by the House of Bishops.

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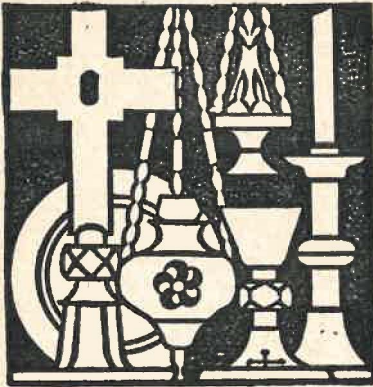
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BOOKS

Continued from page 7

or godparents are around at prayer time, they should either be firmly excluded, or, better, we should say: 'Johnny and I are going to say our prayers, will you join us?' (p. 19).

One will not agree with Mrs. Wilkinson on everything — for example, this reviewer doesn't share her objection to illustrations of animals dressed up as humans — but by and large she has provided just the thing needed by most couples as they face the prospect of establishing a Christian home. The book is one which might well be required reading for premarital instruction.

FRANCIS C. LIGHTBOURN

Living — or Evasion!

UNDERSTANDING THE SERMON ON THE MOUNT. By **Harvey K. McArthur.** Harpers. Pp. 192. \$3.50.

Here is a book of many merits and few faults; it is scholarly, it is readable, it is short. Among the many works which have been devoted to the great sermon in recent years it deserves a very high place. Harvey McArthur, professor of New Testament at the Hartford Seminary Foundation, has a sure grasp of his subject and a gift for presenting it concisely and systematically.

The author has set himself to deal with four major problems which have arisen in connection with the Church's understanding of the Sermon on the Mount: What is the relationship of the sermon to the "old" Law of Moses? How is the teaching of Paul (on justification by faith) related to the sermon? To what extent did His understanding of the Eschaton — the "End" of history — influence Jesus' teach-



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ing as we have it in the sermon? Finally, how may the sermon "actually be related to the realities of life?"

Many recent books have dealt with one or another of these problems, particularly the first and last. It is the great strength of Mr. McArthur's book that he gathers them all together so that their interrelationship and mutual bearing may be examined.

The historical approach is used with good effect throughout the book. In each chapter the opinions of earlier thinkers, beginning with the early Fathers, are summarized — where possible — in their own words. For the most part this makes for fascinating reading, as we follow Augustine and Luther in their mental wrestling. However, the reader is sometimes overpowered by a multitude of unfamiliar names, for the author, in striving for completeness, has often included ancient, medieval, and some modern personages who might reasonably have been omitted, or at least relegated to the decent obscurity of a footnote.

But this is a minor fault, and this reviewer deplors it mainly because it may discourage some readers. No thoughtful Christian, clergyman or layman, ought to be discouraged from reading this book. The last three chapters in particular, with their analysis of the many ways in which Christians have tried to live with the sermon — or evade it! — and the author's own conclusions, are beyond praise.

EUGENE V. N. GOETCHIUS

Off to a Good Start

THE CHRISTIAN RELIGION EXPLAINED.

In a Course of Twenty-Three Anglican Sermons. London: Mowbrays. New York: Morehouse-Barlow. Pp. 143. Paper, \$1.40.

The Church of the Annunciation, Bryanston St., London, is (rightly or wrongly) associated in people's minds with a variety of Anglo-Catholic Churchmanship which leans rather heavily in the Roman direction. It is therefore with some apprehension that one opens *The Christian Religion Explained*, which consists of 23 sermons by as many (or very nearly as many) preachers, and preached in this particular church.

Actually, however, one will find in these sermons little if anything that does not fall within the *de facto* comprehensiveness of Anglicanism as it has been known for a number of years. On the more positive side there is brought together here much valuable teaching that Churchpeople of varying schools of thought might read with both profit and pleasure. The series gets off to a good start with Bishop Wand (onetime Bishop of London), who treats of "The Foundations of Belief," and concludes by a sermon by Fr. Huddleston, C. R. (Bishop-elect of Masasi), on "Vocation." The various matters that would logically fall in

between — the Incarnation, the Atonement, the Church, Ministry, Sacraments, etc. — are taken up by a number of clergy and one or two bishops selected for the purpose.

There are minor points here and there, mostly matters of emphases or terminology, to which this reviewer might take exception, but it seems unnecessary to go into these. He might, however, add that there is little in *The Christian Religion Explained* that is so specifically geared to the Church of England as to make it confusing to American Churchmen.

FRANCIS C. LIGHTBOURN

The Reviewers

The Rev. **Robert C. Dentan**, S.T.D., Ph.D., is professor of Old Testament at the General Theological Seminary, New York, N. Y.

Robert H. Glauber, a frequent contributor to the book column of *THE LIVING CHURCH*, is a member of the Church of the Ascension, Chicago, Ill.

The Rev. **Eugene V. N. Goetchius**, Ph.D., is assistant professor of New Testament, Episcopal Theological School, Cambridge, Mass.

The Rev. **Judson S. Leeman**, M.D., is a priest of the Church and a practising psychiatrist of Philadelphia, Pa.

The Rev. **Francis C. Lightbourn**, S.T.M., is literary editor of *THE LIVING CHURCH*.

The Rev. **James D. Moffett** is the Episcopal Church's representative at the University of Wisconsin in Milwaukee.

The Rev. **Robert J. Page**, Ph.D., who reviews the Archbishop of York's *An Era in Anglican Theology: From Gore to Temple* [see p. 6], is professor of theology, Bexley Hall, Gambier, Ohio. He did his doctoral thesis on the theology of Charles Gore.

Elizabeth Spelman (Mrs. Norman Spelman) is parish secretary, Church of St. Michael and All Angels, Cincinnati. She is the author of the article on children's books [see p. 14] and the mother of five children.

Often Simple Question

FACT, FICTION AND FAITH. By **James Alfred Martin, Jr.** Oxford University Press. Pp. 186. \$3.95.

The question asked by men who are grappling with the possibility of submitting their wills to God are often complex. Yet they can frequently be simply answered as long as some basis for faith has been established. However, when a man is openly cynical or antagonistic, the questions he asks are often devastatingly

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simple. To answer them properly requires the marshaling of many complex ideas and relationships.

There have been many books which dealt with the first kind of questioner, but few that have considered the honest and often snappy queries of the second. Prof. Martin attempts here to fill in the gap, and he comes splendidly close to succeeding. Obviously, he has had a great deal of classroom experience. The questions he chooses to deal with are reminiscent of the heated interrogation undergraduates can offer a teacher. His rail-straight answers suggest that he knows how to handle his students as well as his materials.

What is one to make of the claim that Jesus was born of a virgin? What about the Resurrection? How could God, if He existed, be a man? What's all this talk about a Father and a Son and a Holy Ghost, and yet only one God? Can you *prove* the existence of God? What is this "matter of faith" business?

This is the sort of question Prof. Martin covers. But don't expect any complex theological answers. His replies are all of the practical, no-nonsense variety. They do not deal with the subtleties believers like to embroider onto argument. But then, the answers are not meant primarily for believers.

They are based on strict logic, a healthy respect for historical research, an eagerness to come to grips with semantic con-

fusion and a firm faith. (One might have wished for a more uncompromisingly orthodox point of view occasionally, but perhaps that might have defeated what the professor was attempting to accom-



plish.) If you can get any of your really cynical or agnostic friends to go through this book, chances are it will help them a great deal — certainly they'll enjoy its sprightly style. Your friends already in the Church (mildly and nominally committed), should they read it, may find out what the Church is actually all about.

ROBERT H. GLAUBER

1961 Calendars

THE CHRISTIAN YEAR CALENDAR 1961. Together with a Liturgical Dictionary. Revised 1961. Morehouse-Barlow. Pp. 100. \$2.50.

The first calendar this editor has seen which contained in full, and unencumbered by other non-Prayer Book material, the Liturgical Commission's proposed lesser feastsdays. Otherwise follows its usual pattern, with full lectionary and directions as to Collects, Proper Prefaces, etc., to be used throughout the year.

CHURCH KALENDAR. Ashby Co., Erie, Pa. Single copy, 75¢.

CHURCHMAN'S ORDO KALENDAR. Ashby Co., Erie, Pa. Single copy, 75¢.

These two wall calendars are similar in format, except that, while *Church Kalendar* takes account only of Prayer Book days, *Churchman's Ordo Kalendar*, includes a great many non-Prayer-Book days commonly observed. Both indicate liturgical colors according to commonly used sequence.

COLLEGE WORK CALENDAR. Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio. Single copies \$1; 10 or more, 80¢ each.

Booklet form, with spiral binder, opening flat on desk. Each month divided into daily squares for noting appointments, etc. Reverse pages contain varied information of interest to Churchpeople, especially college personnel. Available also for academic year September 1960-August 1961.

Books Received

THE ART OF CHRISTIAN DOUBT. By Fred Denbeaux. Association Press. Pp. x, 181. \$3.50.

PROTESTANT THOUGHT AND NATURAL SCIENCE. An Historical Interpretation by John Dillenberger. Doubleday. Pp. 310. \$4.50.

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With figures still incomplete for the current year, the sum of \$581,724.88 has been received by the seminaries from 5,068 parishes—an increase of some \$13,000 over last year's record amount.

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School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

CHRISTIAN ATTITUDES TOWARD WAR AND PEACE. A Historical Survey and Critical Re-evaluation. By Roland H. Bainton. Abingdon. Pp. 299. \$4.75.

GORE. A Study in Liberal Catholic Thought. By James Carpenter. London: Faith Press. Pp. 307. 30/- (about \$9 if ordered through American dealer).

THE GOSPEL OF TRUTH. A Valentinian Meditation on the Gospel. Translation from Coptic and Commentary by Kendrick Grobel. Abingdon. Pp. 206. \$4.

THE WASTE MAKERS. By Vance Packard. David McKay. Pp. x, 340. \$4.50.

JAPANESE CONTRIBUTIONS TO CHRISTIAN THEOLOGY. By Carl Michalson. Westminster Press. Pp. 192. \$3.95.

THE DIVINE MILIEU. An Essay on the Interior Life. By Pierre Teilhard de Chardin. Harpers. Pp. 144. \$8.

KARAITES IN BYZANTIUM. The Formative Years, 970-1100. By Zvi Ankori. Columbia University Press, 1959. Pp. xiii, 546. \$10.00.

FLORAL DECORATIONS FOR YOUR CHURCH. By Fern Bowers Hunt. Chilton Co. Pp. xiii, 223. \$6.95.

ISAIAH 1-39. By J. Yeoman Muckle. Naperville, Ill.: Alec R. Allenson. Pp. xi, 133. \$2.75.

ISAIAH 40-66. By S. Clive Thexton. Naperville, Ill.: Alec R. Allenson. Pp. xii, 160. \$2.75.

THIS WORLD AND THE BEYOND. Marburg Sermons. By Rudolf Bultmann. Scribners. Pp. 248. \$3.50.

DOCUMENTS OF THE BAPTISMAL LITURGY. By E. C. Whitaker. London: SPCK: Pp. viii, 220. 30/- (about \$9 if ordered through an American dealer).

THE USE OF LIGHTS IN CHRISTIAN WORSHIP. Alcuin Club Selections No. XLI. By D. R. Dendy. London: SPCK. Pp. xiii, 197. 30/- (about \$9 if ordered through an American dealer).

MIRACLES AND REVELATION. By John Stewart Lawton. Association Press. Pp. 284. \$6.50.

SPIRITUAL DISCIPLINES. Papers from the Erano Yearbooks. Rudolf Bernoulli — Martin Buber — M. C. Cammerloher — Theodor-Wilhelm Danzel — Friedrich Heiler — C. G. Jung — C. Kerényi — John Layard — Fritz Meier — Max Pulver — Edwin Rouselle — Heinrich Zimmer. Bollingen Series XXX 4. Pantheon Books. Pp. xxi, 506. \$5.

THE CHURCHES AND THE CHURCH. A Study of Ecumenism developed from the Lauriston Lectures for 1957 by Bernard Leeming, S.J. Newman Press. Pp. x, 340. \$6.50.

THE SCREEN ARTS. A Guide to Film and Television Appreciation. By Edward Fischer. Sheed & Ward. Pp. 184. \$8.50.

LET'S LOOK AT PAUL. Studies in the Life and Teachings of St. Paul. By E. H. Walstrom. Augustana Press. Pp. ix, 90. Paper, \$1.50.

THE TRAGEDY OF APARTHEID. A Journalist's Experiences in the South African Riots. By Norman Phillips. David McKay. Pp. 217. \$4.

CHURCH EDUCATION FOR TOMORROW. By Wesner Fallaw. Westminster Press. Pp. 219. \$3.75.

LECTURES ON REVIVALS OF RELIGION. By Charles Grandison Finney. Edited by William G. McLoughlin. Belknap Press of Harvard University Press. Pp. lix, 470. \$5.95.

THE ENCOUNTER OF RELIGIONS. A dialogue between the West and the Orient with an Essay on the Prayer of Jesus. By Jacques-Albert Cottat. Translated by Pierre de Fontnouvelle with Evis McGrew. Foreword by Dietrich von Hilderbrand. New York: Desclés Co. Pp. 159. \$3.50.

MESSAGE AND MISSION. The Communication of the Christian Faith. By Eugene A. Nida. Harpers. Pp. xvii, 253. \$5.

WORD AND SACRAMENT. A Preface to Preaching and Worship. By Donald Macleod, Princeton Theological Seminary. Prentice-Hall. Pp. ix, 176. \$4.65.

PEOPLE and places

Appointments Accepted

The Rev. Paul R. Abbott, formerly rector of the Church of the Advent, Brownsville, Texas, is now in charge of the Anglo-American congregation of St. Michael and All Angels, Cuernavaca, Morelos, Mexico. Address: Degollado 301, Cuernavaca, Morelos, Mexico.

The Rev. E. W. Andrews, who has been serving as executive editor of THE LIVING CHURCH, will on December 1 become rector of Trinity Church, Pierre, S. D. Address: 108 S. Highland Ave., Pierre.

The Rev. Matthew P. Bigliardi, formerly vicar of Emmanuel Church, Mercer Island, Wash., is now rector there.

The Rev. Richard J. Brown, formerly in charge of St. John's Church, Napoleon, Ohio, is now assistant at St. Andrew's Church, Toledo, Ohio. Address: 2908 Alisdale, Toledo 6.

The Rev. Bernard E. Campbell, formerly curate at St. Luke's Church, Jamestown, N. Y., is now vicar of the new All Saints' Mission, Amherst, N. Y., which held its first service on November 6.

The Rev. Cyril F. Coverley, formerly a chaplain in the U.S. Army, is now assistant at St. Paul's Church, Lakewood, Colo. Address: 1594 S. Albion, Denver.

The Rev. John W. Day, Jr., who formerly served All Saints' Church, Wheatland, Wyo., is now serving St. James' Church, Riverton, Wyo. Address: 519 E. Park Ave.

The Rev. George W. Graydon, formerly rector of Holy Innocents' Church, San Francisco, is now assistant at St. Barnabas' Church, 1280 Vine St., Denver, Colo. Home address: 1128 Gaylord St., Denver 6.

The Rev. William H. Hethcock, formerly curate at St. Andrew's Church, Greensboro, N. C., is now in charge of St. Luke's Mission, 908 W. Club Blvd., Durham, N. C. Address: 802 Green St., Apt. E-4, Durham.

The Rev. William J. Hunter, formerly associate rector of St. Luke's Church, Tacoma, Wash., is now vicar of St. Matthew's Mission, Tacoma. Address: Route 6, Box 662, Tacoma 22.

The Rev. John A. Huston, curate of Epiphany Church, Seattle, Wash., is now also in charge of St. David's Church, Seattle, a parochial mission of Epiphany Church. Address: 18842 Meridian Ave., Seattle 33.

The Rev. Robert V. Lancaster, formerly vicar of St. Peter's Church, Pomeroy, Wash., will on November 28 become rector of Trinity Church, Lancaster, N. Y. Address: 14 Villa Pl.

The Rev. Peter R. Lawson, formerly vicar of Grace Church, Broad Brook, Conn., will on December 1 become assistant at Trinity Cathedral, Newark, N. J. Address: 471 Ridge St., Newark 4.

The Rev. Wilbur L. Lear, formerly rector of the Church of Our Saviour, Placerville, Calif., is now on the staff of the Bishop Anderson House, Chicago. Address: 714 S. Marshfield Ave., Chicago 12.

The Rev. John F. Leser, formerly rector of St. Paul's Church, Oaks, Pa., is now rector of Calvary Church, Germantown, Philadelphia. Address: 318 Manheim St., Philadelphia 44.

The Rev. Robert A. Martin, formerly rector of Trinity Church, Grand Ledge, Mich., is now rector of St. James' Church, Vincennes, Ind. Address: 610 Perry St.

The Rev. John G. Mills, formerly rector of St. Luke's Church, Whitewater, Wis., is now instructor in English at Wisconsin State College, Whitewater. Address: 150 S. Prairie, Whitewater.

Fr. Mills resigned his parish in March and took his family to England for six months. During this time he served parishes at Rousham, Heyford, Fillongley, and Exning, and took graduate work at Oxford. Fr. Mills will continue to serve as secretary of the council of the diocese of Milwaukee and will do supply work.

The Rev. Anthony G. Morris, formerly vicar of St. Philip's Church, Dupree, S. D., and of the west

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field of the Cheyenne River Indian Mission, is now rector of the Church of the Holy Cross, Troy, N. Y., and principal of the Mary Warren School.

The Rev. William B. Nash, formerly of Grand Junction, Colo., is now serving Trinity Church, Trinidad, Colo.

The Rev. Canon Eugene L. Nixon, formerly canon residentiary of St. John's Cathedral, Jacksonville, Fla., is now rector of St. Thomas' Church, Eustis, Fla. Address: 815 S. Mary St., Eustis 1.

The Rev. Lorin A. Paull, Jr., formerly vicar of All Saints' Church, El Paso, Texas, is now assistant rector at the Church of St. Michael and All Angels, Denver, Colo. Address: 1400 S. University Blvd.

The Rev. Roy Schaffer, who has been serving as associate rector of St. John's Church, Sharon, Pa., will on January 1 become archdeacon of the diocese of Erie. With offices in the Bishop Ward Memorial Diocesan House in Erie, Pa., he will have responsibility for stewardship education and the diocese's conference program, and will otherwise serve as administrative assistant to the Bishop.

The new archdeacon has been active in civic and interchurch affairs, while being active on the diocesan and provincial level in the Church.

The Rev. Richard A. Wakefield, formerly vicar of Whidbey Island Mission, Whidbey Island, Wash., is now associate rector of St. Luke's Church, Tacoma, Wash. Address: 3601 N. Gove St., Tacoma 7.

The Rev. W. Kenneth Williams, formerly rector of St. James' Church, Vincennes, Ind., is now vicar of St. Augustine's Church, Danville, Ind. Address: 401 Western Dr.

Changes of Address

The Rt. Rev. Lewis Bliss Whittemore, retired Bishop of Western Michigan, has as his permanent address: Box 93, Vineyard Haven, Mass. While he has traveled about to some extent helping bishops elsewhere, he should not be addressed in Syracuse or Hartford or New York.

The Rev. Francis S. Bancroft, III, who recently became vicar of St. James' Church, Ridgefield, N. J., may be addressed at 31-B Bryant Pl.

Other Changes

Bishop Brady of Fond du Lac has been appointed a guardian of the Shrine of Our Lady of Walsingham, England. Announcement of the honor was made by the Rev. Colin Stephenson, master guardian of the shrine.

DEATHS

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

The Rev. Canon Frederick Dunton Butler, retired priest of the diocese of Fond du Lac, died October 16th, at his home in Green Lake, Wis.

Canon Butler was born in Brooklyn, N. Y., in 1884. He was a graduate of Nashotah House, and was ordained to the priesthood in 1908. He served churches in Wisconsin, Illinois, and Minnesota, and was made an honorary canon of St. Paul's Cathedral, Fond du Lac, in 1952. He received the D.D. degree from Nashotah House in 1933. Canon Butler retired in 1952, after serving as rector of St. Peter's Church, Ripon, Wis., since 1941. He did supply work in the diocese of Fond du Lac until a year ago.

He served as a deputy to General Convention in 1919, 1922, 1928, and 1931. At the time of his death, he was chairman of the committee on canons of the diocese of Fond du Lac.

Canon Butler is survived by his wife.

The Rev. Edgar Lewis Sanford, priest of the diocese of Western Massachusetts and co-founder (with his wife) of the School of Pastoral Care at Lasell House, Whitinsville, Mass., died on November 6th in Westboro, Mass., at the age of 71.

Mr. Sanford was born in Bellows Falls, Vt. He was graduated from St. Stephen's College, where he taught for two years. In 1916 he went to China as a missionary, and taught at St. John's University in Shanghai. He was ordained to the priesthood in 1920, and was principal of Proctor School in Changshu, China, from 1920 until 1926. While in China he designed various buildings and assisted in famine relief work in Shantung Province.

Mr. Sanford was rector of Trinity Church, Moorestown, N. J., from 1926 until 1949, and was vicar of St. Stephen's Church, Westboro, Mass., from 1949 until 1954. He was vicar of St. John's Church, Millville, Mass., from 1954 until 1956. Mr. Sanford was the author of *God's Healing Power*.

He is survived by his wife, Agnes Sanford; two sons, Edgar L. Sanford, Jr. (headmaster of the Charles Wright Academy, Tacoma, Wash.), and the Rev. John A. Sanford (rector of Trinity Church, Los Angeles); and a daughter, Mrs. Miles Clark.

John Angel, Churchman and sculptor, died on October 16th in Sandy Hook, Conn., at the age of 78.

Mr. Angel was born in Devonshire, England, in 1881, near the Exeter Cathedral whose sculpture attracted him during his boyhood. He studied at London art schools, and was a student at the Royal Academy School. While working, according to *Time* magazine, he enjoyed munching on gingerbread cookies. He considered modern art "merely a passing phase."

Mr. Angel executed the World War I memorials in Exeter, Rotherham, and Bridgewater, England. Because of his work, he was invited to come to the United States to do the sculpture at the Cathedral of St. John the Divine in New York City. In addition to work in that cathedral, he was responsible for the baldachin and bronze doors of St. Patrick's [Roman Catholic] Cathedral in New York City, and for the Last Supper group, in marble, in the Presbyterian church in East Liberty, Pa. In addition he has done work for the chapel at Princeton University and for the National Shrine of the Immaculate Conception in Washington, D. C., and recently completed heroic statues of the four Evangelists for the Cathedral of St. Paul, St. Paul, Minn.

Mr. Angel is survived by four sisters, two sons, and six grandchildren.

Sarah Griswold Spalding, daughter of the late John F. Spalding, Bishop of Colorado, died October 28th, in Denver, at the age of 87.

Miss Spalding was born in Erie, Pa., and went to Colorado with her parents when she was two years old. She was a graduate of Vassar College. She served for several years as secretary to her brother, the late Franklin Spencer Spalding, Bishop of Utah, and was headmistress of the Madeira School, Greenway, Va., for 25 years.

After her return to Colorado, Miss Spalding was active in charitable organizations, and was a member of St. John's Cathedral, and St. Luke's Hospital Auxiliary, Denver.

Mary Hulse Stickney died in Asheville, N. C., on September 29th, at the age of 57.

Mrs. Stickney was the daughter of the late Hiram Richard Hulse, Bishop of Cuba from 1915 until 1938, who, together with his wife, was a survivor of the "Morro Castle" fire in 1934.

Mrs. Stickney is survived by a daughter, Mrs. James W. Teague; two sons, Richard H. Stickney and James Stickney; and a brother, Dr. Frederick S. Hulse.

CLASSIFIED

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

BOOKS

WANTED: Copies of "Man in the Middle" by Pike and Johnson. Reply Box D-503.*

CAUTION

CAUTION is urged in dealing with a person using the name of Jo Francis Van Corkle, III. The man uses as references Bishop Watson of Utah and Dean Rowland and Canon Winder of St. Mark's Cathedral. He has not, according to Bishop Watson, been their employee. The man is believed to be heading east.

CHURCH APPOINTMENTS

CHALICES, Ciboria, Pyxes. Sterling silver at half USA prices. List free. Mary Moore's customers can buy through her. Lists of used and new books free. Pax House, 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins. 1755 Broadway, New York City.

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POSITIONS WANTED

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RECIPE BOOK

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RETREATS

PRIESTS' RETREAT, St. Andrews, Tennessee (near Sewanee). January 30-February 3. For information and reservations write: The Prior, St. Andrew's School, St. Andrews, Tenn.

* In care of The Living Church, Milwaukee 2, Wis.

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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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The Living Church

CHURCH DIRECTORY

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LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)
7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

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. James R. Daughtry, c;
Rev. Ralph A. Harris, choirmaster
Sun: 7, 8, 9:15, 11; Daily; C Sat 5

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday
8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:10; 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; Wkdys:
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also
Fri (Requiem) 7:30; also Sat 10; MP 8:30, EP
5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; EP 5:45, C Sat 5 & 8, Sun 8:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thurmonston, canon
Sun 8, 9:30, 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, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sung); Daily 7, ex
Thurs 10; C Sat 4:30-5:30 & 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;
Wkdys: MP & HC 7:15 (& 10 Wed); EP 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;
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Wed 12:10; EP Daily 5:45. Church open daily for
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Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

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Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)
7:30; Wed 8:30; C Sat 4-5

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. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

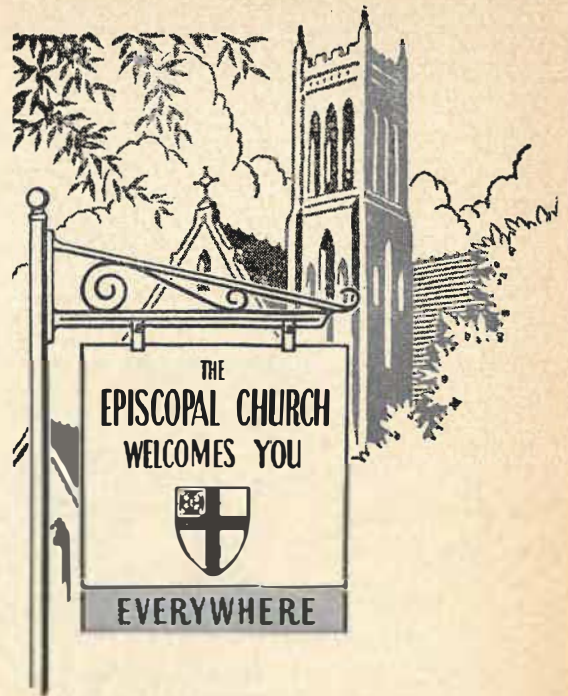
5th Avenue & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D. D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;
Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &
Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt



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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5

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 Street
Rev. William W. Reed, v
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
and by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. William W. Reed, v; Rev. W. D. Dwyer, p-in-c
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
& by appt

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 Fri 4:30-5:30,
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 & Devotions 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

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, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; 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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