

The Living CHURCH

February 21, 1960

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In ink and wax: The signing of the consecration certificates at the consecration of Bishop Wright of Nevada [see page 10].

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The Living CHURCH

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and the Thought of the Episcopal Church.

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THINGS TO COME

February

- 21. Sexagesima
- 24. St. Matthias
- 28. Quinquagesima

March

- 2. Ash Wednesday
- 4. World Day of Prayer
- 6. Lent I
- 9. Ember Day
- 11. Ember Day
- 12. Ember Day
- 18. Lent II
- 20. Lent III

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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February 21, 1960

Ever stop to ask yourself

WHO IS MY NEIGHBOR

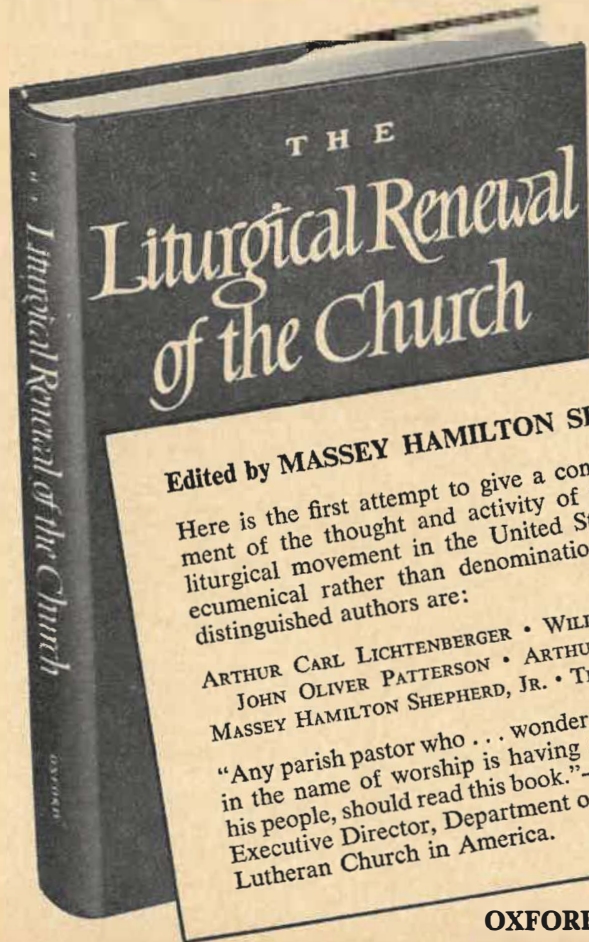
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Make Your Own Slides

We had our annual parish meeting last night, and instead of the customary batch of mimeographed sheets, all reports were shown on the wall by a slide projector. The result was so pleasant, swift, and efficient, that I was asked to explain how it is done. Although such meetings are over for this year, this device can be used in the Church school or for other meetings, and we offer it now for your practical file.

The essence of the method is to paste the original copy for a number of slides on one large card and have it photographed on one film. The film is then cut up and mounted in single frames.

Step 1. Prepare your original copy. Decide the exact wording you wish to be seen at one time. Do not place too much on a single slide; better to break up the wording into several "takes." Make the first draft experimental, for spacing and wording, etc.

Step 2. Plan the large cardboard. This means that you draw pencil lines to show the areas where you will paste your typed or clipped "copy." Remember that these are to be proportionate in size to the final area of the standard 2" x 2" slide, which (you will discover) is exactly 1-5/16" by 31/32". Get an ordinary sheet of white drawing board. Use a long ruler or yardstick. A convenient plan, which I often use, is to make your pasting areas 3-3/16" by 2 3/8". But you must also draw a space or "alley" around each area to give a margin for cutting and fitting the final film into each holder. These spaces between "copy" areas should be 7/8" wide or more. If you rule your card with these dimensions, you will create 25 pasting areas (five each way). (If you decide that your average copy will be larger, you can lay out the card in spaces proportionate to the standard 2" x 2" slide. But then you will get fewer slides on your film. In any case, remember that the *whole* card is to be photographed to make *one* negative on which the "copy" areas are all reduced to the size of the standard 2 x 2 slide.)

Step 3. Paste your final copy on each space, making sure that the paper runs slightly over the space, into the lane. Copy should be in clear typing, good black ribbon, without any blemishes. (Other kinds of copy may be used. See below.)

Step 4. When your large card is complete, rule heavy lines, dotted, down the center of each lane. These will appear on the film, and will be your guide for cutting.

Step 5. Now take your completed card-

board (several, if this is to require a large number of slides) to any printer who does offset, or to a specialty shop that makes negatives for offset printing. Pre-avail upon them to shoot your job. Say that you want a single *negative* (for each cardboard) and nothing else. The cost? Some printers will do this as a favor; others have charged from one to three dollars. This is your only expense except for the frames. (Indicate on your copy that the horizontal length of one space is to be 1-5/16". The whole will come down to this measure.)

Step 6. Cut up and mount in frames. When the negative is delivered, cut it up with scissors, making sure to leave enough margins all around for inserting in the frame. Buy enough "Easymount" frames at a photo dealer to hold your slides. As you slip each small film into its frame, you will have to do some final trimming. If too small or loose, you may have to fasten in place with a bit of Scotch tape.

Step 7. Your slides are now all done, and you can show them as you wish. Write an identifying title or number on each. Arrange in the order you wish to show them.

Note that the film is *negative*, which means that the lettering and lines show on the screen as pure white light. The effect is like a chalk drawing — white lines. This is much easier on the eyes than if a positive were made — with dark letters and a glaring white background. In showing, it is frequently best to throw the images on a light colored wall rather than a screen.

Other kinds of copy which may be pasted in the spaces: printed matter — hymns, prayers, music, (useful for choir practice); cartoons or any clippings with clear lines; charts, sketches. Even pencil lines will show.

If your slides are projected with an automatic changer, you will get the same effect as a filmstrip, with the added convenience of making changes. They make good titles or summaries interspersed with the color transparencies from your 35mm camera. A set of such slides, taken around the parish, and interspersed with teaching slides, might well be a useful project for an older class. They would learn in the making and then in the showing.

And don't forget the parish meeting. If pictures are taken of some parish groups during the year, these can be scattered through, and make the meeting much more interesting.

The Harper Book for Lent 1960

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I will receive
the cup of salvation,
and call upon
the Name of the Lord.

Psalm 116:13 (Prayer Book Version)

Jenny Lind Chalice

This chalice was presented to St. Ansgarius' Church, Chicago, by Swedish singer Jenny Lind (1820-1887) at the time Gustav Unonius (1810-1902) was in charge of the Episcopal Church's work among Swedes in that city. The picture is one of the illustrations in the second volume of Unonius' memoirs of his American life [see review on page 23] and is here reproduced by permission of the University of Minnesota Press. The chalice is now in the office of the diocese of Chicago.

The Living Church

Sexagesima
February 21, 1960

For 81 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

SOUTH FLORIDA

The Phone Was Silent

A friend was speaking to the wife of the Bishop of South Florida on the telephone on February 9th. Suddenly, there was silence, and the caller could get no response, though the connection was still intact. Anxiously, the caller phoned the diocesan office. Before anyone from the office could investigate, a neighbor had entered the bishop's home and found Mrs. Henry I. Louttit unconscious beside the telephone.

She was rushed to the hospital, where doctors diagnosed her case as a cerebral hemorrhage. The original prognosis of the case gave her only a 50-50 chance of survival. On February 11th, however, the Rev. Canon William F. Hargrave told THE LIVING CHURCH that he had just visited Mrs. Louttit and had found her improved and conscious.

Bishop Louttit was at his wife's bedside. The Stewart Memorial Lectures, which Bishop Louttit was scheduled to deliver at Seabury-Western Theological Seminary, February 15th-18th, have been indefinitely postponed.

NATIONAL COUNCIL

A Time of Quiet

by CHRISTINE FLEMING HEFFNER

The National Council, meeting at Seabury House, February 9th-11th, addressed itself with harmony and dispatch to business which was mostly concerned with finances and with staff personnel. In prayers opening the final session, the Presiding Bishop asked that the Church might "walk warily in time of quiet" as well as courageously at other times.

The Council adopted, without any extensive discussion, a salary program for its officers, and appointed those officers to positions and grades determined on the basis of an evaluation conducted with the assistance of McKinsey and Co., in accordance with a resolution passed at the October meeting. When Mr. Warren Turner presented the salary program, the Presiding Bishop commented, "This will be a great day, if this is adopted." The evaluation disclosed that, of the 22 women who hold staff positions at 281, all are being compensated at a level considerably under

that of similar positions held by clergy. However, salaries now under the assigned minimum will take some time to reach it, since salaries are not to be raised more than 15% at present.

An adjusted budget for 1960 of \$8,938,999.02 was adopted with necessary reductions in the various phases of the Church's program made in consultation with the directors of the departments; an exception to the general reduction was the Overseas Department, which received an increase of \$65,000. Funds voted will permit sending of 14 additional missionaries into the overseas field. Capital funds of \$140,000 were voted to St. Andrew's Seminary, Manila, P. I.

Discussion of the possibility of confu-



Bishop Lichtenberger
He hailed a great day.

sion in the public mind between a meeting of the National Council in San Francisco and the meeting of the National Council of Churches immediately following led to the decision that the Council's next "hinterland" meeting will be in Los Angeles, December 1st-3d. Because of conflict with the timing of the World Council Assembly in India, the December, 1961, meeting will be held in the second week of that month in Greenwich.

Changes in the structure of the Council were made by a revision of membership of the Division of Laymen's Work, and by the creation of a Division of World Relief

and Inter-Church Aid, of the Department of Christian Social Relations, from the old committee on World Relief and Inter-Church Coöperation. The Division is distinct from the still extant Presiding Bishop's Committee on World Relief. The Rev. Canon Almon Pepper reported that the Episcopal Church resettled 1,609 refugees in 1959, 1,000 more than in 1958. He said that we now exceed all other Churches in refugee resettlement through Church World Service, though we lag far behind in clothing donations.

The General Division of Laymen's Work announced a new departure with the proposed attendance of women at its annual provincial training courses. The courses will be held in May on the subject of recruiting and will be planned jointly by the laymen's and women's divisions and the unit of Church Vocations.

The Rev. Canon Donald Wattlely moved reconsideration of a motion adopted to join with other Churches, by the contribution of \$10,000 in two years, in the production of a young people's publication, but a sufficient majority to reconsider was not obtained.

A subsidy of \$8,500 was voted, the Rev. Don Frank Fenn dissenting, to the Seabury Press for publication of the first 5,000 copies of a children's religious song book. The Press reported that the first printing of Peter Day's *Saints on Main Street* has sold out, in a response exceeding all previous Seabury Lent books. It also announced movement toward closer relationship with the Society for Promoting Christian Knowledge, British Church publishing house.

It had been expected that final arrangements on the housing of the National Council would be made before the meeting, but the committee could report no further than that a site in midtown Manhattan was under negotiation. Plans for the building were briefly described in terms of floor space. The first floor might be leased to a commercial enterprise to provide income for the present and additional space for possible future expansion.

Mr. John W. Reinhardt reported that the project for the visits of bishops to missionary areas, initiated at the December meeting, had progressed to the decision that each of eight bishops will visit one domestic and one overseas district, and that the first bishops to make the visits

will probably be the presidents of the provinces.

The Finance Department reported that the dioceses and districts had responded well to the expanded program as represented by their 1959 quotas, with Alabama, Alaska, Delaware, New Jersey, Ohio, Salina, Southern Ohio, Tennessee, and Virginia overpaying their quotas by more than \$1,000.

The Council also:

- ✓ Adopted the mission study themes proposed by the NCC, with one dissenting vote;
- ✓ Requested the Presiding Bishop to name May 1, 1960, as a day for observing the 25th anniversary of the Church Society for College Work;
- ✓ Requested the Presiding Bishop to ask the Church's prayers at the time of the Summit Conference in May. Although this was suggested by the Episcopal Pacifist Fellowship, members of the Council made it clear that they were not being influenced by the organization;
- ✓ Appropriated \$7,577 for the continuation of the Department of Christian Education's small Church schools project;
- ✓ Heard the report of the Church School Missionary Offering, which stands at \$2,000 less than this time last year;
- ✓ Appropriated \$3,000 for expenses of clergy doing graduate work in Europe to conduct services at military installations where no Episcopal chaplain is available;
- ✓ Approved companion diocese relationships of West Texas with Mexico, and Oregon with the Virgin Islands;
- ✓ Received the resignation of Bishop Hines as chairman of the Home Department.

APPOINTMENTS:

The Rev. **Clifford L. Samuelson** to be acting director of the Home Department. The Rev. **Eugene E. Crommett**, instructor in Dogmatic Theology at the General Theological Seminary, to be the first dean of the new Episcopal Theological Seminary of the Caribbean. Miss **Phyllis Towner** to be supervisor of the training program for parish assistants under the Department of Christian Education and supervisor of the apprenticeship program of the Unit of Church Vocations. The Rev. **David W. Gordon** to be provincial secretary for college work in the eighth province. Mr. **Marvin C. Josephson**, who resigned from his position in the Department of Finance, to head the American Church Institute for Negroes. Mrs. **Violet Carey Perry**, to be a missionary to Japan, teaching at St. Paul's University, Tokyo. Mrs. Perry served in the missionary district of Shanghai before her marriage to Mr. **Charles E. Perry**, who was murdered last November [L.C., December 6, 1959]. The Rev. **John Peatling** to be associate secretary of the division of curriculum development of the Department of Christian Education. The Rev. **Paul M. Hawkins** to be assistant secretary in the General Division of Research and Field Study.

EPISCOPATE

Mr. Fraser Accepts

The Rev. Thomas Fraser has accepted election as bishop coadjutor of North Carolina, subject to the canonical consents. Bishop Baker of North Carolina greeted his acceptance with an expression

of his "sheer joy, deep satisfaction, and assurance" that the future of the diocese would lie with the bishop-elect. Bishop Baker has assigned to his coadjutor-elect supervision of missions and college work in the diocese.

LAITY

The Warden is a Lady

Mrs. Harold E. Woodward has been elected senior warden of the Church of the Ascension, St. Louis (441 communicants), one of major parishes of the diocese of Missouri.

Mrs. Woodward was president of Missouri's Woman's Auxiliary, 1936-1939. For many years she was on the staff of the diocesan and provincial summer conferences. After a term as president of the diocesan Girls' Friendly Society she was made national president. The Scholarship Fund of the Girls' Friendly Society is named in her honor.

Since October Mrs. Woodward has been devoting much of her time to a campaign in her diocese for an advance fund of \$1,000,000. She is the diocesan woman's chairman.

Active and interested in every facet of the life of the Church of the Ascension, Mrs. Woodward has been for some years a member of the vestry. Her rector, the Rev. James H. Clark, says:

"Mrs. Woodward is the best qualified member of Ascension's vestry for the position of senior warden. She has the confidence of every member of the parish and her appointment has been concurred in by the members of the vestry who have urged me to do this."

FINANCE

The Money Rolls In

Dioceses and missionary districts paid \$6,970,000 in 1959 to support the work of the National Council. This was \$10,000 more than the dioceses had pledged and only 2% below the quotas originally assigned by mathematical formula.

Balancing these overpayments were substantial underpayments received from seven dioceses.

PUBLIC AFFAIRS

Church Schools, No Loans

By a roll call vote of 49 to 37, the United States Senate defeated an amendment to the federal aid for education bill which would have authorized a program of low-interest construction loans to private elementary and secondary schools.

The amendment, introduced by Sen. Wayne Morse (D.-Ore.), would have authorized a loan program of \$75,000,000 a year for two years to help the non-public schools meet building needs arising from increased enrollments. More than 90% of non-public elementary schools are conducted by the Roman Catholic Church

and more than 80% of the private secondary student enrollment is in parochial schools.

However, Sen. John F. Kennedy (D.-Mass.), a Roman Catholic and a candidate for the presidency, recorded his vote against the Morse amendment.

Among other Presidential candidates, Sen. Hubert H. Humphrey (D.-Minn.) supported the amendment, Sen. Lyndon Johnson (D.-Tex.) opposed it, and Sen. Stuart Symington (D.-Mo.) was absent and his vote unrecorded.

As finally approved by the Senate, the bill carries authorization for \$1,800,000,000 in aid for school construction for public schools only, an amount considerably in excess of President Eisenhower's budget and facing a possible Presidential veto. On the 51 to 34 roll call vote by which it was passed, all Roman Catholic members of the Senate except Sen. Lausche (D.-Ohio) voted for or were paired in favor of the bill. [RNS]

INTERCHURCH

In the Park, Marriage Talk

"Marriage as Vocation" will be the theme of the first conference to be sponsored by the American Center for Theological Studies, Inc. (ACTS) [L.C., November 22, 1959]. Location and dates: Western Hills Lodge, Sequoyah State Park, in Oklahoma, March 25th. Laymen and clergy of all Churches are invited.

The Rev. George F. Tittmann, rector of the Church of the Holy Spirit, Lake Forest, Ill., and visiting lecturer in liturgics at Virginia Theological Seminary, will lead sessions on the spiritual aspects of marriage.

Among other speakers: Bishop Powell of Oklahoma; a Roman Catholic obstetrician and gynecologist; and a Presbyterian dean of law.

Further information is available from ACTS, Inc., 218 North N. 6th St., Muskogee, Okla. Make reservations by March 1st.

ORTHODOX

An Open Ear

Ecumenical Patriarch Athenagoras has sent a letter to Pope John XXIII announcing that an all-Orthodox synod would be held to decide whether the Eastern Orthodox should take part in the ecumenical council summoned by the Pontiff.

The Patriarch said the Orthodox synod would probably be held next September.

His letter was in reply to a message sent him by Pope John last Christmas. The Pope appealed to Patriarch Athenagoras to contribute to Christian unity, which is one of the major topics slated for discussion when the Roman Catholic bishops of the world convene in Rome.

The Patriarch said that he could not turn a deaf ear to the Pope's appeal. [RNS]

CONVENTIONS

CALIFORNIA

Death Penalty Opposed

An increase of over \$100,000 in the budget of the diocese of California was adopted at the annual convention meeting in Grace Cathedral, San Francisco, February 2d. Of the \$439,305 voted, \$123,732 will be used within the diocese.

The convention also voted:

- ✓ To continue to oppose the death penalty in principle, and to ask the governor to commute the sentence of Caryl Chessman;
- ✓ To ask the state to continue its program of Aid to Needy Children on the basis of the need of the children themselves;
- ✓ To call upon its churches to take positive steps to end any racial discrimination within Episcopal congregations, and to call upon realtors and others to welcome residents of good character to neighborhoods, regardless of "race, creed, or national origin";
- ✓ To urge Churchmen to observe safety rules, and to urge the state to tighten traffic regulations and enforcement;
- ✓ To call upon Congress to increase funds for care of displaced persons by 25% during 1960, and to allow for the immigration of "a fair proportion of refugees" to this country without undue restrictions.

The Rev. George Millard was consecrated suffragan of California on the day convention met [L.C., February 14th].

LOS ANGELES

Deplorable Wave

The Los Angeles convention passed a resolution deploring the recent wave of anti-semitism in Europe and the U.S. The resolution took particular note of anti-semitism in southern California. (The diocese of Los Angeles is made up of the eight southern counties of California.)

Convention also resolved to continue diocese-wide support of the Presiding Bishop's Committee for World Relief, and urged enactment of appropriate legislation to continue the nation's program of refugee resettlement. During the past year, 500 refugees have been resettled in the diocese through individual and Church sponsorship.

A third resolution passed named alcoholism a top priority health hazard and endorsed support of a request of the state department of public health for expansion of its clinical and educational program.

A budget of \$1,199,423 for the 1960 program of the diocese was unanimously adopted. The general feeling of convention delegates was that this represented a minimum budget for the Church's missionary program in rapidly-developing southern California.

Six new missions voted into union with the diocese are: Prince of Peace, Woodland Hills-Calabasas; St. Agnes', Banning;

St. Patrick's, Thousand Oaks; St. Michael and All Angels, Goleta; St. Gregory's, La-Mirada; and St. Paul's, Tustin. Two new parishes are All Saints' in Vista, and St. Columba's, Camarillo.

ELECTIONS. Executive council: Rev. W. A. Driver; lay, Gaybert Little, William Adams II. Standing committee: Rev. George Hall; W. H. Siegmund. Provincial synod: lay, E. P. Fogg, J. M. Lyons, J. G. Leovy, Sr., Joel Ellis; clerical, J. H. M. Yamasaki, C. B. Sadler, L. P. Wittlinger, R. F. Ayres.

BISHOP'S AWARD OF MERIT: Malcolm Davis, a leader in the development of St. Paul's, Los Angeles, as a full time diocesan cathedral; R. A. Lipincott, member of diocesan architectural commission and for many years a leader in Church's building program in southern California; R. P. Crocker, many years a trustee of Episcopal Church Home for Children, Los Angeles; Mrs. Gilbert Prince, who initiated nationally known Summer Works Project which trains and sends young people to domestic and foreign missionary fields for summer service.

MICHIGAN

Suffragan No. 2

The annual convention of the diocese of Michigan, which met February 3d in Detroit's Masonic Temple, wrestled with more basic issues and made more important decisions than it has in many years.

Major action of the convention:

- ✓ Permission was granted to hold a special diocesan convention on May 6th for the purpose of electing a second suffragan bishop. In requesting this action Bishop Emrich pointed out that the current diocesan reorganization, which divides the diocese into three districts, looks toward a suffragan bishop as administrative leader of each district.
- ✓ The diocese's newly created Urban Church Commission requested \$20,000 to be added over and above the diocesan budget — such funds to be raised by the assumption of every parish and mission of an addition of 4% of its previous missionary share to help solve the problems of the inner-city church. The motion was carried against scattered opposition and the diocese of Michigan will focus on a real policy in 1960 to serve and strengthen its inner-city churches. In a second resolu-



tion, the delegates placed a moral obligation on the 1961 missionary program of the diocese to do more financially for the inner-city churches.

- ✓ A record diocesan budget was passed, with the diocesan expense segment totaling \$133,091 and with the missionary extension segment totaling \$473,840, making a \$606,931 total operation for the diocese in 1960. Attention was called to the fact that in the missionary program of the diocese \$265,716 was pledged to the work of the General Church, while only \$208,124 was retained for the missionary program of the diocese — this being a 56% giveaway with only 44% retained.
- ✓ A resolution that the diocese carry its full share in the Episcopal Church's gift of a nu-

clear reactor for Japan was passed with near unanimity and the parishes and missions agreed to have a Whitsunday offering to raise the \$16,000 necessary.

✓ Eight far-reaching canonical changes were presented on the floor of convention. Many of these changes reflected careful advance work by the new planning director of the diocese, Mr. Donald M. D. Thurber, and were designed to streamline further the administrative function of the diocese and its annual convention, as part of the current diocesan reorganization. One change extended the term of office of the standing committee members to four years. Another change believed unique in the American Church called for a two year forward view at every convention.

✓ In another basic change, the election for a majority of top diocesan posts was switched from the current cumbersome, time-consuming procedure in the middle of convention to a more efficient, more democratic basis, with biographies and ballots mailed out in advance.

✓ Five missions were admitted as new parishes in union with convention: Trinity, Belleville; St. David's, Southfield; Trinity, Farmington; St. Andrew's, Drayton Plains; and St. John's, Howell (after 103 years as a mission).

✓ Four new missions were applauded as having been started during the past year: Transfiguration, Indian River; St. John's, Port Austin; St. Elizabeth's, Higgins Lake; and St. Patrick's, Madison Heights.

✓ The chairman of the standing committee of the diocese, the Rev. Robert L. DeWitt, seized a moment when Suffragan Bishop Crowley was chairing the convention to present a resolution calling for a six months' sabbatical leave for Bishop Emrich after General Convention in Detroit in September, 1961. Mr. DeWitt pointed out that this was not a vacation, but was specifically intended to give Bishop Emrich opportunity for study, research, and writing — fields in which his abilities are nationally recognized. Despite the fact that Bishop Emrich was known to be grateful, but in opposition, the convention passed the resolution with a roar of unanimous acclaim. The hope was expressed that this would set a precedent which other dioceses would follow for their bishops.

ELECTIONS. Standing committee: Rev. David Davies; Charles Crouse. Executive board: clerical, T. E. Bennett, Frederick Brownell, William Logan; lay, E. J. Bierlein, Orville Eustis, Frederic Glover. Deputies to General Convention: clerical, Allan Ramsay, Charles Braidwood, Robert DeWitt, Irwin Johnson; lay, Charles Crouse, Gerald Guinan, Lloyd Berridge, William Walker.

OKLAHOMA

Gifts for Enlargement

The Church in Oklahoma will have more opportunities for service the annual convention of the diocese learned at its meeting in All Souls' Church, Oklahoma City, Okla., January 26th to 28th.

Anonymous gifts of \$125,000 toward enlargement and expansion of the faculty of Holland Hall, diocesan sponsored school in Tulsa, were announced, as well as a gift to provide an annual clergy scholarship for advanced study. Six acres of land have been given to the Jane Phillips Hospital, Bartlesville, for expansion of the geriatrics division and to pro-

vide the site for a new mission. The diocesan property loan fund was augmented by a bequest of \$92,000, and a gift was made to Casady School, Oklahoma City.

Convention accepted its full quota from National Council and adopted a diocesan budget of \$174,000. St. George's, Oklahoma City, and St. Mark's, Tulsa, were received into union with convention.

ELECTIONS. Standing committee: clerical, Charles E. Wilcox; lay, Johnny Jones. Delegates to Provincial Synod: clerical, W. I. Cool, O. H. Anderson, C. E. Wilcox, R. C. Allen, W. H. Metz, J. E. Dillinger; lay, R. W. Young, Malcolm Deisenroth, J. K. Miller, D. R. Andruss, J. H. Frederickson, Joseph Osborne. Deputies to General Convention: clerical, C. E. Wilcox, R. T. Rauscher, H. N. Conley, J. S. Young; lay, G. C. Lynde, Malcolm Deisenroth, C. M. McCrea, A. T. Singletary.

OHIO

Serve the King!

For the first time since 1949, the diocese of Ohio extended its annual convention to two days, January 29th-30th at Trinity Cathedral, Cleveland, Ohio.

Bishop Burroughs presented his "The work of any one man, and the business of any diocese, must be undertaken in terms of the vast frame of reference the whole world affords. The God we serve is the Lord, the King of creation. Everything within that creation concerns Him, and it must concern us." He charged each congregation in Ohio to study and act upon the recommendations soon to be made by the Unit of Research and Field Study of the National Council as a result of the Survey recently conducted throughout the diocese. He brought to the attention of the convention two endowment projects that need generous response: a Conference Center Endowment Fund and an Endowment for the Episcopate. By unanimous vote the convention voted \$236,000 for the support of the General Missionary Program of the Church, this amount being more than \$37,000 in excess of the diocese's proportionate share.

ELECTIONS. Delegates to Provincial Synod: clerical, James M. Lichtner, Hunsdon Cary, Jr., Edward W. Jones, William S. Brown; lay, Wayne E. Lewis, A. Denis Baly, Robert T. Mason, Eugene C. Noyes. Standing committee: clerical, Maxfield Dowell, Arthur Hargate, Louis Brereton, W. C. McCracken; lay, Russell Ramsey, George Bickford, William Hitchcock, Robert Becht. Diocesan council: clerical, Samuel Peard, John O'Hear, E. E. Wood; lay, Donald Merwin, Henry Page, Jr., George May.

IDAHO

A Look Toward the Future

Chief items of business coming before the 51st convocation of the district of Idaho, other than routine reports and elections, consisted of:

- ✓ Adopting a district budget of \$105,375 of which \$51,329 has been requested from the National Council, and the balance of \$54,046 being raised by the district. This represents the largest budget ever attempted.

- ✓ Adopting unanimously a capital needs

program for the district, and the Church Divinity School of the Pacific, amounting to \$245,650. Of this total, approximately \$60,000 will go to CDSP; \$125,000 to be used in building the endowment fund for future expansion of district projects and to provide scholarship aid to candidates for the ministry; and the remainder to be allocated for current and long-term capital obligations of the district in church building programs and the completion of the Paradise Point summer camp project at Payette Lakes.

- ✓ Adopting a complete revision of the constitution and canons for the district, after two years' work by a committee consisting of the Very Rev. Marcus B. Hitchcock, chairman; Mr. J. L. Eberle, chancellor; Mr. David Deane; Mr. Frank Wilson; the Rev. R. D. and the Ven. William C. Johnson, Jr.

Meeting concurrently with convocation, February 5th-7th, in Caldwell (St. David's acting as host), were the Women of the Church. Speakers were Bishop Carman of Oregon, Dean Katharine Grammer of St. Margaret's House, Berkeley, Calif., and Mrs. Don Denning, president of the Women of the Church, eighth province.

ELECTIONS. Bishop and council: clerical, Kenneth W. Whitney, James Davis; lay, Stanley Park, Samuel Smith, Robert Hogg, E. M. Perry. Council of advice: clerical, Marcus B. Hitchcock, Harold V. Myers, Fred L. Pickett; lay, Dewey Bowman, Thomas R. Nielsen, William F. Kallenberger. Delegates to synod: Clerical, Jack Viggers, Harold V. Myers, W. D. Ellway; lay, Trevor Jones, J. Deering, Bert Larson.

NEVADA

Gas, Telephone, and Church

Nevada may be small in population, but it is large in area, and statistics show it to be one of the fastest growing states in the nation. Facing this future, Nevada's brand new bishop, the Rt. Rev. William Wright, says:

"Since Nevada is the fastest growing state, I will primarily be making plans for the expansion of the Church here. Just as the gas company and the telephone company are making plans for a population growth of 200,000 in the next 10 years, so will the Church."

Bishop Wright has the experience to map strategy for mission advance. He comes to the missionary district of Nevada from six years as director of National Council's Home Department. The district now has only 3,000 communicants, less than some parishes.

Bishop Wright's consecration* on February 4th [L.C., February 14th], was the first to be held in the state of Nevada, the Rev. Robert L. Stevenson reports. The service was televised. Many Nevadans,

*This week's cover shows Presiding Bishop Lichtenberger (left foreground), consecrator of Bishop Wright, and Bishop Walters of San Joaquin, co-consecrator, signing certificates of consecration. In the rear are Bishops Kinsolving of Arizona, Quarterman of Northwest Texas, Scaife of Western New York, Lewis of Olympia (co-consecrator), Haden of Sacramento, Kinsolving of New Mexico, and Southwest Texas, and Minnis of Colorado.

writes Fr. Stevenson, "were taking a first look at their new bishop, and they seemed mightily impressed as he stood towering above most of the other participants in the service (the bishop is 6' 6"), and in a strong, firm voice made his response to the examining questions in the order of consecration."

JAPAN

New Wing

Prince Mikasa participated in groundbreaking ceremonies for a new clinic to be built at St. Luke's International Hospital in Tokyo.

IRON CURTAIN FILINGS

Margin for Error

Yugoslavia's ruling Communist party, known as the League of Communists, has announced that it will be more tolerant in the future toward members whose families practice religion.

Kommunist, the party's official organ, in an article on "Communists and Religion," said it had been found necessary to clarify the problem after numerous readers had asked whether somebody can be a Communist party member if his children are baptized and attend church with their mother.

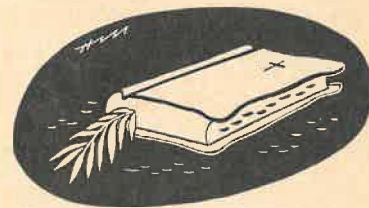
"He can be a party member," the newspaper replied, "if he first tries to convert his wife and children to atheism. If he fails, the party will tolerate this."

Kommunist went on to say that it was "politically extremely harmful" to prevent Communists from attending a religious funeral when a member of the family died. [RNS]

NEW YORK

Celebration

Bishop Donegan of New York dedicated a \$100,000 church house at St. Paul's in the Bronx, to mark the start of a year-



long observance of the diocese's 175th anniversary.

The three-story brick structure is the first urban project completed with money provided entirely from the 175th anniversary fund, established in 1957 to raise money for construction, expansion, and modernization in the diocese. Total cost of the planned projects is \$4,000,000.

[RNS]

SANITY AND HOPE: Presiding at the formation of a temporary interchurch committee of clergy to work with the New Jersey Committee for a Sane Nuclear Policy was a priest of the Episcopal Church, the Rev. John Green, chaplain of the City Mission of Newark. Protestant, Roman Catholic, and Jewish clergy also participated. Addressing the meeting, Donald Keyes, executive secretary of the National Committee for a Sane Nuclear Policy, said that total disarmament with inspection and control is "the only hope."



78 YEARS OLD AND FREE. Serbian Orthodox Metropolitan Arsenije Bradavrevic of Montenegro took part in a service in Belgrade the day after his release from prison, where he served five and one-half years for allegedly plotting against the Yugoslav Communist regime and opposing the government-sponsored Orthodox Priests' Association. He is now 78 years old.

It was announced that Metropolitan Arsenije would remain at a monastery for a while because he is still too ill to travel to Cetinje, capital of Montenegro, to resume his ecclesiastical duties. He has been suffering from asthma. Many western Churchmen, including the Archbishop of Canterbury, strongly protested against the metropolitan's conviction and imprisonment.

One of the three metropolitans of the Serbian Church, he consistently denied any intentions of resigning his office or relinquishing his seat in the Holy Synod. [RNS]

UP A QUARTER: Bulk mailings for religious and non-profit groups using pre-cancelled stamps will go up from one cent to one and one-quarter cents June 30th. Churches are advised to reduce their stocks of one cent pre-cancelled envelopes, since they cannot be revalued. [RNS]



MORE FROM CAVES: Two more significant ancient biblical scrolls have been discovered in Israeli caves near the Dead Sea. Latest finds consist of fragments of the Book of Exodus, covering a total of 16 verses. They are believed to have been placed in the cave early in the second century A.D.



PAROLED PRISONER: Cardinal Aloysius Stepinac, Yugoslavia's Roman Catholic primate, 61, died in Krasic on February 10th. He had been confined to his native village as a paroled prisoner since his release from prison in 1951, after having served part of a 16-year term for alleged war crimes. President Tito's regime had limited his duties to that of a parish priest in recent years.



ACADEMIC MITE: Episcopalians in the academic community will designate their Lenten offering this year to the Bishop of Hong Kong for work with refugees and to the World Student Christian Federation. All Churchpeople on college campuses will have a chance to contribute through the use of Canterbury Mite Boxes, which are available from National Council's Division of College Work, 281 Park Avenue South, New York 10.

staff members. Under terms of the sale contract there will be 12 months in which to make this move but remodelling of the bishop's house will begin in the near future.

Church House was left to the diocese of Washington by the late bishop of Pennsylvania, Philip M. Rhinelander, who died in 1939.

The bishop's house on the cathedral grounds, which now will become the diocesan headquarters, was also a gift to the diocese. It was built in the grand manner of an English bishop's palace with 16 bedrooms and nine baths. In recent years the upkeep has proved a major problem. With funds from the sale of Church House, a new and more suitable bishop's house will eventually be built or bought.

Bishop Dun will be retiring in May, 1962. It is his hope that he and Mrs. Dun may soon relocate in smaller quarters which would be suitable for their home after his retirement.

THE MISSION

President Tubman Honors Fr. Brown

by GERTRUDE ORR

"The Church is the story in Liberia today," says the Rev. Dillard H. Brown, Jr., rector of St. Luke's Church, Washington, D. C. He was one of 30 specially invited guests flown to Monrovia in early January to witness the fourth inauguration of President William B. S. Tubman.

Fr. Brown returned with the conviction that Liberia can be the open doorway to fabulous missionary opportunity for the Church just as it is a land of almost incredible potential wealth. He also brought back a specially conferred honor from President Tubman — that of Knight Commander in the Humane Order of African Redemption, given in recognition of his "steadfast work in behalf of the Liberian people." A special service at St. Luke's last July 26th honored Liberia's Independence Day, and the entire staff from the Liberian Chancery came from New York City to participate. Liberian Ambassador George Padmore and his wife have made St. Luke's their church home ever since coming to Washington.

Representatives of 68 nations lined up before Monrovia's executive mansion to present their credentials at the president's inauguration. Russia sent 29 delegates; the United States 25, including Senator Henry Cabot Lodge and his wife, and Mr. Ralph Bunche.

The single main road, which runs across Liberia to link it with Guinea, cuts across the extensive acreage of the Cuttington College and Divinity School. This is the only institution of higher learning maintained by the Episcopal Church in Africa. With the \$75,000 chapel now being built there with United Thank Offering money

Continued on page 30

WCC

Flight from Monologue

"It is the task of the World Council of Churches in these coming years to establish the closest possible relations with the



Churches in Russia," Dr. W. A. Visser 't Hooft, general secretary of the WCC, told a recent semi-annual meeting of the Central Committee in Buenos Aires. But neither the WCC nor the Russian Churches "are ready for an application to join," he stated.

Speaking on relations with Rome, Dr. Visser 't Hooft commented: "The Roman Catholic Church and its leaders now want a much greater role in ecumenical affairs, but don't know how to do it. They have lived all their long history in a state of

monologue. Now they see that the Churches in the world are entering into a dialogue."

Dr. Visser 't Hooft noted the tremendous upsurge of Roman interest in the ecumenical movement particularly in France, Belgium, Holland, and Germany. "We cannot remain indifferent to it," he said. [RNS]

WASHINGTON

From Downtown to the Palace

The Episcopal Church House at 1702 Rhode Island Ave. N.W., Washington, D. C., has been sold to a local group of investors.

In a major move, Bishop Dun of Washington, Bishop Creighton, coadjutor, and a diocesan staff of five departments will transfer their offices from this downtown location to the grounds of Washington Cathedral. Bishop Dun's residence, just back of the cathedral, will be remodelled into offices for the two bishops and the

In our age of jet planes, TV, missiles, and juke boxes, "Come ye apart and rest with me a while" is still the call of our Lord at Lent, and books are most effective tools for helping Churchmen to shut out these distractions and take stock of themselves.

Among this year's crop of titles especially suitable to Lent are several books which should prove helpful to men and women interested in taking stock of themselves and their parishes and reviewing the never old story of what happened on Calvary.

Whether it be for the bedside table, the commuter train, the devotional or discussion group, these books could do much to help toward a more profitable Lent.

In reviewing these books, I cannot, of course, pose as a theologian or attempt to suggest what might be a priest's reactions to these books, but I can give the impressions of an average layman.

LEE H. BRISTOL, JR.

On these pages
Lee Bristol selects
**BOOKS
FOR
LENTEN
STOCK-
TAKING**

THE LADDER OF TEMPTATIONS. By **Harold Blair**, Canon of Salisbury Cathedral. With a Foreword by the Bishop of London. Longmans. Pp. 112. \$1.75. (The Bishop of London's Lenten Book.)

Seven steps to heaven — on each an angel or a devil," describes Harold Blair's *The Ladder of Temptations*, which is this year's Bishop of London Book for Lent.

In his foreword, the bishop explains: "This little book is in effect a study of our Lord's Temptation. The treatment of the theme is well off the beaten track, and will be found particularly helpful by those who are not content to take superficial views."

The attractive small format of the book will make it handy to carry around to read in odd moments during the day, and the many marginal references will make the book useful to study groups.

"Where the conduct or words of our Lord seem to us less than perfect, it is a good idea not to try to explain them away but to understand them," Canon Blair writes, and he then goes on to speak of the bewildering way Jesus treated His family.

This ladder of temptation may seem rough-going at times, but it is well worth the climb because of the many original reflections with which the book is packed.

"It is a terrible temptation to us to turn, not stone into bread," he says, "but bread into stone, and to live not by the light of the knowledge of the glory of God in the face of Jesus Christ, but in the artificial glimmer of our own stone sanctuaries with the 'do's' and 'don'ts' of social conventions engraved on every side."

Speaking of the fact that everyone of us is called to be a prophet, he says:

"Our sermons need not be long; the shortest are sometimes the most effective: the single word 'No!' can be as good a sermon as any: a smile, a look of sympathy, a silence — all may be forms of the compelling energy of the will of God."

The book gets off to a slow start but it has throughout its seven chapters passages which are remarkable flashes of light and these alone will amply reward the reader.

THANKS BE TO GOD. By **Robert N. Rodenmayer**. Harpers. Pp. 123. \$2.50. (Harper Book for Lent, 1960.)

Books by a number of popular preachers these days seem to enjoy wide readership largely because they contain countless human interest stories which are often "dragged in by the heels" and are more credit to an author's cleverness than windows on the grace of God. In the writing of Robert N. Rodenmayer is found considerable human interest material as well, but his examples never seem forced or irrelevant. *Thanks Be to God* shows him to be a past master of the modern parable.

It has been said that joy is the mark of the Christian. It is certainly the mark of the author of *Thanks Be to God*, for the book "sings." Taking up the Prayer of General Thanksgiving phrase by phrase, Dr. Rodenmayer sets out to show that "Thanksgiving is an open gate into the love of God." Says he:

"Thanksgiving is involvement for good. Many benefits are received for which there is no conscious feeling of thanksgiving. The benefits are none the less beneficial but a dimension in living has been missed."

It is difficult to suggest the true flavor of this book without giving examples of the many parables, biblical and modern,



Gustave Dore (RNS photo)



RNS

In the books reviewed on these pages, the Word of God is brought into better focus . . .
(On each step to heaven, an angel . . . or a devil.) (To God's love, thanksgiving is an open gate.)

which the author uses to score his points in the phrase by phrase consideration of the prayer: the college students told they had only a day to live and what they would do; the young boy who risks his life climbing a wall to impress his girl and has to be rescued; the master stone cutter proudly identifying himself to a clinic receptionist as the son of a master stone cutter; the penitent thief, the centurion, and Barabbas; the author's student who defined grace in a hostess as someone who stoops to help; the parents confronted with the problem of an unwed, pregnant daughter.

"Thanksgiving is the answer to fear and an entrance into life," says the author. "The giving of thanks is the most responsible thing we ever do, the most responsive, the most creative. It is our reply to God the Giver."

It will be a rare person, I suspect, who reads *Thanks Be to God* and does not wish to make a still better try at coming closer to our Lord's highest hopes for his life.

THE BATTLE OF THE CROSS. By **Kenneth L. Sandercock.** Morehouse-Barlow. Pp. 61. \$1.25.

Kenneth Sandercock makes no bones about it: the fight is not easy. When standards are being lowered, purity is disregarded, and honesty may mean just a case of what you can get away with, it is hard for the Christian oftentimes not "to drop His banner and flee from the field."

But, the Christian will want to remember, after our Lord's sacrifice on Calvary "there is no part of life which He has not liberated. Thoughts, words, deed, home and business, wives, husbands, children — all of us can now move forward in the

power He gives by His perfect life and occupy the whole of living in His Name."

Despite its short length, *The Battle of the Cross* packs a real wallop, because it provides a stimulating new look at the familiar words from the Cross in terms of modern living and does so without pulpit jargon, numerous quotes, and contrived analogies.

The book should win a warm welcome from parish devotional groups and from Churchmen with limited time for Lenten reading. *The Battle of the Cross*, written in a clear almost lyrical style, will bear considerable study and re-reading.

SAINTS ON MAIN STREET. The Gospel for the Ordinary Christian. By **Peter Day.** Seabury Press. Pp. 136. \$2.50. (Seabury Book for Lent.)

Avoiding both anticlericalism and the sentimentalism which have marred some recent writing on the subject, Peter Day has written one of the finest books on the ministry of the laity which has yet come along. Writing in the lucid style one has come to expect of him, he has not only covered old territory in a new way but blazed important new trails as well.

Where do we laymen fit in? What is the "ministry of the laity"? Where is the Church best serving our times and where does it seem to fall short? What is the central purpose of the parish? What is the real meaning of "Christian social relations"?

It is to questions like these that Mr. Day directs attention in *Saints on Main Street*, the 1960 Seabury Book for Lent. Despite the informal tone of its subtitle, "The Gospel for the Ordinary Christian," the book will not prove light, easy reading from the start, but once the reader "gets rolling" chances are he will find himself swept along by Mr. Day's style and the skill with which he builds his case.

"The varied crises our civilization faces — religious, philosophical, political, and social" he says, "give our troubled time a kinship with the world of religious, philosophical, political, and social turmoil in which the Gospel was first proclaimed."

Mr. Day foresees the field of Christian social relations as the area where the next great breakthrough of the Gospel in the life of the ordinary Episcopal parish may occur and foresees this development as the outgrowth of a "new and deeper understanding of what the ministry of the laity is and means."

To understand the ministry of the laity it is important, of course, to recognize the functions of the clergy which laymen should not try to supplant, but it is equally important, he says, for laymen to begin to recognize that "The businessman in his office, the housewife shopping for a new dress, the prizefighter in the ring, the checkout girl in the supermarket, the

bootblack on the corner — each member of the body of Christ, wherever he may be, is constantly called upon to carry forward the work of the Church through his or her peculiarly Christian response to the circumstances in which he is placed."

Our Lord did not come to us with do's and don't's but to "recall us to the goal of union with Him." He did not come to offer a way out of trouble but a way through it. "The Christian Gospel has the unique quality of being compressible into one characteristic redemptive act, such as sitting down with a notorious grafter or curing an old woman of the flu."

Speaking particularly of the parish today, Mr. Day drives home the point that it does not exist to be ministered unto but to minister. There can be no distinction made between "our kind of people" and "the other kind of people." The Church's one concern is for "Christ's kind of people."

Warning about overbusyness, he points out that all too many Churchmen consider it better to be busy for our Lord than to listen to Him. And, says he, "When people push each other around in the name of the Gospel, it is a little worse than pushing each other around for some mundane goal."

Churchmen who will take to heart the sobering questions which are raised in *Saints on Main Street* are not likely to see the Church or their roles in it quite as they did before. Churchmen should find it one of the most helpful books to come along in several years.

FOCUS. Re-thinking the Meaning of Our Evangelism. By **Malcolm Boyd.** Morehouse-Barlow. Pp. 112. \$1.80.

Evangelism — properly understood, so that the word is not just a caricature of evangelism — places God in the center, in focus."

These words explain the title of Malcolm Boyd's latest and — to date — deepest book.

Pointing out that evangelism is no hobby but the duty of every Christian, Fr. Boyd goes on to point out how shallow our definitions of evangelism seem in the face of true evangelism itself: love, patience, and hope where we have permitted hate, restlessness, and despair.

Fr. Boyd considers the who, what, when, where, and how of evangelism and throws new light on questions every parish would do well to consider. Particularly fine is his chapter on the image of our evangelism in which he urges parishes to take honest stock of what their communities think of them. For, says he, "Valid and effective evangelism cannot fail to grow out of such honesty."

Focus reveals a more profound Malcolm Boyd than the one behind his earlier

Continued on page 25



Georges Rouault
(National Gallery of Art photo)

for the saints on Main Street.


(Of life, there is no part He has not liberated.)



ESCAPE to TRUTH




Three authors write
fantasy for a troubled world



If one takes even a cursory glance at the troubled world today it is not too difficult to understand the unprecedented popularity of the various types of so-called *escape literature*.

This is not the proper place to debate whether reading for such a purpose is good or bad. That is largely a matter of one's concept of the purposes of reading. I would rather discuss the serious ends to which three authors have used the techniques of fantasy. The authors are C. S. Lewis, J. R. R. Tolkien, and Charles Williams.

Each has chosen to use a form of fantasy to create a special world of theological fiction. Lewis deals with an exploration of the teleological aspects of outer space and the possible significances for us of worlds still in a state of natural grace. In the main, he is concerned with a detailed analysis of our concept of salvation.

Tolkien has created a wholly new world with its own peoples, languages, detailed history, and social conflicts. In this world he posits the existence of a wholly evil force (something akin to the medieval image of Satan) and explores the actions of his people when they are faced with its overwhelming powers. His prime concern is a pertinent reevaluation of our knowledge of good and evil.

Williams sticks closer to the world of reality, at least on the surface. In each of his stories, however, he heightens some

relatively common aspect of his characters' lives until it assumes a fantastic proportion and so sets supernatural forces into operation. In all cases, he examines some facet of the relationship between love and sacrifice.

In broad strokes this is what our three authors have done. Though they use some of its most popular devices, all three actually fall well outside the prevalent philosophy of escape literature. In point of sad fact, they are shining exceptions to the current stream of fiction in that they have produced good novels that deal primarily with theological problems. Let's consider each of them now in some detail.

The Career on Mars

C. S. Lewis has written (among other novels) three interlocking tales: *Out of the Silent Planet*, *Perelandra*, and *That Hideous Strength*. They can be read as separate and independent units. All deal with the adventures of Dr. Elwin Ransom, distinguished philologist and fellow at Cambridge, in deep heaven. The first book traces Ransom's career on Mars, or Malacandra as Lewis calls it. The second takes him to a watery Venus, here named Perelandra. The third returns him to earth, variously called Tellus or Thulcandra. Lewis is concerned with space not as a place of weird machines, highly advanced methods of travel and unusual beings (though there are more than

enough of these) but rather as a part of the universe not yet subject to the evils of earth.

Of all God's higher creatures (and Lewis is careful to develop in great detail the point that earth-man is only one of them, and a very inferior one at that!) only those on earth have fallen. Sin, as we know it, is unknown on Perelandra. This is a veritable Garden of Eden. But, by the same token, since there has been no fall, there has been no redemption. The question Lewis skillfully debates is this: Is a creature in a natural state of grace better off than one who has fallen and then been exposed to the salvation offered by Christ?

In the first two books, the question has a slightly academic air, albeit the presence of so many of God's higher creatures has a most sobering effect on our tendency to be prideful about our "obvious natural superiority." In the third volume, however, Lewis brings the story back to earth and graphically shows us that creatures who have never known the miracle of Christ's love are much better off than those who have seen it and then willfully rejected it for their own evil ends.

In three exciting stories the idea is slowly developed that salvation is for all men and for all thinking creatures. This is God's wish and will. To strive toward this saving grace and love is our prime purpose for being. It is only through



C. S. Lewis' outer space,



Charles Williams' mystical-reality,



J. R. R. Tolkien's Middle-Earth —

All lure the reader to theology.

disguises. (*Borrow* is perhaps too strong a word for what Tolkien does. Actually, his creatures suggest figures in Norse or Anglo-Saxon folklore, but they are always treated with his special brand of imagination and this makes them thoroughly his own.)

Marked by Evil

Wise theologian that he is, Tolkien never attempts to personify the evil the Hobbits battle. He does, however, clearly show us what happens when any of his characters is touched by this force. Whether they wish it or not, they are marked. Evil exists and so all men are responsible for it — though to varying degrees and in many different ways. Sin and pregnancy, Tolkien seems to say, have an important measurement in common. You can't be *just a little bit* pregnant. By extension, to be a Christian is to strive after something which, by its very nature, evades man because of *his* nature. Yet without the striving, no man can call himself Christian.

Charles Williams, in addition to many theological and critical works, wrote seven novels: *The Place of the Lion*, *Many Dimensions*, *War in Heaven*, *Descent into Hell*, *Shadows of Ecstasy*, *All Hallows Eve*, and *The Greater Trumps*. Unlike our two other authors, Williams sticks reasonably close to the world as we know it — with this important exception: he introduces into the lives of his characters some extreme heightening of a natural desire, attribute, or phenomenon which moves them into the realm of the supernatural.

For instance, in *All Hallows Eve* the dead and living mingle, the dead reaching across the gulf through the power of their love. In *War in Heaven*, the coincidental discovery of a corpse in a London publisher's office and the Holy Grail in a small English parish church are intertwined to explore some of the ramifications of men in the grip of selfishness. In *The Greater Trumps*, the ancient Tarot cards are revived to spark a tale of the corrupting effects of power. In *The Place of the Lion*, the power of animals over men, of men over animals and the sometimes interchangeable nature of both is woven into a terrifying but deeply mystical story that touches the experiences of a great many people.

Mystical and Realistic

Each Williams' novel is in some way unique. They share, however, a certain view of good and evil that has the advantage of being simultaneously both mystical and highly realistic. In addition to this, each explores some facet of the relationship between the human conditions and requirements for love and the divine commandments concerning it. In every book the need for sacrifice is clearly developed in some character — usually an unsuspecting one who acts in accordance with an impulse toward good to frustrate

a drive in someone else toward evil. For this reason, the books are theologically sound, psychologically challenging, and thoroughly absorbing adventures into the supernatural.

There have been several "straight" religious novels in the past few months of a very high order. *Krishna Fluting*, by John Berry, is a superb and somewhat allegorical tale dealing with the operation of God's mercy in the lives of an odd assortment of men and women living in a remote Himalayan village. *The Devil's Advocate*, by Morris L. West, is a graphic account of the search for sainthood in the barren hills of Calabria. Somewhat older but still a tremendously moving story is Nikos Kazantzakis' reframing of the work and death of our Lord in the long and symbolic *The Greek Passion*. All three would make excellent Lenten reading. All three are superb religious fiction in the highest use of that term.

But good as these books are, they lack the fantastic touches which raise the works of Lewis, Tolkien, and Williams into the imaginative realms that make of theology more than just a specialized compartment of religion or life and of fiction more than just an excuse for self-expression. It may well be that the greatest value of the work of these three authors lies in the fact that, by resorting to the outward appurtenances of escape literature, they succeed in luring the reader into the central core of religious meaning. This luring, this leading toward truth, is the highest function an author can perform. To do it with so-called escape literature is a triumph indeed.

Books in this Article:

OUT OF THE SILENT PLANET. By C. S. Lewis. Macmillan. \$3.75. **PERELANDRA.** By C. S. Lewis. Macmillan. \$4. **THAT HIDEOUS STRENGTH.** By C. S. Lewis. Macmillan. \$3.75.

THE FELLOWSHIP OF THE RING. By J. R. R. Tolkien. Houghton Mifflin. \$5. **THE TWO TOWERS.** By J. R. R. Tolkien. Houghton Mifflin. \$5. **THE RETURN OF THE KING.** By J. R. R. Tolkien, Houghton Mifflin. \$5.

THE PLACE OF THE LION. By Charles Williams. Farrar, Straus. \$3.50. **WAR IN HEAVEN.** By Charles Williams. Farrar, Straus. \$3.50. **SHADOWS OF ECSTASY.** By Charles Williams. Farrar, Straus. \$3.50. **THE GREATER TRUMPS.** By Charles Williams. Farrar, Straus. \$3.50.*

KRISHNA FLUTING. By John Berry. Macmillan. \$3.95.

THE DEVIL'S ADVOCATE. By Morris West. Morrow. \$3.95.

THE GREEK PASSION. By Nikos Kazantzakis. Simon and Schuster. Paper, \$1.95.

*Charles Williams' *Many Dimensions*, *Descent into Hell*, and *All Hallows Eve* appear not to be currently available from American publishers.

voluntary acceptance of salvation that man can be reconciled to the love of God as it was manifest in His Son. The point is subtle yet presented with immense excitement and imagination.

J. R. R. Tolkien's long work, *The Lord of the Rings*, is divided into three volumes: *The Fellowship of the Ring*, *The Two Towers*, and *The Return of the King*. Unlike the sections of Lewis' trilogy, they must be read as a continuous narrative. The plot that Tolkien unfolds is vastly too complicated even to summarize here. Sufficient to say that the author creates the Third Age of Middle-Earth (an area "North-West of the Old World, east of Sea") and with it everything any historian would desire for an ideal study of a vanished civilization.

Battle of Hobbits

For the most part, the books concern a group of Hobbits, "an unobtrusive but very ancient people" who "love peace and quiet and good tilled earth." They are a short people (a little less than four feet tall) and live a good and gentle life in the Shire, contentedly smoking their *pipe-weed*. But the peaceful life of the Shire is shattered by the presence of The Ring. Evil incarnate disrupts their lives.

In a broadly allegorical tale, filled to overflowing with thunderous adventures, those who would resist the powers of darkness engage in a monstrous and complex battle against the forces of Mount Doom and the Dark Tower. Borrowing from a half-dozen different mythologies, Tolkien presents iniquity in its endless number of



Detail from Salvador Dali's "Sacrament of the Last Supper" (KNS photo)
 "The 'en-manned Word' is a unique presence of God in the world."

What Think Ye of Christ?



Dr. Pittenger

**A review
of *The Word Incarnate*,
latest work
of W. Norman Pittenger,
one of the Church's
most thought-about
thinkers**

by the Rev. Arthur Vogel, Ph.D.

The name W. Norman Pittenger is an evocative one in the Episcopal Church. In recent years a rapid succession of books and articles have appeared which have been either written or edited by Dr. Pittenger. With the coming of the latest volume in "The Library of Constructive Theology," however, Dr. Pittenger has issued what, so far at least, must be called his *magnum opus*.¹ In comparison, all of his previous books must be called minor, but this is not to say that they are unimportant or irrelevant to the position which the author takes in the present book. In fact, reading through *The Word Incarnate*, one may be surprised to discover how much unity there has been in Dr. Pittenger's thought throughout the last 25 years.

The Word Incarnate is hardly a book for what in many circles is called "the

average layman." It is not too difficult for any seminary graduate, however, and it is a book which no professional theologian should overlook. For those with some background in theology it will be found to be interesting and occasionally lively reading. It is obviously written in a concrete, personal situation, and sometimes by name, sometimes by a quoted phrase, sometimes by the use of quotation marks around "orthodox," and sometimes by less obvious innuendo, one can see at whom Dr. Pittenger is aiming.

Saga of the Incarnation

To state the basic contentions of the book as briefly as possible: this is quite obviously a study in Christology. Certainly Dr. Pittenger is right in saying that "at the heart of the Christian theological enterprise" lies the question, "What think ye of Christ?" Much of what Dr. Pittenger thinks of Christ can be given in the words

and labels which Dr. Pittenger applies to himself. First of all he is a "Scotist" regarding the occurrence of the Incarnation. This means that he feels that God would have revealed himself in the Incarnate Lord even if man had not sinned.

Dr. Pittenger distinguishes between "myth," "saga," and "legend." The Incarnation and Atonement fall in the category "saga" for him instead of "myth," but stories about such events as the empty tomb, virgin birth, ascension, or Pentecost fall in the category "legend." Legends are "highly unlikely" to have happened as they are described and "almost certain[ly]" are tales with which enthusiasts have heightened the "miraculous" nature of their hero. Historically, Dr. Pittenger is a defender of the Antiochene Christology of Nestorius and Theodore of Mopsuestia as against the views of Cyril and Leontius of Byzantium. The latter are charged with minimizing the humanity of our Lord and leaving Him only an abstract, impersonal nature.

Process Philosophy

In his own restatement, Dr. Pittenger enthusiastically embraces the "process-philosophy" of such men as Whitehead and Charles Hartshorne and the interpretive principle of emergent evolution. Only a "process philosophy," he says (here in a manner similar to Tillich), can give us a living God, for Dr. Pittenger would view all life as a process. He further adopts the panentheistic metaphysics (i.e., God is both identified with, and transcendent to, the universe) of von Hugel and Hartshorne, and concludes that the Word uniquely *emerges* in history in the Incarnate Lord. God works in Christ in the same way that he works in the cosmos as a whole; the "en-manned Word" is a unique presence of God in the world, but this uniqueness is only "a difference in degree, not in kind." Christ is a Man, but He is a Man who, because of the completeness of His assent to and cooperation with God, is the fittest possible for the manifestation of the Word in the world. Dr. Pittenger anticipates that one criticism which will be made of his Christology is that it is Nestorian.²

Space obviously will not allow me to discuss all of the provocative issues raised by this book, but I can at least give some general impressions of it and indicate the lines which I feel that a critical evaluation of it should follow.

First of all, after reading this book — and it should be given a sympathetic reading as a whole — one cannot help but have the overwhelming conviction that its author is a convinced Christian who is trying his best to make Christianity available in its essential vitality to what he

Continued on page 24

¹ *The Word Incarnate*. By W. Norman Pittenger. Harper and Brothers. Pp. xxiii, 295. \$7.50.

² As condemned by the Council of Ephesus, Nestorianism is the view that there are two persons, instead of one, in Christ.

BOOK Reviews

Christian First Aid

WHO IS MY NEIGHBOR? Edited by **Esther Pike**. Seabury Press. Pp. viii, 230. \$3.50.

If transubstantiation were a doctrine that applied to books, it would apply to *Who Is My Neighbor?* Appearances notwithstanding, it is not a book: "substantially" it is, rather, the living testimony of 14 expert witnesses called in by Esther Pike (wife of the Bishop of California) to give, each in his own field and according to his own Christ-touched conscience, an answer to the lawyer's question that evoked from our Lord the parable of the Good Samaritan. The editor's introduction should be read last.

When you have heard all 14 witnesses you will feel that the only technical improvement to this volume would be a set of blank pages for your own chapter; then you will remember the introduction and find that Esther Pike has written this chapter for you — only much better. This was, at any rate, the present reviewer's experience. She did not quite write it alone: the Tolstoyan note was suggested by her 16-year-old daughter. Nor should this surprise us: these Pike children were asking questions about Christology at an age at which most children are asking about Donald Duck.

It is often overlooked that the Good Samaritan was not unprepared for the act that won our Lord's commendation. He had taken a course (or its equivalent!) in first aid. Esther Pike, besides giving us a poignantly moving drama, has pro-

vided a pocket encyclopaedia of technical information for modern Good Samaritans, a manual of Christian First Aid. You or I may happen to know how to fold the bandages for the aged (if not, it's in the manual), but do we know how to treat the poison of alcoholism? how to tend the illiterate's cataract? how to make splints for the refugee?

Of course you must not expect to learn how to be 14 different sorts of expert. You will acquire only the know-how of a Good Samaritan — only enough to please our Lord. In doing so you will inevitably discover also, however, that he is indeed a remarkable man who is ignorant only of how the other half of the world lives: most of us do not know the lives lived by 95% of our neighbors. If we would be Good Samaritans today we must learn, for thieves do not nowadays always leave their victims lying by the roadside in full view of the next G. S. that happens to pass. More often they tuck him away behind the brush. No modern G. S. can afford to be without the uncomfortably efficient radar that Esther Pike here supplies. For in our modern world the road to Jericho is by freeway: a G. S. might race by, not suspecting anything amiss.

The lawyer's question was a pedantic one. He was calling for linguistic analysis of a seemingly vague term, "neighbor." Our Lord took the question out of the merely linguistic context of the Deuteronomic precept and put it into an existential situation. Here you may hear His voice in 14 such situations, any one of which, if you are a working Christian at all, may confront you tomorrow. If you are a priest it is probably confronting you right now.

Even in the act of buying this modestly priced and indecently Christian volume you are already helping an army of Good Samaritans, for the royalties go to causes, international, national and diocesan, for which they are working. You will hear a chorus of famous men — surgeons, prison wardens, refugee workers, psychiatrists, clergy, literacy experts and others — but the descant *and* the bass will be our Lord's: "Go and do thou likewise."

GEDDES MACGREGOR

Historical Semantics

THE ORIGIN AND MEANING OF THE NAME "PROTESTANT EPISCOPAL." By **Robert W. Shoemaker**. American Church Publications, 347 Madison Ave., New York 17, N. Y., 1959. Pp. 338. \$3.95.

Robert W. Shoemaker has, in *The Origin and Meaning of the Name "Protestant Episcopal,"** made an important contribution to what may become the new

The Reviewers

Lee H. Bristol, Jr., is director of Public Relations of the Bristol-Myers Products Division, and a vice chairman of the General Division of Laymen's Work in Province II. A frequent contributor to *THE LIVING CHURCH* in the past, he is the author of *Seed for a Song*, the biography of Bishop Robert Nelson Spencer (Little, Brown & Co.) and composer of a number of compositions in the field of sacred music.

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

The Rev. Francis C. Lightbourn is Literary Editor of *THE LIVING CHURCH*.

The Rev. Geddes MacGregor, a Presbyterian minister, who has been on the faculty of Bryn Mawr College for a number of years, is to become dean of the graduate school of religion, University of Southern California, effective July 1st. He will also be professor of theology. The school offers the M.A. and the Ph.D.

The Rev. William Wilson Manross is lecturer in Church history at Philadelphia Divinity School, Philadelphia, Pa. His *History of the American Episcopal Church* is a standard work.

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

The Rev. Arthur Vogel, Ph.D., is professor of apologetics and dogmatic theology at Nashotah House.

Marion G. White is the wife of the Rev. Canon George F. White, D.D., rector of Trinity Church, Wauwatosa, Wis.

The Rev. Alan Whittemore, O.H.C. is a member of the Order of the Holy Cross, a religious order for men in the Episcopal Church. He was Superior of the Order from 1936-1948.

The Rev. R. Rhys Williams is assistant professor of Old Testament and Instructor in Hebrew at Nashotah House.

science of historical semantics. If such a discipline does develop, it is to be hoped that future practitioners will uphold the high standard of scholarship and clarity set by this pioneer work.

Since "Protestant" is the controversial word in our title, it is the one that requires most exposition. The main part of Dr. Shoemaker's work is devoted to its history. First applied to Lutherans, the term was soon expanded, in most European languages, to apply to all Christians who rejected the papacy. This gave it something of a negative character, setting it in opposition to "Catholic," the term generally used to designate those who were subject to the pope. This dichotomy had gained general acceptance by the end of the 17th century. So far as popular usage is concerned, there has not been any change since.

As long as Churchmen accepted this

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*An article by Robert Shoemaker on this same subject was published in *THE LIVING CHURCH* of February 15, 1959.



RNS

The Good Samaritan.

Today he needs radar for the freeway to Jericho.

Living Church Business

The stiff subscription price of THE LIVING CHURCH is a matter of mixed feelings to us. We are embarrassed that it is so much higher than the price of the large popular magazines but deeply gratified that LIVING CHURCH readers understand its necessity and loyally support their magazine. This past year we received the largest number of renewals in the history of the magazine under its present non-profit ownership.

The economics of the \$8.75 price are simple. Most magazines derive 90% of their revenue from advertising and only 10% from circulation. A magazine like THE LIVING CHURCH, however, derives the great majority of its revenue from circulation. Some magazines can afford to lose money on every subscription sold, but if we did so we would soon be unable to continue publishing.

A fine experiment was made a few years ago in the direction of applying the opposite philosophy in the Episcopal Church field. *Episcopal Churchnews*, beginning as a weekly at \$5.00, and then becoming a bi-weekly at \$4.50, with attractive makeup and interesting contents, built up its circulation to 21,000 per issue and its advertising to about the same amount as THE LIVING CHURCH per year — or twice as much per issue. The cost of this effort was severe, however — something in the neighborhood of half a million dollars, or a deficit of over \$100,000 per year. The sum came from a few generous financial backers. When faced with the necessity of living on its own resources, *Episcopal Churchnews* could not close the enormous gap between sales income and costs and had to discontinue publication.

While THE LIVING CHURCH is not averse to receiving gifts of \$100,000, we feel that there is something wholesome about the fact that the magazine lived in 1959 entirely on its revenues from circulation and advertis-

ing. We received financial gifts in 1959 of \$1,942. Of this, \$961 went into our small, but growing, endowment fund, and \$981 was used to reduce the deficit incurred in previous years when we were charging less for the magazine than it cost to produce it.

The operating margin of THE LIVING CHURCH, on its revenues of \$209,226 was \$4,115. This is a little less than 2%, or about 17¢ on a subscription at \$8.75. Unfortunately, printing costs have gone up again this year not by 2%, but by 3%, and while we have a small margin to work with for a while, it will soon be necessary for the price to go up a little further — probably to \$8.95.

THE LIVING CHURCH is not the only magazine that has faced the necessity of departing from the price scale of the large general magazines. Hundreds of publications in medical, scientific, and business fields have gone up to \$10 or \$15 per year. The Roman Catholic weekly reviews, *America* and *Commonweal*, are now \$8.00 per year. The *Army-Navy-Air Force Journal* is \$10.00. *Variety* and *Billboard* are \$15.00. The *Sporting News* is \$12.00. *Publisher's Weekly* is \$18.00.

If most of the religious magazines have maintained a low subscription rate, it is because they are subsidized heavily by the official bodies they represent. They actually cost Churchpeople just as much when they are subsidized as if they had a higher subscription price. The only difference is the method of collecting the money.

We are deeply appreciative of the fact that some 17,000 Churchpeople want a prompt, accurate, and complete weekly record of the news, the work, and the thought of the Church, and are willing to pay the cost of producing it. The advertisers in turn pay far more per thousand of circulation than advertisers in the large general magazines — and more than in most other religious magazines — but they get such good results from our active and influential readership that they find the expenditure worth while. THE LIVING CHURCH carries more advertising per year, we believe, than any other magazine in this country serving a single non-Roman communion.

Our rates are scaled to cover the cost not only of the advertising but also of some of the non-advertising pages as well. We hope that readers find the advertising helpful and will mention the fact that they saw the advertisement in THE LIVING CHURCH when they write to the firms that use our columns.

But the majority of our revenues must necessarily come from circulation, and economic realities force us to the conclusion that the price has to be high enough to pay our costs with a small margin of safety. Neither the reader nor the advertiser would be really well served by a price policy that put the magazine out of business.

As a non-profit corporation, the Church Literature Foundation pays no dividends to stockholders and its affairs are managed by a board of directors who do not receive a penny of compensation for their service. Salaries of office workers are comparable to those in local non-profit agencies and executive salaries are far below those for comparable positions in secular fields.



David Kelley

Unfortunately, costs have gone up again this year.

It is our goal to give the reader the best service we can at the lowest possible price.

A few years ago, it was commonly said that "the day of the small magazine is past." What happened was that changing economic matters made small magazines more expensive than big ones. Some small magazines have died, but others have continued and new ones have come into being because those who wanted such magazines were willing to assume their share of the cost. As long as Churchpeople really want a magazine like THE LIVING CHURCH, we shall be able to keep on producing it.

Lenten Book Number

Every year at this time sees the emergence of a crop of "Lenten Books," as they have come to be called. As these are designed especially for the laity, it seemed good to have them reviewed by a leading layman, Lee H. Bristol, Jr., [see page 12].

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.)

No Defense?

The article "Nuclear Fallout" [L.C., January 17th] is apparently based on a government handout and is illustrated by a Federal Civil Defense cut.

To bow to this sort of propaganda is to accept the idea of a state normally at war or preparing for war. This is not a Christian idea. Realistic people, Christian or not, understand that there is simply no defense against a nuclear war, that if it happens we shall have "had it."

The effort of civil defense organizations has been directed largely to putting people in a para-military posture. The Church, including THE LIVING CHURCH, would do better to work unremittingly against the idea of a state constantly at war or making war preparations, rather than promote the notion that physical efforts to "protect" are of any use at all. As to the cover of the issue, with its caption about "churches which remain standing," it seems to us the Church is flat on its back when it plays ball with what is in effect war propaganda. Admitting that our Church and the Churches are woefully divided in their view of war, we think it nevertheless not too much to ask that THE LIVING CHURCH disavow the spineless belief that we can be "protected" under cover of masonry, armor plate, or any sort of armament.

WINSLOW AMES
ANNA AMES

Saunderstown, R. I.

Who's Steering?

Sarah Dickson Lutge's letter in the February 7th issue of THE LIVING CHURCH brought to mind a recent sermon preached by Bishop Pike at Garden City Cathedral in which he said, "some people think of bishops as being of the *esse* of the Church, but not of the *bene esse*." People at both ends of the churchmanship spectrum fall into the category of caustic critics. Certain "catholics" wax eloquent over the Apostolic Ministry, but never seem to heed their bishops. Some "evangelicals" among the clergy dislike what they call "episcopal autocracy," and then set themselves up in their own parishes with more authority than even the infallible Bishop of Rome ever claimed!

Either the bishops are successors of the apostles or we have been deluding ourselves, lo, these 1900 years. Either the episcopacy is the theologically indispensable organ of continuity, unity, and leadership, or it is a museum piece. If the Holy Ghost did not guide the bishops at Lambeth; if our Lord Jesus Christ is not "with the Ministers of Apostolic Succession to the end of the world," who is steering the ship?

But then, what chance do mere apostles stand in the face of hootin' and hollerin' lay "popes" and "cardinal" rectors?

(Rev.) GEORGE RAYMOND KEMP
Rector, Church of the Resurrection
Richmond Hill, L. I., N. Y.

Mauritius Cyclone

I am a priest from the diocese of Mauritius at present at St. Augustine's College, Canterbury, Kent, England, attending lectures pending my medical fitness to go back to my island-home on February 18th, all being well.

Having learned that Mauritius has been badly hit by a cyclone in January, 1960, with 15,000 homeless, 1,400 wounded and a lot of

We include, among the feature articles of this Lenten Book Number, the extended review of a work rather heavier than most that we cover: the Rev. Dr. W. Norman Pittenger's *The Word Incarnate*. Christology, however, is an important, indeed a basic, subject in the theological thinking of our day, and Dr. Pittenger himself, as Professor of Christian Apologetics in the General Theological Seminary, occupies a position which makes his *magnum opus* a work of first-rate importance. Hence, it is with pleasure that we present in this issue Dr. Vogel's review of this book [see page 16].

Balancing Mr. Bristol's and Dr. Vogel's articles, both of which deal with strictly religious themes, is an article by Robert H. Glauber, a frequent contributor to our magazine, on fantasy fiction as a medium for getting across certain theological ideas [see page 14].

The other works reviewed in this issue are, for the most part, not specifically oriented to the Lenten season. Yet any worthwhile religious reading makes suitable reading for Lent. Thus we hope that the material covered in this Lenten Book Number will contain suggestions appealing to a variety of tastes and temperaments.

casualties, I asked my American brethren of the college whether they wouldn't make an appeal to their own respective parishes on behalf of my four churches — one has been blown down and I have not heard from the other three yet. The Rev. Canon David S. Ball, of Albany, U.S.A., suggested that I write to you. I am doing so with hope and prayer that you will stretch out your helping arms on me and come to my rescue.

I shall be in Mauritius (as my local government has asked me to fly over) on February 20th.

I would be most grateful if any kindhearted people could send me Church magazines, papers, reviews, etc. I simply cannot afford to buy them as I am drawing slightly more than £22 per month.

(Rev.) JAMES MUNDHOOD
Souillac, Mauritius

Editor's Note: Contributions may be sent through THE LIVING CHURCH RELIEF FUND, 407 East Michigan St., Milwaukee 2, Wis., marked "Mauritius Cyclone Relief," with checks made payable to THE LIVING CHURCH RELIEF FUND.

St. Paul's Commission

I take exception to your statement in the editorial "Three Year Process" [L.C., January 24th] that St. Paul went to Jerusalem (the first time after his conversion) "to meet with the leaders of the Church and to accept their commission to minister."

St. Paul accepted nobody's commission to minister except that of Jesus Christ, directly given on the Damascus Road when Paul was converted. He starts his letter to the Galatians by saying: "Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)"

Continued on page 30

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BOOK REVIEWS

Continued from page 17

use, they felt no difficulty in describing the Church as "Protestant." During the 18th century, partly as an outgrowth of the fears of a Catholic reaction that had marked the later Restoration period, "Protestant" became so much the normal designation of the Church of England that it was understood as referring to that Church unless the context indicated otherwise.

While occasionally applied to the Church in England, the term "Episcopal" was more common in the colonies, where the Church was in active competition with groups favoring other forms of polity. The combination, "Protestant Episcopal," though rare before the Revolution, was occasionally used. When the Church began to reorganize itself in the new nation, the combined terms seemed to describe it so well that the title was accepted without any real discussion.

Discontent with the word "Protestant" developed out of the Catholic revival of the 1830s, but it was the word "Catholic," not "Protestant," that had changed meaning. Understanding "Catholic" in a way that would include the Anglican Communion, while continuing to use "Protestant" in the popular sense of "non-Catholic," the leaders of the revival naturally disliked to hear the Church called Protestant.

Since Dr. Shoemaker is primarily concerned with the meaning of "Protestant," it is perhaps inevitable that he does not fully grasp the significance of the fact that "Catholic" is the controlling word. As a result, he overestimates the extent to which Anglican usage has influenced popular speech. Since both uses contrast the terms, he assumes that they are in agreement and fails to realize that the issue lies, not in the opposition of the terms, but in the meaning given to "Catholic."

His optimism should not blind us to the fact that we have yet to convince most people that it is possible to be "Catholic, but not Roman." It might help us to do

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February

21. The Rt. Rev. Charles F. Boynton, New York, N. Y.; Grace Church, Hartland, Wis.
22. St. Francis', Chicago, Ill.
23. Trinity, Bridgeport, Conn.; Sisters of the Holy Nativity, Santa Barbara, Calif.
24. St. Elizabeth's, Chicago, Ill.; Church of the Resurrection, Kew Gardens, N. Y.
25. St. Paul's, Gas City, Ind.; Church of St. Mary of the Snows, Eagle River, Wis.
26. Oratory St. Gertrude of Nivelles, Whippany, N. J.; All Saints', Concord, N. C.; St. James', Port Daniel Centre, Quebec, Canada
27. Church of the Good Samaritan, Oak Park, Ill.

so if we could clarify our own understanding of the term. How do we define "Catholic" so that its meaning is broad enough to include Anglicans, but sufficiently restricted to exclude most other non-Roman western Christians?

WILLIAM WILSON MANROSS

Full of Surprises

THE WAY OF RENEWAL. Meditations for the Forty Days of Lent. Selected by **Arthur Lichtenberger.** Seabury Press. Pp. 64. Paper, \$1.

The Presiding Bishop does us a favor by presenting his own book for Lenten reading. It helps us to know him. Arranged to follow the stages of Lent, it is a collection from great spiritual writings. What a man "collects" is his best portrait. Look at a man's study. The pictures, the trophies, the gadgets, the furniture reveal him; most of all, the books.

It would be impertinent to declare the deep things the anthology shows about the bishop; except that it is earnest and touches all of life. The collection is full of surprises. Witness the toothbrush with built-in telescope, or the chat with a baker.

And the bishop administers Kierkegaard in the only way he is wholesome; like a powerful medicine, in small doses.

ALAN WHITTEMORE, O.H.S.

The Pavements of Poplar

THE SHABBY PARADISE. The Autobiography of a Decade. By **Eileen Baillie.** Decorations by **Dick Hart.** British Book Center, 1959. Pp. 222. \$3.95.

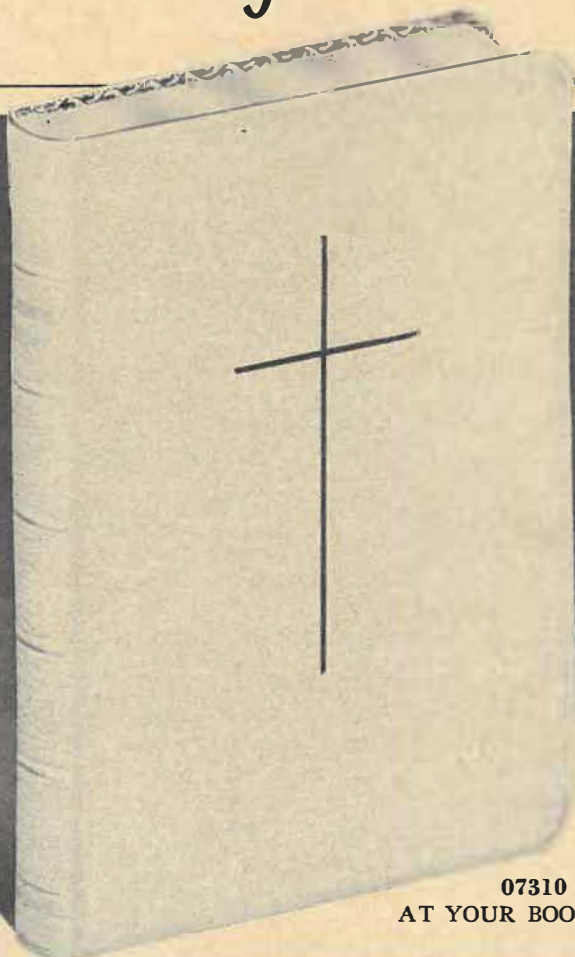
In this absorbing book, Eileen Baillie gives an account of her first 10 years of life. "The shabby paradise" she describes may be only the vicarage of the Church of St. Michael-and-all-Angels, Bromley-by-Bow, Poplar, or it may be — indeed, probably is — the whole miserable, squalid, and sometimes dangerous parish which was the author's first home. Written with a child's memories and impressions and an adult's perspective, this book is said by no less a critic than John Betjeman to be "as absorbing as any gripping adventure story."

Mrs. Baillie's father left a curacy in a fashionable West End London church at the turn of the century to become the vicar of a large slum parish near the London docks, a district of which she writes: "East London, a name which, half a century ago, was still synonymous with the extremes of poverty, crime, hunger, disease and dirt: in plain language, a slum. And Poplar was a bad slum; it might be said to have achieved pride of

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place at the bottom of the scale of slums."

In this grim neighborhood the child took her daily walks with her Nanny, sometimes in streets where officers of the law walked only in the day time and then by twos, but where "the parson's kid" was never in any danger. From her nursery window facing down St. Leonard's Road a continuing and varied pageant presented itself to her fascinated observation — street fights, drunken men and women, weddings, funerals, processions of witness. Beneath and behind the child's story one glimpses an heroic work being carried on in the Anglo-Catholic tradition which had its transforming effect on this as well as other slum parishes in the early decades of the century. *The Shabby Paradise* is in this sense much more than a fascinating story of an unusual childhood. Much of the devotion and labor of her father's life is indicated rather than described, but it is done in such a way as to be more effective than words.

Some of the days were far from grim and there are descriptions of the muffin man and the barrel organ, the visits to Greenwich across the river and the picnic teas on Observatory hill, the fascinating ships and the strange sights and sounds of the Thames. She writes of the visits to her grandfather's large, bountiful house in Kent. It was, she says, "a child's paradise, indeed, well-loved and remembered; but not so well-loved and not so familiar as the stale pavements of Poplar, the airless streets smelling of smoke and dirt and horse manure; the brassy sky obscured by fumes; the dusty plane trees and drooping privet; the grimy vicarage which I did not seem to notice had grown a little shabbier and more in need of paint than ever. I was always glad to come home."

Fifty years will have wrought many changes in London's east end, happily for the better perhaps, but the church and vicarage of St. Michael-and-all-Angels still stands, survival of two wars and the bombings, and one may look forward to walking someday to the top of St. Leonard's Road and seeing "The Shabby Paradise."

MARION G. WHITE

Imitation for Our Day

THE IMITATION OF CHRIST. By Thomas à Kempis. Translated by Ronald Knox and Michael Oakley. Sheed & Ward. Pp. 217. \$2.50.

The *Imitation* has passed into 3,000 editions and translations, so that it has become the best known and most beloved book among Christians next to Holy Scripture. Here is the latest translation into English, done mainly by Ronald Knox and finished at his death by Michael Oakley. It is worthy of the long succession of translations of a masterpiece of such constant and classic appeal.

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sound and style, the words and diction so like our own, that it emerges like a new book. It renews for our day and in our speech a masterpiece which has suffered the sweet and soft language of past pieties. There is a hardness as well as a vigor in its pages, an urgency which has escaped other translators.

JAMES DYAR MOFFETT

Each Other's Poor

A MESSAGE TO CATHOLICS AND PROTESTANTS. By Oscar Cullmann. Translated by Joseph A. Burgess. Eerdmans, 1959. Pp. 57. \$1.50.

A few years ago Oscar Cullmann made the proposal that, as a means of demonstrating the solidarity in Christ which exists between individual Roman Catholics and individual Protestants, members of these two Christian groups take up annual collections for each other's poor and needy.

Cullmann's proposal (which he insists did not originate with him) has since then been subjected to much discussion and in fact put into practice in certain places in Europe. In *A Message to Catholics and Protestants* he outlines it at greater length and answers certain objections. Frank and honest discussions in the theological realm should, he thinks, continue between Roman Catholics and other Christians, as should prayer for eventual unity; but all of this, in Cullmann's view, needs rounding out in the area of practicality — such as the taking up of offerings for each other's poor would provide.

There is much meat in this small book by one who is a distinguished New Testament scholar and who also, here as elsewhere, shows himself a man of genuinely Christian concern.

FRANCIS C. LIGHTBOURN

Free of the Jargon

TEACHING THE OLD TESTAMENT. By O. Jessie Lace. Seabury Press. Pp. 80. \$1.65.

The impact of biblical theology and the liturgical movement is being felt in parish preaching and teaching, and there is a renewed interest in the study of the Bible today. But the teacher's task is difficult because the world of the Bible, and particularly that of the Old Testament, is foreign to modern man. So a book designed to help the teacher interpret the Old Testament to children meets a real need.

Teaching The Old Testament, by O. Jessie Lace, is comprehensive in scope yet compact in form (and modest in price!).

The author, who is senior lecturer at a college in England, is a competent Old

Testament scholar. Her remarks on the importance of oral tradition, the early material in the Deuteronomic source, and the creative role played by the disciples of the great prophets show that she is aware of current trends in this field. Her book is highly recommended in a foreword by a notable Old Testament scholar, the Very Rev. C. A. Simpson, dean of Christ Church, Oxford.

The book is well written in a lucid style free of the jargon which clutters up so many books on teacher training. *Teaching The Old Testament* ought to be required reading for all seminary students and directors of Christian education. The parish clergy will find it extremely helpful. In fact, although it is designed specifically for those who are teaching children, this is a book which can be recommended to all who are seriously concerned with the study of the Old Testament.

R. RHYS WILLIAMS

Canadian Lenten Book

HIS WORTHY PRAISE. On Worship According to the Book of Common Prayer (Canada, 1959). By the Rev. Canon **Roland F. Palmer**, B.A., D.D., A Member of the Society of St. John the Evangelist. Available from Anglican Book Centre, Church House, 600 Jarvis St., Toronto 5, Canada. Paper, \$1.10 postpaid (Canadian Funds).

The Rev. Canon Roland F. Palmer, S.S.J.E., D.D., is widely known both in Canada and the United States as a conductor of quiet days, missions, and retreats, and as the author of *Good News, Come and Worship, Mother Said So*, etc. He has also served on the Prayer Book Revision Committee of General Synod of the Anglican Church of Canada.

In *His Worthy Praise*, which is the Canadian Lenten Book for 1960, Fr. Palmer takes up the various parts of the Book of Common Prayer in its 1959 Canadian form, explains the meaning of these, uses them to illustrate principles of Christian worship, and relates them to Christian daily living. In other words, this is a brief, simple, and down-to-earth commentary on the Book of Common Prayer. Any American Churchman ought to be able to read it and to derive from it profit and inspiration — despite the fact that it is geared to the Canadian Prayer Book.

Fr. Palmer believes that the words of administration ("The Body of our Lord Jesus Christ," etc.) should — as is commonly done in the American Church at least — be repeated continuously as the celebrant moves along the rail. In this way each communicant hears the whole form, which he does not do if only the first half is repeated until the end of the rail is reached. Having used both methods, I believe Fr. Palmer is right on this.

If you are looking for a Lenten book

do not pass up this one just because it was received too late to be included in Mr. Bristol's round-up article [see page 12].

FRANCIS C. LIGHTBOURN

Nashotah in the 1840s

A PIONEER IN NORTHWEST AMERICA 1841 - 1858. The Memoirs of **Gustav Unonius**. Translated from the Swedish by **Jonas Oscar Backlund**. Edited by **Nils William Olsson**. Volume II. Published by the Swedish Pioneer Historical Society by The University of Minnesota Press, Minneapolis. Pp. 357. \$7.50.

Gustav Unonius (1810-1902) came to America from Sweden, with his bride, in 1841. Settling at Pine Lake, Wis., he was induced to study for the priesthood of the Episcopal Church in order to minister to Swedes and Norwegians in Wisconsin and Illinois. After such work in Wisconsin, Unonius went to Chicago in 1849. There he organized St. Ansgarius' congregation, to which he ministered until his return to Sweden in 1858. [See also this week's Big Picture, p. 6.]

Volume I of *A Pioneer in Northwest America 1841-1858*, which describes Unonius' migration from Sweden to the middle west, was published in 1950 and reviewed in *THE LIVING CHURCH* of December 10, 1950. Volume II picks up the story from 1843, just before Unonius decided to study for the ministry. It is as interesting as the first volume, if not to Episcopalians more so. For here is a first-hand account, never before translated into English, of life at Nashotah House and other neighboring centers of Church work in the middle 1840s, in which such figures as James Lloyd Breck, founder of the Nashotah Mission, Jackson Kemper, first bishop of Missouri and Indiana and then of Wisconsin, and a number of other personages in the Episcopal Church of that time appear. Unonius speaks with the warmest affection of these men, as indeed he does of Nashotah House, his alma mater.

But the book has a more general interest as well. For Unonius took in the whole American scene, of which he gives us his impressions in an interesting, vivid, and readable manner. The two volumes introduce us to a remarkable personality.

FRANCIS C. LIGHTBOURN

Books Received

A JOURNEY THROUGH THE OLD TESTAMENT. By M. A. Beek, University of Amsterdam. Translated by Arnold J. Pomerans. Harpers. Pp. 254. \$3.95.

THE DARK ROAD TO TRIUMPH. Passion Week Sermons from a Paris Pulpit, including Meditations on the Seven Words from the Cross. By Clayton E. Williams. Foreword by Ralph W. Sockman. Thomas Y. Crowell. Pp. xviii, 110. \$2.75.

THE NEED TO BELIEVE. By Murdo Ewen Macdonald. Scribners. Pp. viii, 128. \$2.95.

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WHAT THINK YE

Continued from page 16

conceives to be "modern man" in the latter's legitimate requirements. Accepting the goodness of this intention as beyond question, what must one say about the product itself? As a first general impression it seems that it might well be subtitled, "Modernism Revisited!" In his attempt to revitalize the theological modernism of the first part of this century, Dr. Pittenger has perhaps unintentionally answered some used-book seller's prayer by mentioning an almost staggering number of books and authors from the turn of the century through the 1930s which he feels should have been more widely read and influential than they were. Prof. Bethune-Baker heads this list.

Objections Anticipated

The use which Dr. Pittenger makes of his admittedly wide reading background for his "contemporary statement of the significance of Christ" is of special interest to this reviewer. Dr. Pittenger presents his views with courage and conviction. But the fact that he frequently anticipates what objections will be made to his views and can name the objections does not mean that he has answered them. Moreover, for every example which he can give to show that a certain group of philosophers meeting in New York agree that process philosophy is going to be the philosophy of the future, one can counter with other groups which feel that such philosophy is itself provincial and already dated in time past. One cannot but have the feeling that Dr. Pittenger is really not quite modern enough. The latest work in phenomenology indicates that no scientifically inspired archetypes or categories — even organically and biologically inspired ones — can adequately serve as a basic metaphysical principle in the manner which Dr. Pittenger would advocate.

This reviewer is grateful to Dr. Pittenger for calling added attention to the work of Dr. Charles Hartshorne. There are, perhaps, many who do not know of Dr. Hartshorne, but this reviewer studied under him at the University of Chicago. It is, in fact, precisely the reviewer's respect for the rigor and ability of Dr. Hartshorne, which makes him most suspicious of Dr. Pittenger's use of him. Dr. Pittenger wants to use Hartshorne's panentheism and divine relativity without using Hartshorne's panpsychism or idealism.³ If this could be done, Prof. Hartshorne himself would do it.

Let us admit, however, that both Pittenger and Hartshorne have shown that a good deal of "school" theology and philosophy have given an absurdly imper-

sonal description of God's transcendence to the world. Much traditional thought should be criticized on this point. This reviewer feels that there is an increasing realization that God, *because* He is Being, is properly characterized by *subjectivity* and personal *interiority*, and that this realization offers new possibilities of remedying this glaring defect.

No one who is aware of the truly dynamic nature of Faith will want to defend one *school* of theology as over against another *school*. It is *insights* into the nature of reality, not schools, which must be defended. It is precisely at this point that one begins to wonder about the adequacy of Dr. Pittenger's theological and philosophical position. A lesser-read man could not be held responsible for what Dr. Pittenger should be held responsible. How does he evaluate the traditionally held doctrine of analogy, for example? He employs this doctrine on page 216, but he gives no analysis of it or recognition to it even when he talks about such things as myth, legend, and saga. He misrepresents traditional thought by saying that it allowed no *literal* predication of God, when he should have said *univocal*⁴ predication. (Analogical predication is literal, not metaphorical. In traditional terms, Dr. Pittenger's whole attempt to relativize God is guilty of the attempt to speak of God by means of univocal instead of analogical categories.)

Dr. Pittenger does not seem to grasp the traditional significance of relative, as over against "absolute," predication in the doctrine of the Trinity. Personal predication concerning the Father, Son, or Holy Ghost is relative predication only (that is, predication concerning one Person of the Trinity is always relative only to the other Persons, not to the essence of God); *each* Person is absolute God, *all of God*, in virtue of the oneness of deity. Again, has traditional thought as a whole really held the Incarnate Lord to be "a catastrophic and irrational intrusion" of God into the world? That God "came into" the world when he did *not have to* has been the way the *personal* significance of the Incarnation has been supremely maintained! Still further, while Dr. Pittenger is right in saying that Nestorius has personally been unjustly criticized in much historical theology, so, on the basis of no less a patristic authority than J. N. D. Kelly, does it appear that Dr. Pittenger has himself too harshly criticized the final position of Cyril and Chalcedon.

Much remains to be done for the attainment of a more adequate theology and philosophy for the living Christian Faith. In this book, Prof. Pittenger has sent a stimulating challenge to all who are grappling with the big things in the Christian religion.

³ The theory of divine relativity holds that God is really dependent upon the world as well as the world's being really dependent upon God. Panpsychism is the view that all objects have natures somehow analogous to the human mind.

⁴ We use a term univocally when we apply a term to two or more subjects in exactly the same sense.

STOCKTAKING

Continued from page 13

books, *Crisis in Communication* and *Christ and the Celebrity Gods*. No longer is he just the articulate ex-adman who entered the priesthood and began to "sound off" constructively to the Church about mass media and to the world (or to mass media) about the Church.

As Fr. Boyd explains in this latest book, he came gradually to see that being a Christian critic was not enough, that he was called to play his own active role in helping the Church not only to baptize babies but, as he puts it, to baptize our culture as well.

Focus may seem at times uneven to readers who are unfamiliar with some of the author's references, but the book should prove stimulating to Churchmen interested in taking stock of where their parishes stand in terms of evangelism in their changing communities today.

RECEIVING THE WORD OF GOD. By Robert E. Terwilliger. Morehouse-Barlow. Pp. 147. \$2.75 (The Bishop of New York Book for 1960.)

Receiving the Word of God is the most important experience in life," says the author of this book. "As it comes to us in its promised ways, as we truly accept its coming, every present moment of our life has meaning."

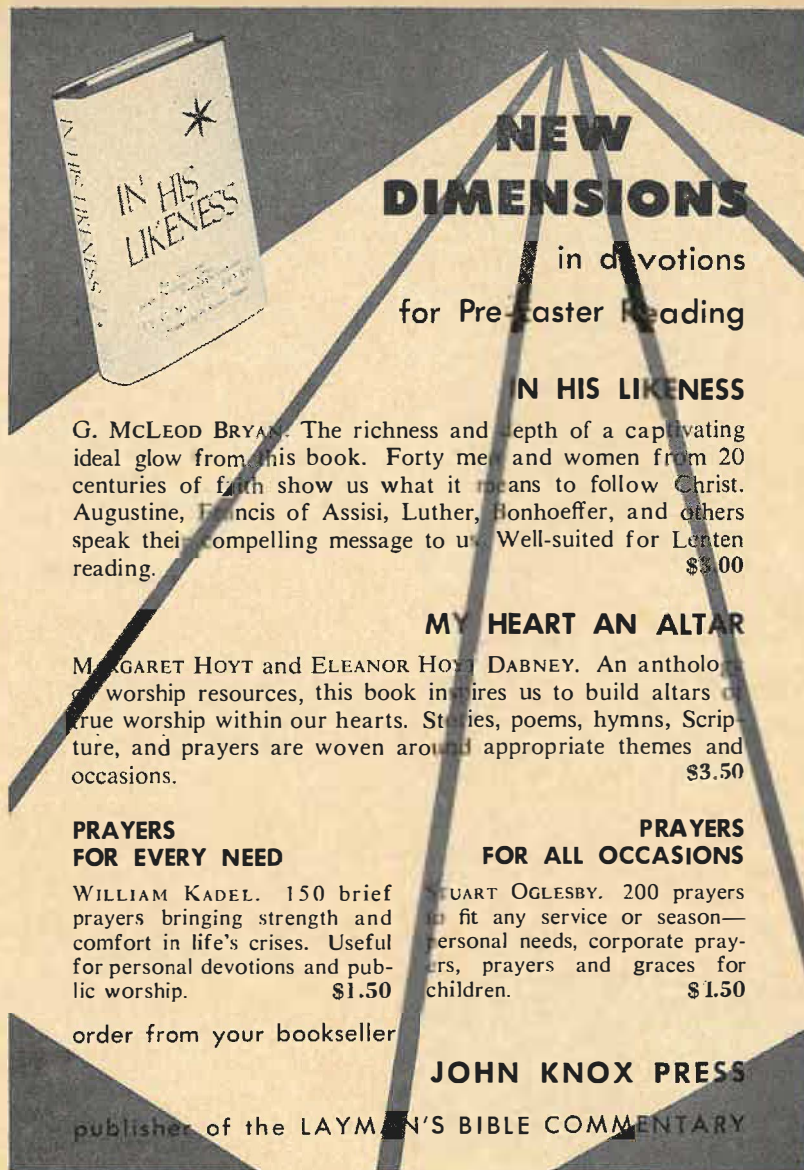
The Bishop of New York Book for 1960 has an unusual twist, because it is concerned with being on the receiving end. Beginning with a chapter on "Jesus, the Word of God," Robert E. Terwilliger discusses receiving the Word of God in the Bible, the Liturgy, and Preaching. He concludes with an epilogue on the Word of God in the Christian.

Obvious scholarship, a clear style, and a disciplined mind have combined in *Receiving the Word of God* to produce a remarkable book which is both enlightening and moving.

The author has packed each short chapter with clear answers to questions it is often assumed we laymen are clear about when actually, I suspect, we are not. Why is it misleading to call Pentecost the "birthday of the Church"? Why may it be said that the Christian does not read the Bible alone? Why is it that one's choice of godparents for a child may be "close to blasphemy"? What is the responsibility of the laity to the preacher?

These are just a few of the questions which are answered with simple directness as Dr. Terwilliger builds his step by step presentation of how the Christian receives the Word of God. The Bishop of New York Book for 1960 is an extraordinary piece of work, deserves wide circulation, and is — let us hope — only a prelude to more books from the Terwilliger pen.

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St. Mark's Shreveport, La.

sorts and conditions

NATURE Magazine has recently merged with *Natural History*, an excellent periodical published by the Museum of Natural History, and my subscription to the former periodical is being filled by the latter.

SO FAR I have received only a few issues under the new regime, but they are enough to convince me that the *ethos* of the combined magazine is that of the relatively unsentimental, informative, and authoritative *Natural History*. What is missing is the peculiar flavor of *Nature Magazine* which can be best described as a sweet hostility to the human race.

THE magazine I knew was the organ of a group of pro-animal people who believed in a "balance of nature" which man was always upsetting. Wolves, hawks, and scorpions were earnestly and eloquently defended. Human hunters, on the other hand, were denounced.

THE PAGES of *Nature Magazine* were a sort of Never-Never Land of good animals and bad people. Of course, the American Nature Association and *Nature Magazine* have had a record of solid achievement in the area of conservation, protecting and extending national parks and wildlife preserves, holding back the billboard invasion, and accomplishing other worthwhile goals. Yet the world of *Nature Magazine* itself was a world of fantasy, a world of "belief in nature." To browse through its pages month by month was to amble through fairyland.

IN THIS WORLD, human beings did not have to make a living, cope with natural forces, hold elections (except to support conservationists), fight wars, clear land, dam streams, or build houses. They only had to be still and know — nature. To enter into the kingdom of nature, you had to become as a little child.

IT WAS a wonderful, beautiful magazine, and to lose it is like leaving childhood all over again.

YET if this view of nature and of human and natural values is seriously advanced as a philosophy of life, its fragility quickly becomes apparent. Man is hardly the intruder into the world of nature that *Nature Magazine* thought him to be. He is one of the creatures who tremble before the fury of the elements, whose *modus vivendi* is shattered by volcanic eruptions and hurricanes, blistered by heat, and swal-

lowed up by floods. Natural species were driving each other to extinction long before man appeared on this planet. As a natural phenomenon, man has as much right as any other animal to organize his world around himself as best he may.

IT IS ONLY man's supernatural qualities, his powers of reason and meditation and his ability to delight in that which has no bearing on his personal survival, that give him a special relationship to the world of nature. In his joy over God's handiwork, he is a participant with God rather than with beasts of the field.

HENCE, a wilderness untouched by man is also a spiritual wilderness untouched by appreciation of nature. There is a germ of truth in the Berkeleyan limerick:

"... God

Must think it exceedingly odd

To find that this tree

Simply ceases to be

When there's no one about in the quad."

CHRISTIANITY is based upon what might well be described as an act of profound violence to nature — the Resurrection of Jesus Christ. In fact, the Incarnation itself, the entry of God into His universe, does not represent the working out of natural processes but the intrusion into them of something quite alien. Jesus in Galilee is as out of place, one might say, as a billboard on a scenic highway. He proclaims something we may not be in the mood to hear. As the things of men impinge discordantly upon the world of nature, so the things of God impinge discordantly upon the world of men.

MAN does not have to "fit into" the life of the forest, nor does Christ have to fit into our human patterns of behavior. The scale of values runs the other way. If we preserve forests, we do so for the glory of God and the service of man.

THESE harsh rational determinants seldom found their way into the pages of *Nature Magazine*. Yet the joy of standing still and knowing the peace and beauty of the natural world is indeed a part of the worship we owe to the world's Creator. At its best, the magazine reflected the view of nature expressed by Father Tabb:

"It is His garment; and to them

Who touch in faith its outmost hem

He, turning, says again, 'I see

That virtue has gone out of me.'"

PETER DAY

AROUND THE CHURCH

An annual scholarship grant of \$5,000 has been made to **Seabury-Western Theological Seminary**, Evanston, Ill., by Mr. **Scott B. Appleby**. The money will be awarded in amounts up to \$500 to first year students who, without this aid, would be unable to attend seminary. An Episcopal layman and former vestryman of the Church of St. Philip's-in-the-Hills, Tucson, Ariz., Mr. Appleby maintains residences in Washington, D. C., and Sarasota, Fla.

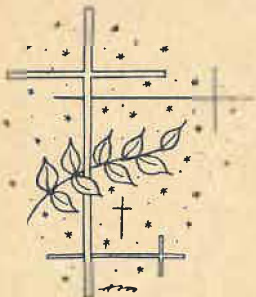
The **National Science Foundation** has made a grant of \$12,080 to **Kenyon College** to support a summer program in mathematics for **high school students** of exceptional ability. Fifty boys and girls will be selected to spend a month in intensive study under the guidance of four experienced teachers of high school and college mathematics.

The **diocese of Ottawa**, Church of Canada, has purchased a **conference and retreat house** at Hazeldean, some 15 miles from the city of Ottawa. Alterations are in progress, and it is expected that the building will be ready for service by March. At the suggestion of Bishop Reed, of Ottawa, the **Ottawa Association for the Promotion of Retreats** has been formed.

College students who want to learn more about the **liturgical movement in Europe** will have a chance next summer. A **study tour** is being planned under the auspices of National Council's **Division of College Work**. Starting June 14th, the tour will include visits to Belgium, France, Switzerland, Italy, Austria, Germany, France, England, and Scotland. Division's address: 281 Park Avenue South, New York 10.

A **plaque** in memory of **Charles Inglis**, first bishop of Nova Scotia, and one-time rector of **Trinity Episcopal Church**, New York City, has been presented by the Rev. Reginald V. Harris, chancellor of the dio-

cese of Nova Scotia. Dr. Inglis, a loyalist during the American Revolution, returned to England at the close of hostilities, where he worked for the cause of an episcopate in America until his consecration in 1787.



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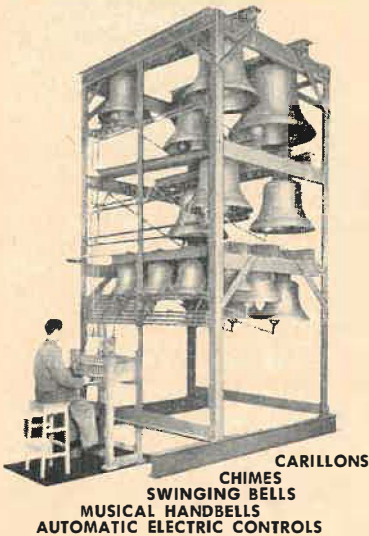
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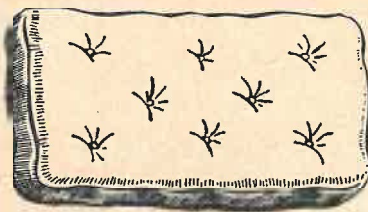
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by Charles Roe

A diligent search on a map of Wisconsin showed me a small place some 30 miles or so up the lake from Milwaukee labeled as Saukville where works a man whom I perceive as one with a dream. He is E. D. Nunn, president of Audiophile Records, Inc., a mere speck among the vast giants making up the recording industry. A-R's entire recorded library consists of only 58 titles at this writing. Not, you'll agree, a large catalog.

I do not know Mr. Nunn save through one letter he wrote me with the two review copies he sent me. So, before you start shouting "Payola!" let me give you the message; Mr. Nunn is no humble petitioner for free space. "You have," he writes, "my full permission to make any remarks you care to about my records. If you consider them bad, then as a free man you have the perfect right to pan them all you want. If they sound bad to you, however, I would suggest that you get new playing equipment because from an audio point of view they are the best records you will find."

Well, now, there's an open invitation to a rhubarb if I ever heard one. "Love me, love my record player." And when a chap starts out with an almost truculent defense of his product, one is a little disposed to start scratching for the most minute flaws just for the dubious satisfaction of writing a "go-soak-your-head" type of review.

The man scotched me. Mr. Nunn has captured sound on his records equal to the finest and far superior to most that passes for hi-fi.

The musical content of the copies sent

me would not interest everyone, but the sound is guaranteed to fascinate any hound-for-sound. The pipe organ, with its extreme range of sound frequencies and volume, is a notably difficult instrument to record. To accomplish his feat Mr. Nunn selected Robert Noehren, head of the organ department of the University of Michigan at Ann Arbor, and the organ of the Collingwood Presbyterian Church, Toledo, Ohio.

Young Mr. Noehren, an artist of virtuosity and understanding, speaks eloquently and with great authority for the restoration of the traditional organ to its rightful place as a concert instrument and as a voice of the Church, a place now too often occupied by the popular collections of vacuum tubes, coils, resistors, condensers, and speakers which pass for "organs." Mr. Noehren also pleads for more and more young musicians to study seriously as organists — a dying breed, I fear.

Now, Robert Noehren is no vigorous pumper-up-and-down of expression pedals. His right foot is otherwise engaged, so don't look for wild uprisings and down-fallings of volume. (My guess is that as a young man he was handed a copy of Dr. Albert Schweitzer's treatise on how *not* to play the organ which includes full instructions on the art of not dancing jigs on the expression pedals. Mr. Noehren learned his lesson well.) He marshals the resources of his instrument with the comfortable ease possible only to a performer of his stature. Every perspiring young student of the organ is told to approach the use of what are known as "mixtures" with extreme caution: "Use sparingly like

garlic." Yet Mr. Noehren uses them to an extent which would be frightening in the hands of a lesser artist. His technical know-how is sparkingly crisp, clear, deft, and sure.

The Collingwood organ remains a mystery to me. I shan't get involved with the vital statistics of the instrument because I don't have them, but it is either one built in America according to old classic specifications or it is a very old organ brought over from Europe and rebuilt. The builder was a master of his craft and the result is a magnificent argument for the retention of old church organs and the installation of many new ones.

Listen to Robert Noehren and the Collingwood organ on one of Mr. Nunn's superb recordings — and save that old organ. Pay a decent craftsman a decent fee to decently maintain the organ as a musical instrument deserves. It will pay rich dividends.

Back to Mr. Nunn and Audiophile: The review records mentioned here are **Organ Music of The Pre-Bach Era (Mass For The Parishes)** by Francois Couperin (1668-1733) on AP-40 and **Organ Music of Germany, AP-41**, encompassing works by Bruhns, Buxtehude, Bach, Schumann, and Brahms. Audiophile's listing includes several other organ recordings, all by the incomparable Robert Noehren, and such diverse items as woodwind quintets, string quartets, piano works, swing, Dixie Land, and just plain jazz.

Mr. Nunn needs convincing that there is a good market for the kind of sound he puts on records in whatever field of music. But be warned; if your reproducer is a clobber-job of doubtful ability to take everything from a 32-foot double diapason to fragile violin harmonics better stay away from Audiophile.

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NEWS

Continued from page 11

given by women of the Church, and with an adjacent Christian hospital, this is the heart of the Church's growing work and influence. Trinity Pro-Cathedral is building in Monrovia, which also has an Anglo-Catholic church, St. John-on-the Road, where Fr. Brown assisted at mass for 150 worshippers.

Fr. Brown brought back a wistful request from the 18-member faculty at Cuttington for another Landrover or British jeep station wagon to travel the 150 miles between the college and the city where all shopping must be done. He also brought a request for an Underwood typewriter, any vintage, urgently needed by Fr. E. B. Robertson at St. John's School, Robertport, who travels to and from his otherwise inaccessible mission by plane or surf boat. (Underwood repair service is available at Firestone's extensive installations near Monrovia.)

ENGLAND

Christian Socialists

by DEWI MORGAN

Several hundred Christian Socialists from all parts of Britain gathered in London and agreed to form a new national organization to be known as the Christian Socialist Movement. Former organizations to be included in this new Movement include the Socialist Christian League, the Society of Socialists, Clergy, and Ministry, and the Society of Christian Socialists.

The interim Chairman of the Christian Socialist Movement is a Methodist, Dr. Donald Soper. Included in the committee are Canon John Collins, the Rev. Messrs. St. John Groser, Stanley Evans, and John Drewett who are all Anglicans and represent both "High" and "Low" Churchmen.

The organization, says a leaflet, "will seek to unite all those who believe that human society must be grounded in the Christian Faith and that Socialism is the political expression of the Kingdom of God on earth. The aim will therefore be to bring a constant and informed Christian Socialist witness to bear on politics: (1) in the Church, by the advocacy of Socialism, (2) in the Labor Movement, by the advocacy of Christianity, (3) in society generally, by the advocacy of Christianity and Socialism as essential to one another."

Last summer a group of Christian Socialists published a pamphlet containing their common views under the title *Papers from The Lamb*. Among the signers of this pamphlet, in addition to those named above, are the Bishop of Southwark and the Rev. Dr. George MacLeod of Iona, Scotland.

There is no indication that the Christian Socialist Movement intends to grow into a political party as is the case in some European countries.

LETTERS

Continued from page 19

Gal. 1:1. In Gal. 2:2 he adds: "...I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them that were of reputation, lest by any means I should run, or had run, in vain." Gal. 2:6-9: "But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth man's person:) . . . they who seemed to be somewhat in conference added nothing to me . . . when James, Cephas (Peter) and John . . . perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."

St. Paul certainly did study under Gamaliel. But neither Gamaliel nor the apostles were responsible for St. Paul's conversion and commission to preach Christ to the Gentiles. That commission came directly from Christ Himself.

(Rev.) ARCHIBALD B. MOORE
Gibsonia, Pa.

Editor's Note: After his conversion, Paul was received and baptized by the Church in Damascus, and it is reasonable to assume that from Ananias and the other brethren he received instruction. Before he preached in Jerusalem, he was presented to the apostles by Barnabas. It was "by the brethren" that he was sent to Tarsus. And when he undertook his first missionary journey, it was by a formal commissioning act of the Church at Antioch, complete with prayer, fasting, and the laying on of hands.

Factually Accurate?

When, in your January 3d issue Mr. Francis James asked Dean Chao, "Well, has any Chinese-Anglican bishop been arrested, or sent to do labor on the land?" the dean replied, "Not one. . . ." we may wonder if this is a clue to the general factual accuracy of the interview.

Anyone may judge for himself as to the truth of the dean's reply on this point by reading *Now I Can Tell*, by my good friend, the Rt. Rev. Quentin K. Y. Huang, Bishop of the Diocese of Yunkwei and now in exile in Pittsburgh. This book, published by Morehouse-Gorham in 1954, tells the details of Bishop Huang's imprisonment by the Communists in Kunming, and reviews many Communist practices which are entirely consistent with the experiences of Americans in Korea and China, as well as with the recent events in and near Tibet.

It would be interesting to hear Bishop Huang's reaction to the interview with Dean Chao.

(Rev.) DON H. GROSS
Cambridge, Mass.

The Nub of It All

May I comment on Bill Andrews' Diary of a Vestryman [L.C., January 31st]?

"Fr. Carter hammers on the pulpit and thunders out, 'The Church teaches thus and so,' with every 'i' dotted and every 't' crossed."

This is the nub of it all. Probably the

The Living Church

congregation as individuals have not thought it all through, but instinctively, doubts rise in their mind.

Is this particular teaching grounded in history? Or is it grounded in the poetry of the author of the Gospel according to St. Luke?

Is it the opinion of a Church council acting for its own time? Why should such an opinion be binding now? Is this particular teaching based on English words and phrases? What about the words used by the individual authors of the Bible? And what did the words mean at that time and under those conditions?

The glib phrase, "the teaching of the Church for two thousand years" fairly invites challenge.

I have found Bill Andrews stimulating, and it is good to honestly thrash out problems. The laity doubt that the clergy have always been right. On the historical record, can you blame them for that?

JOHN H. WOODHULL

Buffalo, N. Y.

Encouraging Response

I would like to express my thanks to you and to the many readers who contributed to the Wakkanai Mission Advance Fund. The check I received today for \$410.10 is a most encouraging response to the appeal printed in your columns on September 27, 1959.

Thanks to the generosity of those who made this check possible and to those who have sent their gifts directly to me, we will be able to go ahead and try to secure a piece of land for a future church. Our small congregation here has raised an almost equal sum, so together we should be able to find something suitable.

Two of our most active laymen, Lt. (now Mr.) H. Robert Hubbell and Sgt. George Huntley have returned to the United States and their leadership is sorely missed, but we are carrying on the services, and they, although removed from us, have not forgotten us nor ceased to help us with their active support and prayers.

One of the members of the congregation is Mr. Eiichi Iwasaki, who is a banker, and he is taking care of the fund in a savings account which bears a small interest. He is also keeping a close lookout for real estate opportunities in Wakkanai. On Christmas Eve last year his son, Yuzo, who is studying to be a doctor was confirmed, and this adds potential strength to our congregation.

Now we are thinking seriously about the possibility of getting a catechist or even a priest to take on the work in Wakkanai. Only in



this way can there be permanent gains on a large scale. In Japan, with a clergy shortage, this is a lot to be aiming for, but with the help we have already received we have faith that the right man may be found.

Your prayers are asked for the continued faith and perseverance of the little congregation; for the acquisition of a suitable portion of land; and for a man to be called to serve in this important and challenging outpost of Christ's Church.

(Rev.) BEVERLEY D. TUCKER
St. Michael's Church

Sapporo, Japan

February 21, 1960

Diary of a Vestryman

Choosing Sides

(fiction)

by Bill Andrews

February 18, 1960. It was a gloomy vestry meeting tonight.

Hanging over the gathering was the shadow of a controversy in the parish that was both personal and bitter. The fact of the controversy intruded itself on almost every point of the agenda.

The treasurer's report showed a small drop in receipts on pledges. There was a communication from one of the guilds protesting against the replacement of the old brass cross on the altar in the chapel with a Christ the King crucifix (this was taken as evidence of the wild high-Churchmanship of the new rector, but the fact was that the crucifix was a memorial gift arranged for and commissioned by the former rector).

When we got to new business, we even found that the issue of paving the parking lot was involved in the controversy. Joe Barton reported, "People tell me that if the parking lot was good enough in Fr. Jones' day, it ought to be good enough for Fr. Carter." McGee, who is likely to be short-tempered, simply exploded. "Ever since the parish house addition was built in 1958, we've been intending to pave that lot. But we held back because the budget was tight and other things seem to be more urgent. There was never any argument about the necessity of doing the job. But now the people who are opposing Fr. Carter are using every conceivable issue against him — and against the Church. I say, go ahead as planned, and if some people don't like it, let them lump it!"

Lewis Blaine then answered that we, as the vestry, had no right to spend people's money on things they didn't want. "I'm not going to vote one cent for a project that most parishioners oppose."

That led to another argument on the issue of whether, in fact, the opposition group was numerically a majority of the parish. I said I didn't believe it was. Joe Barton said everybody he had heard express himself appeared to be in opposition to just about everything the new rector was doing. He concluded by turning to Fr. Carter and saying, "Father, I don't assume all the charges made against you are just. But regardless of where the blame lies, we have a situation with which to deal. If we don't, this row will split the parish and keep it from doing its job. I think it is up to you to make your peace with these people."

Fr. Carter answered, "I appreciate your frankness, Joe, and I certainly want the guidance of the vestry. Since there is pretty clearly only one real issue before

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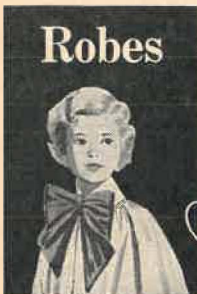
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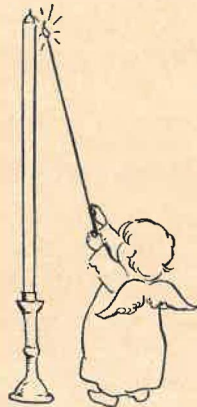
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the parish at this time, let's postpone the specific business matters and talk this thing through. I would like to hear all your evaluations of the situation." He then proceeded to poll the whole vestry.

Of the dozen men present at the meeting, no one would admit to complete support of the opposition stand against the rector. But five of the men — Barton, Blaine, Dart, Allen, and Homan — felt that the only cure for the problem was a complete surrender to everything the opposition group wanted. Three men — McGee, Harry Hunting, and Smith — took the stand that the opposition was a tiny, though noisy, minority, and that the way to deal with their attacks was either to ignore them or to counterattack.

The two wardens and the parish treasurer tried to straddle the issue. They admitted that the opposition was small, but they feared that by being very vocal it could confuse and win over much of the parish. As far as the rector was concerned, they expressed full confidence in his integrity and ability. But as far as practical decisions went, they appeared to go along with the Barton group. McGee muttered in my ear, "Peace at any price!"

Henry Corrington finally said, "I've heard three oversimplifications of the situation. In effect they are calls to surrender, to fight, and to make everybody happy. I don't think any of the three



recommendations makes sense. I've been in this community and on this vestry more years than any of you, and I think I know this parish. I tell you that if you follow any of the three simple solutions, you'll hurt the parish. Surrender to these people and you'll leave this parish with a tradition of omnipotent pressure groups who will seek to dominate every step of the way. Simply ignore them or start a counterattack, and the parish will be in a paralyzing conflict for months. Try to straddle the issue, temporize, compromise, and you'll be helpless. You haven't dealt with Daranga Smythe-Schow! as long as I have, or you'd know she is totally imperious to sweet reasonableness.

"No, we've got to take a harder and more complicated position. We have to face every criticism as it comes, deal with

it on its merits, and keep everlastingly hammering on the central task of the Church in the community. We should take on no unnecessary fights and avoid no necessary ones. And you, Father, will have the hardest role of all. You will have to go among these people who dislike you and win their respect and loyalty. I don't envy you the assignment."

Henry's speech made perfect sense to me, and, I think, to the rector. But it seemed to influence nobody else.

The rest of the meeting was a jangling row, with charge and countercharge thrown about. Finally Joe Barton asked Fr. Carter to commit himself to give the opposition everything it wanted. When Fr. Carter declined to do so, Joe moved to ask for his resignation. This was defeated by a vote of three to seven with two men abstaining. But a motion to have a committee call on the bishop and discuss the problem with him carried by a vote of seven to five. The rector delegated the selection of the committee to the senior warden, and he chose himself, Barton, McGee and me.

I left the meeting very sick at heart.

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The Rev. Herbert C. Gravelly, formerly in charge of churches in Grifton and Ayden, N. C., is now rector of Trinity Church, Myrtle Beach, S. C.

The Rev. Frederic J. Haskin, formerly of the diocese of Los Angeles, will be rector of St. Matthew's Church, Enosburg Falls, Vt., with responsibility for churches at Richford and East Berkshire.

The Rev. H. G. Kappes, formerly vicar of St. Ambrose's Church, Antigo, Wis., will on March 1 become rector of St. Clement's Church, Seattle, Wash. Address: 1501 Thirty-Second Ave., Seattle 44.

The Rev. Howard Kayser, formerly vicar of the Church of the Ascension, Merrill, Wis., and St. Barnabas', Tomahawk, will on March 1 become vicar of St. Ambrose's Church, Antigo, Wis. Address: Box 134, Antigo.

The Rev. Philip Livingston, formerly vicar of St. Paul's Church, Plymouth, Wis., is now rector. Address as before: 312 E. Main St.

The Rev. Cyril B. Russell, of the diocese of Rochester, is serving as a missionary priest in the diocese of Fond du Lac and may be addressed at 1245 Lincoln Ave., Omro, Wis.

The Rev. Norman J. Thurston, formerly rector of Christ Church, Jordan, N. Y., is now assistant at Calvary Church, Syracuse, N. Y. Address: 103½ Victoria Pl., Syracuse 10.

The Rev. James D. Warner, formerly rector of St. Paul's Church, Marinette, Wis., is now assistant at St. James' Church, Wichita, Kan.

Ordinations

Priests

Connecticut — By Bishop Gray: On January 30, the Rev. William F. Starr, curate, Trinity Church, Hartford, Conn.

Western Michigan — By Bishop Lickfield of Quincy, acting for the Bishop of Western Michigan: On December 23, the Rev. Karl E. Marsh, curate, Grace Church, Grand Rapids, Mich.; the Rev. Thomas K. Ray, canon, St. Mark's Cathedral, Grand Rapids.

Deacons

Cuba — By Bishop Blankingship: On January 25, Juan Ramon de la Paz Cerezo, who will be assistant to the archdeacon in the Church of the Annunciation, Florida, Cuba, and the church in Céspedes.

South Carolina — By Bishop Carruthers: On January 25, William P. Rhett, Jr., to be in charge of churches at Adams Run and Meggett.

Other Changes

Mr. Paul L. Holland has been appointed by Bishop Powell of Maryland as executive secretary of the diocesan department of Christian stewardship. Mr. Holland, a consulting engineer, is a

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.

February

21. Bombay, India
22. Borneo
23. Bradford, England
24. Brandon, Canada
25. Brechin, Scotland
26. Brisbane, Australia
27. Bristol, England

February 21, 1960

vestryman and registrar of St. Martin's-in-the-Field, Severna Park, Md.

The diocese of South Carolina announced a new record for itself in 1959: 828 persons were confirmed, as compared with the previous diocesan record of 677 in 1958.

In the diocese of Albany, Trinity Church, Fairfield, N. Y., and St. Michael's (also known as the Church of the Memorial), Middleville, have been incorporated as Trinity and St. Michael's Parish, with address at Box 155, Middleville.

The Rev. Dr. John Ellis Large, rector of the Church of the Heavenly Rest, New York, is now a trustee of the Episcopal Radio-TV Foundation.

The Very Rev. Percy L. Urban, dean emeritus of Berkeley Divinity School, is now executive director of the Committee for Berkeley's Needs. The committee has been increasingly active during

the past year. Under the chairmanship of Mr. Lee H. Bristol, Jr., it seeks to unify the major fund-raising efforts of the school.

Resignations

The Rev. Dr. Eric Montizambert has retired as canon of Grace Cathedral, San Francisco, and is now honorary canon. He will continue his work at the Episcopal Old Ladies' Home of the diocese of California and will continue to serve as warden of the School of the Prophets there. Canon Montizambert is the author of a number of religious books and pamphlets that have had wide circulation.

Changes of Address

The Rev. William A. Perkins has moved from New Windsor, Md., to 70 Dayton Ave., Greenwich,

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Conn. He is executive secretary of the International Christian Youth Exchange, which is now at 475 Riverside Dr., New York 27.

The Rev. Allen Price, formerly addressed at St. Paul's Church, Box 3086, Lubbock, Texas, may now be addressed at St. Stephen's Mission, 5011 Eleventh St., Lubbock. St. Stephen's, a parochial mission of St. Paul's Church, will ask to be admitted as a mission of the diocese of Northwest Texas in March.

Births

The Rev. Andrew W. Berry and Mrs. Berry, of Trinity Church, Arkansas City, Kan., announced the birth of their first child, Elizabeth Ann, on January 26.

The Rev. Herbert Rowe and Mrs. Rowe, of St. Martin's Church, Marcus Hook, Pa., announced the birth of a son, Stephen Lester, on January 19. Stephen has two brothers, Mark, age four, and Gregory, age two.

The Very Rev. Francis B. Sayre, Jr. and Mrs. Sayre, of Washington Cathedral, Washington, D. C., announced the birth of their fourth child and second son, Francis Nevin, on January 28.

DEATHS

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

The Rev. Floyd W. Lisle, curate of All Saints' Church, Fort Worth, Texas, was killed January 11th, in an automobile accident in Fort Worth. Fr. Lisle, who was 29 years of age, died less than a month after his ordination to the priesthood.

He was graduated *magna cum laude* from Berkeley Divinity School in 1959, and received a degree in music from Texas Christian University in 1950. From 1947 to 1953, Fr. Lisle sang with the Fort Worth Civic Opera Company and was the choral director of the organization in 1952 and 1953.

Fr. Lisle was in charge of the Sunday school and young people's program at All Saints', and had just organized a boy choir.

Surviving are his parents, Mr. and Mrs. F. M. Lisle, and a sister, Mrs. M. Duane Sanner.

The Rev. Thomas Arthur Meryweather, rector of the Church of the Atonement, Philadelphia, Pa., died January 31st, in Philadelphia. He was 66.

The Rev. Mr. Meryweather was born in Philadelphia. He studied at General Theological Seminary, and was ordained to the priesthood in 1921. He served churches in Oregon and Pennsylvania, and became rector of the Church of the Atonement in 1951. Mr. Meryweather was executive director of the Philadelphia Crime Prevention Association from 1932 to 1944, and was a member of the Criminal Justice Association. He was the author of *Older Boys and Crime*.

Mr. Meryweather is survived by his wife and two children.

The Rev. Laurence Alexander Copeland Pitcaithly, retired priest of the diocese of Newark, died January 27th, in Denver, Colo. He was 79 years of age.

He was born in St. John, New Brunswick. He studied at the University of Denver, Seabury Divinity School, and the General Theological Seminary, and was ordained to the priesthood in 1908. Fr. Pitcaithly served churches in Colorado, Nevada, and Kansas. In 1924, he became rector of Grace Church, Westwood, N. J., and served there until his retirement in 1949. He was an instructor at Kansas Theological School, and in the diocese of West Missouri he was a member of the board of examining chaplains.

Fr. Pitcaithly is survived by his wife, the former Julia Eleanora Laue.

The Rev. Joseph M. Waterman, S.T.D., rector of Trinity Church, Parkersburg, W. Va., died December 20th, of a heart attack. He collapsed just as he finished his sermon for the day.

Dr. Waterman was born in Tampa, Fla. He studied at Hamilton College, Clinton, N. Y., and was a graduate of Harvard, Virginia Theological Seminary, and Kenyon College. He received the S.T.M. and S.T.D. degrees from Kenyon. Dr. Waterman was priested in 1924. He was rector of the Church of the Resurrection, Baltimore, Ohio, from 1924 to 1929, and from 1929 until the time

of his death, he was rector of Trinity Church, Parkersburg. Dr. Waterman was the author of *History of Social Service Work of the Protestant Episcopal Church in the U.S.*

James Lea Ashton, son of the Rev. Thomas R. Ashton and Mrs. Ashton, died January 16th, at the age of five.

The Rev. Mr. Ashton is in charge of Trinity Church, Findlay, Ohio.

Prudence E. Larsen, wife of the Rev. John G. Larsen, retired priest of the diocese of Texas, died December 30th. She was 88 years of age.

Mrs. Larsen was the daughter of Myron McCord, territorial governor of Arizona during the administration of President McKinley. After the Rev. Mr. Larsen's retirement in 1951, he and his wife made their home in Danville, Calif.

In addition to her husband, Mrs. Larsen is survived by a daughter, Mrs. Bruce Winkworth, and two sons, Dr. D. A. Kribs, and James Kribs.

Alice Thomson Whitney, wife of the Rev. H. Foster Whitney, priest-in-charge of St. Paul's Church, Savanna, Ill., died December 18th, in Iowa City, Iowa.

Mrs. Whitney served as vice president for the Northern Deanery of the diocese of Chicago's woman's auxiliary. She was an associate of the



Sisters of St. Mary. Mrs. Whitney had acted as superintendent of St. Paul's school for over 20 years, and was active in the work of the Red Cross and Eastern Star in Savanna.

She is survived by her husband, a brother, and three nephews.

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Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

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ST. ANNA'S (Nearest Downtown & Vieux Carre)
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Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

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
Revs. S. Emerson, T. J. Hayden, D. F. Burr

Sun 7:30, 9 (sung), 11 Sol & Ser, 7:30 EP; Daily 7
ex Sat 8:30; 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. Thrumston, canon

Sun 8, 9:30, 11 & daily as onno

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 Maryland Pkwy at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochrane

Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c

Sun Masses 8, 9:30, 11:15 (High); Daily 7, 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;
Wkdays: MP 7:45; HC 8 (6-10 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;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r

Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.

Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.

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.

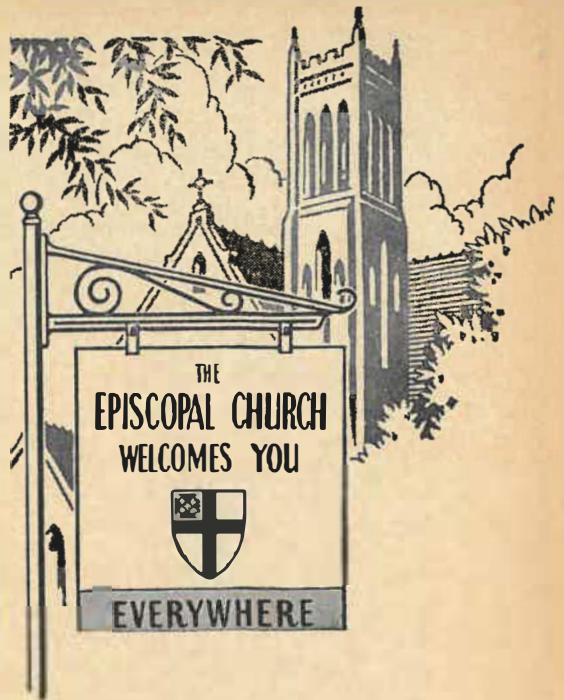
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

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 Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10



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

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 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

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. Robert R. Spears, Jr., 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 St.
Rev. C. Kilmer Myers, S.T.D., v; Rev. Merrill O.
Young, p-in-c

Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

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, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.

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