

# The Living CHURCH

May 17, 1964

SPRING BOOK NUMBER

25 cents

## INTRODUCING—

Tubal Bogle-Bray



Jubal Beadle

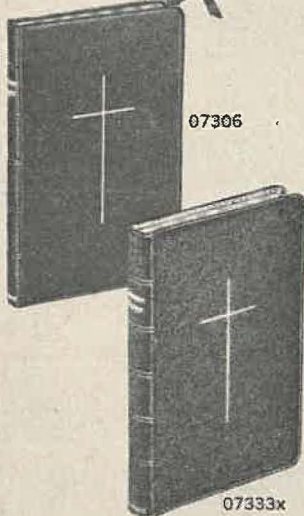
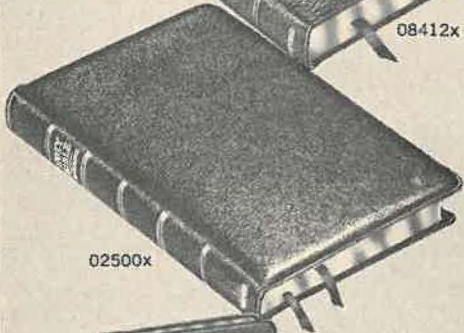
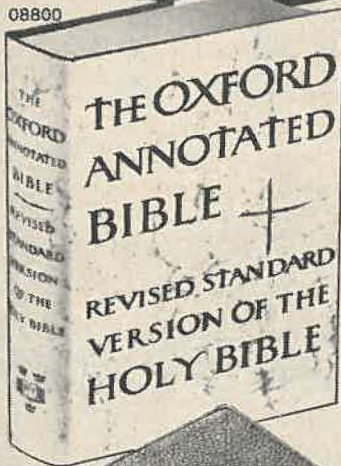


Meet the observers  
from celestial space on page 19.



Oxford  
The Criterion  
of Quality

08800



Distinguished favorites for personal use and for gift presentation are these Oxford editions of the Revised Standard Version, the Authorized King James Version of the Holy Bible, and The Book of Common Prayer. Matchless in craftsmanship and design, these editions feature clear, beautifully printed pages, superb papers and long-wearing bindings.

**THE OXFORD ANNOTATED BIBLE — RSV**

The only RSV Bible of its kind . . . with important supplementary material for better understanding of fine points in the text. Special features include: complete RSV footnotes, cross references, introductions to and running commentary on each book, index to annotations, exclusive articles on Bible land geography, history and archaeology, and full-color, three-dimensional maps, with map index. Blue Cloth over sturdy boards, square corners, stained top (blue), gold stamping, headbands. Printed on specially manufactured Bible paper. Times Roman type. 1,568 pages. Size: 5¾ x 8½ x 1½". 08800. \$7.95

**RSV TEXT BIBLE WITH CONCORDANCE**

Complete RSV cross references and the 160-page Oxford Concise Concordance (more than 25,000 references in alphabetical order), with full-color, three-dimensional maps and map index. French Morocco, limp, round corners, gold edges, ribbon marker. *Ultrathin* Oxford India paper. Garnet type. 1,472 pages. Size: 5 x 7½, only 1¾" thick. 08412x. \$14.00

**THE OXFORD PRESENTATION BIBLE**

This de luxe King James Bible edition, exquisitely produced and packaged, is especially appropriate for gift presentation. Natural Grain Morocco, stamped in silver, half circuit, leather lined to edge, round corners, silver edges. Modified self-pronouncing, with 100,000 center-column chain references, special Presentation Page, and two ribbon markers. Attractively wrapped in silver paper for enclosure in silver box with blue protective cover. Silver ruled gift card included. New Long Primer type, *Ultrathin* Oxford India paper. Size: 5¾ x 8½, only 1" thick. In WHITE or BLACK. 02500x. \$25.00

**BREVIER CONCORDANCE BIBLE**

Authorized King James Version. Morocco Grain Calf, half circuit, simulated leather lining, round corners, red under gold edges. Self-pronouncing, with 100,000 chain references. Family Record. *Ultrathin* Oxford India paper. Size: 5 x 7¼, only 7/8" thick. 04334x. \$10.95  
*Red Letter Edition.* 04434x. \$11.75

**THE BOOK OF COMMON PRAYER**

Here is the finest, most widely accepted selection in The Book of Common Prayer — a selection embracing a wide range of colors and styles. Each Oxford Prayer Book contains the Custodian's Certificate, assuring complete textual accuracy.

**07306** — Red Cloth, round corners, red edges, gold cross. Size: 3½ x 5½ x 9/16". \$2.75

**07333x** — Hand Grained Morocco, limp, round corners, gold edges, gold cross, gold roll. *Ultrathin* Oxford India paper. Size: 3½ x 5½, only 3/8" thick. \$8.00

**07334x** — BLUE, as 07333x. \$8.00

**07336x** — MAROON, as 07333x. \$8.00

**07337x** — RED, as 07333x. \$8.00

At your bookseller

**Oxford University Press / New York**





# The Living CHURCH

Volume 148      Established 1878      Number 20

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

## STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. Christine Fleming Heffner, managing editor. Alice Kelley, book editor. The Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. The Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Mary Ann Kaiserling, advertising assistant. Georgiana M. Simcox, People and Places editor. Roman Bahr, subscription manager.

## EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee 2, Wis. 53202

## THE LIVING CHURCH FOUNDATION, INC.

Rt. Rev. Donald H. V. Hallock,\*† Bishop of Milwaukee, president; Rev. Dudley J. Stroup,\*† vice president; Rev. Carroll E. Simcox,\*† secretary; Warren J. Debus,\* assistant treasurer. Rt. Rev. John P. Craine,† Bishop of Indianapolis. Rev. William E. Craig,† Rev. John Heuss,† Messrs. Robert Hall,\*† Neal Kaye,\*† Arthur Ben Chitty,† Peter Day,† Stuart Ullmann.\*

\*Director

†Member

## DEPARTMENTS

Angels and Angles	19	Letter from London	20
Books	4	Letters	22
Deaths	31	News	9
Editorials	17	People and Places	30

## FEATURES

Paperbacks for Churchmen	Robert A. MacGill and Robert J. Page	14
Books on the Vatican Council	Frederick C. Grant	16

## THINGS TO COME

### May

17. Whitsunday (Pentecost)
18. Whit Monday
19. Whit Tuesday
20. Ember Day
22. Ember Day
23. Ember Day
24. Trinity Sunday
26. National Council meeting, Greenwich, Conn., to the 28th
31. First Sunday after Trinity

### June

4. Board meeting, National Council of Churches, New York, N. Y., to 5th
7. Second Sunday after Trinity
11. St. Barnabas
14. Third Sunday after Trinity
21. Fourth Sunday after Trinity

**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.

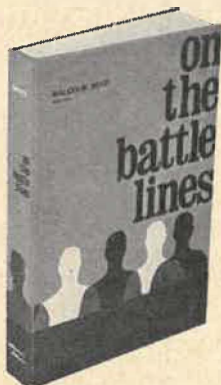
**PHOTOGRAPHS.** *The Living Church* cannot assume responsibility for the return of photographs.

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

**THE LIVING CHURCH** is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

**SUBSCRIPTION RATES:** \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

## Current Selection of



# THE LIVING CHURCH BOOK CLUB

**"On the Battle Lines is a reach-out-or-get-out-of-the-way sort of book. Get out of the horse and buggy. Read it, Mr. Trollope."**

This is how Bishop Sterling of Montana sums up the current Living Church Book Club offering.

Frankly, we think too many so-called "religious books" published today are simply re-assurance literature—for the already converted and comfortable. So we choose for our readers what we consider prophetic books: books of challenge, for the thoughtful and adventurous, not for the timid and moss-backed.

We still have some copies of *On the Battle Lines*. Its retail price is \$5.95. If you fill out and send us the coupon below, you will receive this book for \$4.95, and its three successors at similar bargain rates. Our supply is limited. Act now!

### THE LIVING CHURCH BOOK CLUB

407 East Michigan Street, Milwaukee, Wis. 53202

Enroll me as a member of The Living Church Book Club, starting with **On the Battle Lines**, Malcolm Boyd, editor, published by Morehouse-Barlow.

Unless I return the book within ten days, I agree to pay promptly on receipt of your bill for \$4.95, plus postage. I understand that I shall be sent four books per year, at the regular retail price or less, and that I may discontinue my membership at any time on reasonable notice and will be sent no further books thereafter.

Name \_\_\_\_\_ (Please print or type)

Address \_\_\_\_\_

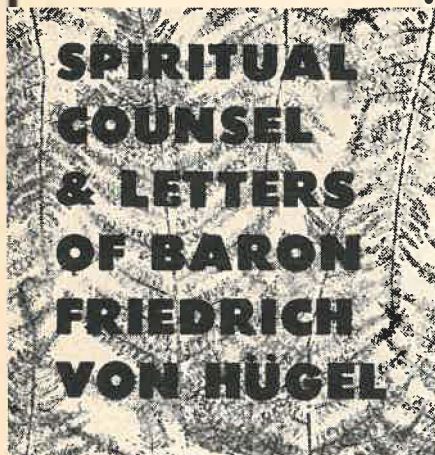
City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Signed \_\_\_\_\_



FOR OUR TIME

... AND ALL TIME



EDITED WITH  
AN INTRODUCTORY ESSAY  
BY DOUGLAS V. STEERE

**A**ranged for devotional reading, a new collection of inspirational writings by one of the most moving spiritual voices of the twentieth century. Here is the heart of Baron von Hügel's timeless admonition and ringing truth:

"Do not be greedy of consolation. Suffering teaches: life teaches. Love and joy are your way. Be very humble; it's the only thing. . . ."

"Live from day to day, even from hour to hour. Perseverance is one of the crowning graces of God. . . ."

"I hate rigorism — it's all wrong. Our Lord was never a rigorist. He loved publicans and sinners. How he loved the beauties of nature, the family—children! . . ."

"Get rid of all self-occupation. I don't mean self-examination for conscience sake, though that, too, can be overdone. But self-oblivion is a splendid thing. Never pray but you realize that you are one of a countless number of souls, a countless number of stars."

\$5.00 at your bookseller



Harper & Row

# Books

## With the Ink of Discord, a Sign of Hope

**The Communion of Saints.** By **Dietrich Bonhoeffer.** Harper & Row. Pp. 256. \$4.

Dietrich Bonhoeffer's present vogue in theology and ethics has beckoned his book, *The Communion of Saints*, out of obscurity. It was first written in 1927, when he was 21, as a doctoral dissertation, and published in an amended form in 1930. The work has two immediate values: first, that of throwing meaning upon Bonhoeffer's earlier philosophical struggles, and secondly, illuminating his critical and creative doctrine of the Church.

Many readers will find the first two chapters formidable in style and content, for Bonhoeffer is dealing both with the sociology of the Church and with the doctrine of the Church; to do so he first clarifies sociological terms used, such as person, individual, community, and society. Christian sociology was in ferment, after the work of Troeltsch and Weber. Also Germany was still dominated by the pervasive philosophical atmosphere of German idealism, and Bonhoeffer felt that he must free himself from the presuppositions of what amounted to a "national philosophy." His task of bringing together scientific sociology and Barthian dogmatic was a difficult enterprise on the high level of a doctoral dissertation.

Bonhoeffer begins his exploration by a study of the person in terms of the I-Thou relationship. In English this is an unfortunate term, for the German *du* is a familiar, used for those one calls by their first names, but in English it becomes "thou," which is archaic, used chiefly in religion, and this gives the term a mystagogic meaning that is not intended in German sociology.

His sociology is broadened from the interpersonal level to establish the meaning of community and society. He discusses also the relevance of the corporate or collective person, which had been an issue in the development of German natural law of association and had its roots in Hegel's corporate spirit. Bonhoeffer is especially interested in this doctrine of sociological and political philosophy as an approach to what is meant by speaking of the Church as the Body of Christ and "Christ in His Church."

Out of this careful preparation comes Bonhoeffer's definition of the word Church:

"We believe that God has made the actual empirical church, in which the Word and the sacraments are administered, into his

community; that is the Body of Christ, that is the presence of Christ in the world, and that, according to the promise, God's Spirit becomes effective in it." (197)

Bonhoeffer's view of the Church and its function and mission is profoundly Catholic; the Church, for him, is not a "gathering" of Christians but the union of persons within a Person. At the time of writing he did not always seem to understand the Roman Catholic view of the Church, for he treats it as an unredeemed wooden authoritarianism. This, however, is part of the cultural birth trauma of Lutheranism from which, in later works, he shows considerable emancipation.

Though Bonhoeffer's book is not written in baby talk, the experience of following a writer who uses careful language and comes to grips with the theological and sociological mystery of the Church in the world is profoundly moving and edifying. Bonhoeffer wrote in days that were dark for Germany, and his pen is dipped in the ink of social transition and discord. In the midst of that discord his concept of the Church is not a wavering apologetic, but a sign of hope.

W. O. CROSS

*Fr. Cross is professor of ethics and moral theology at Nashotah House.*

## Coffin Preferred

**John Wesley and the Christian Ministry.** By **A. B. Lawson.** Seabury. Pp. 210. \$6.

Albert Lawson, a Methodist clergyman in northern England, has written a readable, scholarly, impartial, and carefully documented study of John Wesley's opinions and practices in the matter of Church government with particular attention to the apostolic succession and to ordination. All concerned with current ecumenical conversations between Methodists and Anglicans, on both sides of the Atlantic, will find it profitable reading.

If the popular image of John Wesley has been distorted almost beyond recognition by a century and a half of sentimental propaganda, his standing among clergymen has fared even worse. His fundamental convictions on the matters of Church unity and on ordination have been silently repudiated. Mr. Lawson confines his examination to the evidence available from Wesley's lifetime and sadly concludes that it would take another book to show "how little of Wesley's opinions and practice [have been] valued and accepted by his successors."

Wesley's ideas of Church government came primarily from his 1746 reading of King's *Primitive Church* (the argument for the extensive powers of presbyters) and from his reading of Stillingfleet's *Irenicum* (on the episcopacy as lawful and expedient but not essential and on the validity of ordinations by presbyters)



and not in any way from his "conversion." The Anglican criticism to the effect that he wrongly assumed that *bishop* and *presbyter* were for all practical purposes the same must be allowed to stand, but "the necessity of ordination for the administration of the sacraments was always a fixed principle with Wesley," and his sermon, "On the Ministerial Office," (1789) in which he declared that lay preachers were to preach only and not to administer any of the sacraments, was suppressed by his followers.

When some of his preachers were told that they would have to take licenses as *Protestant Dissenters*, he said in a letter to one of them in 1760: "John, I love thee from my heart; yet rather than see thee a Dissenting Minister, I wish to see thee smiling in thy coffin."

On the matter of ordination: "His claim to ordain lay not only in the fact that being a presbyter or elder, himself, he was therefore a spiritual bishop, but that he was a 'superintending elder,' in fact—'superintendent' of the whole Methodist organization." But when it came to the desperate need for ordained clergymen to minister to the people in America, "there is little doubt that the dilatoriness and hesitation on the part of [the Church of England] forced [Wesley's] hand in a matter about which he was never too happy."

Mr. Lawson also describes Coke's efforts for reunion with the American Episcopal Church, but suggests that it was Coke himself, and not Wesley, who insisted on Coke's "ordination" at Bristol in 1784. Here, as throughout his book, the appropriate documentation is cited and quoted; Mr. Lawson's evidence is usually convincing, and where there must be doubts, he takes pains to point them out. He shows the doubts that shroud the early careers of Coke and Asbury [first Methodist bishop in America], but he documents Wesley's horror at their use of the title of *bishop*.

J. M. LUFKIN

*The reviewer is author of an article on misconceptions about John Wesley [L.C., March 3, 1963].*

## Worlds in Tension

**Christians in a Technological Era.** Edited by Hugh C. White, Jr. Seabury. Pp. 143. \$3.50.

**Technology and Religion.** By Henri Queffélec. Hawthorn. Vol. 94 of the *Twentieth Century Encyclopedia of Catholicism*. Pp. 110. \$3.50.

Technology with its associated automation and urbanization as these bear on the mission of the Church in the 60s—this was a theme of the recent Anglican Congress. It is a theme increasingly seen as fundamental to the status of the Church



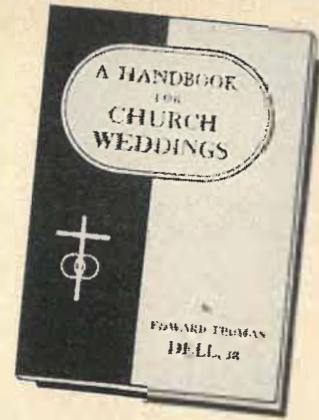
and of Christianity in the modern world. Two recent books on this subject are testimony to the growing concern with this question. Doubtless many more such books will be published.

*Christians in a Technological Era* is a collection of papers presented at a consultation in 1961 sponsored by the World Student Christian Federation and the Pax Romana. Like any collection of independent essays, it does not lead to any particular conclusion. But it does provide an opportunity to view the complex problem of the Christian faith in a scientific-technological era from several vantage points. The introduction by Margaret Mead and the conclusion by Scott Paradise of the Detroit Industrial Mission stand out as exceptionally penetrating analyses, although neither was a part of the original consultation. Providing particularly valuable insights are the paper by Bernard Morel, which explores the place of the whole technological enterprise in God's plan, and that of Fr. François Russo which is an especially sensitive treatment of science and Christian faith.

Churchmen in today's world feel radical tension between the industrial-technological world in which they make their living and the world within the Church in which they worship God on Sunday. The former world hums along without any reference to God or anything else other than man and his works. The latter world seems strangely archaic and unrelated to the workaday world. This book can open for Churchmen new vistas of understanding of this alienation. It is a book which could form the basis for adult discussion groups.

*Technology and Religion* by Henri Queffélec would make a useful supplement to such a study, although it is written from a single point of view. On the whole it is rather well done, although at times it reflects a somewhat overly rigid theological perspective.

In her introduction to the first book Margaret Mead points out that one major theme is missing from all of the papers. That is the biblical doctrine of man's God-given dominion over all creation. I fully concur with her in this judgment. This theme is also missing from the second



"I commend the book to parents of marriageable girls and to young people who are thinking of the day when they will be married. It will dispel many false 'modern' conceptions of a Church wedding and will clarify the rich worship-centered, God-directed, Prayer Book Service of Holy Matrimony" . . . *The Rt. Rev. Wilburn C. Campbell, Diocese of West Virginia.* \$1.50

Published by  
**MOREHOUSE-BARLOW CO.**  
14 East 41st Street  
New York, N. Y. 10017

## EVERYTHING IS YOURS



The Spirit of  
God in the Life  
of the Church

BY G. DON GILMORE

The Holy Spirit is the most powerful element in the Christian life, but it has been pushed into the background. G. Don Gilmore declares that it is time we recognized the power of the Holy Spirit to transform human lives. In compelling terms, Mr. Gilmore urges Christians to wake up to the power of the Holy Spirit. \$2.50

Order from your Bookstore

**abingdon press**  
175 YEARS OF Service-SINCE 1789



# FOR CHRIST'S SAKE

By O. Fielding Clarke

A Reply to "Honest To God"

"The reply establishes without much difficulty that *Honest To God* is by two John Robinsons, one orthodox and the other both heretical and muddled."—*The Living Church*.  
\$1.50; (in lots of ten, \$1.25 each)

# PRECEDE THE DAWN

By Samuel Wylie

Rector, The Church of the Advent, Boston

This book will help many to understand what the Christian Revolution is all about — especially in the areas of biblical theology, liturgical worship, and the understanding of the role of the laity. \$3.50

# HAVE A LIVELY FAITH

By John Heuss

Rector, Trinity Church, New York

"My allegiance to the faith of the historic Church ended once and for all the confusion as to why I am on this earth, what life is all about, and what I should live for." These words of Dr. Heuss explain, in part, why he has a lively faith. This book should be read by all Episcopalians. \$4.95

# THE EUCHARIST AND YOU

By Austin Pardue

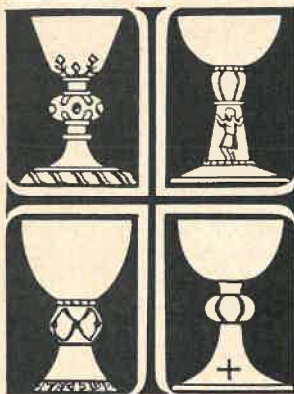
"Human honors and invitations will all pass away into nothingness, but the Invitation to His Feast lasts forever. He keeps on inviting you to dine with Him day after day, without end." — Austin Pardue. \$3.95

Retail Division

## MOREHOUSE-BARLOW CO.

14 East 41st Street, New York, N. Y., 10017  
29 E. Madison Street, Chicago, Illinois, 60602  
276 Golden Gate Avenue, San Francisco, Calif., 94102  
4400 Melrose Avenue, Los Angeles, Calif., 90029

## OSBORNE



### CHALICES

Send for  
Chalice-Ciboria book No. LC1C showing  
over 150 original and historic designs.  
**EVERY KIND OF CHURCH  
SILVER AND METALWORK**

Send for  
book No. LC2G kindly stating your  
probable requirements  
**117 GOWER STREET  
LONDON • WC1 • ENGLAND**

## WHITEFRIARS STAINED GLASS STUDIOS

HARROW, MIDDLESEX, ENGLAND  
(ESTABLISHED 1680)

Leaded and Concreted  
Stained Glass Windows

*A booklet will  
be sent on request*

REPRESENTATIVE IN U.S.A.

FRED L. STUART  
110 East 42nd Street  
New York 17, N. Y.



Just Published:

## A History of the Confraternity of the Blessed Sacrament in U.S.A.

by WILLIAM PITT McCUNE

Paper bound, \$1.00 per copy, postpaid.

Payment must accompany order to:

Rev. Wm. R. Wetherell, Sec.-Gen., C.B.S.  
438 Valley Street  
Orange, New Jersey 07050



book. It seems to me too to be a doctrine of basic importance to a Christian understanding of the technological era. The implications of this doctrine remain to be explored in future books devoted to this subject.

WILLIAM C. POLLARD, Ph.D.

*The Rev. Dr. Pollard, executive director of the Oak Ridge Institute of Nuclear Studies, addressed the Anglican Congress on the subject of technology and the Church's mission.*

## A Good Starting Place

**Will in Western Thought: An Historico-Critical Survey.** By Vernon J. Bourke. Sheed & Ward. Pp. 247. \$5.

An interesting and profitable way to study philosophy and theology is to trace the history and development of a dominant idea in Western thought.

Professor Vernon J. Bourke in his new book, *Will in Western Thought*, uses this method with one of the most important ideas in our intellectual tradition. The idea of the will, both human and divine, has played a fundamental part in the development of the character of Western man. Every system of ethics has had to take it into account; it has influenced our political ideas; and in theology some of the most fundamental Christian doctrines involve a notion of the divine will. Professor Bourke brings to his study wealth of learning, and he deals with virtually every major philosopher and theologian.

In addition to the historical study he attempts in the last chapter to bring order out of the tradition by suggesting a core meaning of will.

His discussion of St. Thomas Aquinas and the medieval theologians generally is very fine indeed. But it is unfortunate that he devotes little attention to Kant and the German Idealistic philosophers,

and the treatment of American Pragmatism is scanty. Kierkegaard is only mentioned in passing, and contemporary existentialist philosophers not at all. Most readers probably will feel that they have not been taken deeply into the subject and that some of the more perplexing problems of the will remain perplexing, even though the book does provide a good starting place for deeper probing.

JAMES E. GRIFFISS, JR., Ph.D.

*Dr. Griffiss is professor of systematic theology, El Seminario del Caribe.*

When you need Church supplies . . . when you want the best in religious books . . . refer to *The Living Church*. And when you write to advertisers please tell them you saw their advertisement in **THE LIVING CHURCH**.



## Marriage Plans

**A New Generation: American and Catholic.** By **Michael Novak.** Herder & Herder. Pp. 250. \$4.50.

The climate in Roman Catholic intellectual circles is changing rapidly and radically as the "dialogue" continues to spread and deepen. In *A New Generation* Michael Novak, essayist, novelist, and former teaching fellow at Harvard, is a spokesman for what is here called "the new generation of American Catholics born since 1930." This book is a compendium of his writings, most of them previously published in such diverse and "unofficial" media as *Harpers*, *The Christian Century*, *Motive Magazine*, *The New Republic*, *The Nation*, and *Commonweal*.

Despite some repetition, and the lack of unity inevitable in such collections of essays, this is a significant book for our times. Roman Catholicism is changing in America, and the author tells us of the



reason as well as what the future may hold for his Church. Anxious as he is to communicate to his co-religionists, Mr. Novak wants us to understand, also, that "the two great overriding facts with which the new generation must come to terms are the facts of being Catholic and being American."

In provocative style, Novak writes of a (Roman) Catholicism emerging from the cocoon of isolation, of new-generation Catholics further defined as those having some public school or secular university education. Proudly American and democratic, realizing the fear and insecurity at work in the ethos of the ghetto, the new-generation layman seeks to prove himself before the standards of the powers-that-be in the universities, the publishing and artistic worlds. No longer restricted to the language of Latin Scholasticism, apologetics, and self-congratulation, the new-generation intellectuals are at home with modern philosophy, psychology, and history; indeed their main preoccupation is with the problems of bringing about a marriage between their beloved Church and American culture.

Perhaps the most important part of the book is a series of chapters dealing with education and the relationship of the new generation to "secular" knowledge. Mr. Novak here advocates a cultural point of view of greater openness and honesty. He says: "Medieval philosophy cannot be lifted up in a bundle, wholesale, and carried into the twentieth century. . . . Posi-

tivism has floundered . . . naturalists are chided . . . for optimism . . . existentialists have difficulty . . . communicating . . . linguistic analysts are sensitive to the criticism that they deal in no more than trivialities. . . . Ours is a good time for natural stimulation and creativity." The author thus advocates a pluralistic education in our colleges, "empirical, pragmatic, realistic, and Christian."

FRANK V. H. CARTHY

*Canon Carthy is rector of All Saints', Indianapolis, and diocesan director of Christian social relations.*

## Iconoclasts and Prophets

**Wait without Idols.** By **Gabriel Vahanian.** George Braziller. Pp. 256. \$5.

Mr. Gabriel Vahanian (who teaches religion at Syracuse University) attempts in *Wait without Idols* to formulate a theological perspective on modern literature. Whatever may be his failings, excessive modesty is probably not one of them. For, as he says, his expectation is that his work "may partly exonerate theology from its cultural ineptitude and partly redeem literary criticism from the vacuous purpose to which it often seems to delight in condemning itself."

In so far as the book indicates again the kind of high interest which younger theologians today are taking in modern literature, Mr. Vahanian's first purpose may to some extent thus be served. But, in so far as his book entails any distinctively literary analysis of his texts, professional critics are likely to find it somewhat loose and lacking in rigor; and their judgment will probably be that he has nothing really new and fresh to say about most of the writers whom he discusses—so that they are not likely to feel that Mr. Vahanian has redeemed them from anything at all.

Mr. Vahanian has read widely; and, at an introductory level, his book can be fruitfully used in parish discussion groups and undergraduate classrooms as a basis



for analysis and discussion of what is religiously decisive in Hawthorne, Melville, and Faulkner; in Eliot, Auden, and St.-John Perse; and in Dostoevski, Lagerkvist, and Kafka.

Theologically, what is most attractive in Mr. Vahanian's argument is the sensitive awareness it evinces of how deeply the "iconoclastic" drive of modern literature may cooperate with the prophetic

OXFORD presents  
a distinguished  
new series

## A Library of Protestant Thought

Selected writings illustrating and interpreting the history of the Christian faith in its Protestant expression in Europe and America.

### THE OXFORD MOVEMENT

Edited by  
**Eugene R. Fairweather**

Valuable for an understanding of the Anglican position today and current trends toward ecumenicity in the Church at large, this book brings together the key theological writings born of the Anglo-Catholic Revival in nineteenth-century England. A major factor in the modern reshaping of the Church of England and of the entire Anglican Communion, the Oxford Movement is here depicted in the light of its indirect influences on Christianity as a whole . . . its inescapable dilemmas of Protestant churchmanship and their demonstrated solutions.

416 pages. \$7.00

### JOHN WESLEY

Edited by  
**Albert C. Outler**

In this collection of most representative writings, one of the major figures in eighteenth-century Christianity secures a fair hearing in the forum of contemporary theology. Conventional and misleading stereotypes about John Wesley and his thought are readily dispelled, as attention is focused on Wesley's decisive sources — Anglican, patristic, biblical — and his actual pronouncements on nearly every theological topic that he regarded as important.

544 pages. \$7.50

At your bookseller

Oxford University Press  
New York



## Wild Roses Are Out

Wild Roses are out, and every farmer's hedge  
Between the fields and down the meadowside  
Has a day of loveliness, though sedge  
Grows spears in rose-bouquets it cannot hide.

Some meadowlark, with skyward-plaining song  
Has called them out to bloom, then drop their pink  
To earth: no matter that a rose may long  
To keep itself, forget the fleeting link  
With later fruited summer. The careless lark  
Will make the empty fields a concert hall;  
Here the rose will leave its fragrant mark,  
In beauty brief, and generously will fall.

So must the heart shed petty, stifling thrift,  
And profusely spend its best — its only — gift.

MARGARET VAN VALKENBURG

emphasis of Christian theology. He does not permit this insight to lead him to "annex literature by arbitrarily 'baptizing' it into Christianity," since that indeed would be, in a subtle way, to commit Christianity to a kind of cultural idolatry.

Stylistically, Mr. Vahanian's prose is, generally, adequate, though it is unfortunate that his penchant for such terms as "dishabilitation" and "ethnolatry" and "disponibility" is occasionally so tyrannous. NATHAN A. SCOTT, JR., Ph.D.

*Fr. Scott is professor of theology and literature in the Divinity School of the University of Chicago. His The New Orpheus: Essays Toward a Christian Poetic has recently been published by Sheed & Ward.*

## Almost a Conversation

**Psychoanalysis and Faith.** Sigmund Freud's dialogues with the Rev. Oskar Pfister. Basic Books. Pp. 152. \$4.95.

Quite apart from its special theme, *Psychoanalysis and Faith* is a book to be recommended to any reader who cares about the art of letter-writing, which is said to be on the wane. It is the third volume to be published of letters chiefly by Sigmund Freud, who was a master of the art, and on this occasion his correspondent was the Rev. Oskar Pfister, a Swiss Protestant clergyman who was one of Freud's early and constant followers, and himself a writer of letters both elegant and persuasive.

The topic promised by the title is unfortunately too little developed by either writer. It could hardly have been otherwise, since Freud in his totally honest

and yet exaggerated way maintained "a completely negative attitude to religion, in any form and however attenuated." (It is worth remarking that in another context Freud showed that his attitude was particularly negative toward "attenuated" religion.) Pfister on the other hand believed that "a powerful-minded opponent of religion is certainly of more service to it than a thousand useless supporters," and he would find many today who agree.

Pfister was not one of those who have seen in psychoanalysis a philosophy of life or other substitute for religion, but he did recognize that in casting light on the psychology of love, for example, it was approaching a meeting place where it would be in conversation with Christianity. The conversation never quite takes place in these letters.

While Pfister saw that psychoanalysis as an intensely critical method of investigation could in the long run help to clear away the non-essential in religion and hence make the essential more evident, Freud held no such expectations. He was surprised and grateful that a clergyman despite his peculiar beliefs could comprehend psychoanalysis so well; he did not desire to learn more about those beliefs and their history outside the individual. We do not get very deeply therefore into the heart of the problems of psychoanalysis and religion; but the spirit in which the two men wrote, a spirit of mutual respect, scientific curiosity, compassion, and humor, remains the right one for further discussion.

S. A. LEAVY, M.D.

*Dr. Leavy is consultant in psychiatry at Berkeley Divinity School.*

## Babel in an English Cottage

**Worlds Apart.** By Owen Barfield. Wesleyan University Press. Pp. 211. \$5.

Anyone who is unaware of the current relevance of the tower of Babel story should read *Worlds Apart*, by Owen Barfield. Our most learned and sophisticated scholars and scientists share few of the basic assumptions concerning God, man, history, and reality; in their largely isolated specialties they are alarmingly worlds apart.

Owen Barfield is an original and broadly educated retired London lawyer. He sets forth the issues through dialogue among eight men spending a weekend in an English country cottage. They are a lawyer (Barfield?), a theologian, a rocket-research scientist, a physicist, a biologist, a linguistic philosopher, a retired schoolmaster, and a Freudian psychiatrist. They discuss their views candidly in a conscious attempt to break through the isolation.

There is no character development, so one needs frequently to check back to see who is speaking. However, the book is stimulating, even through technical material. The Freudian and linguistic analysts are opposed with apparently devastating arguments.

The theologian is the only one who is rude and, although he is effective concerning what he does not believe, he almost totally fails to witness to what he does affirm. He relates a cryptic dream at the end, possibly suggesting that the "doors have opened" for him through this dialogue.

At any rate, the issues are important, the dilemma pervasive; and this book is so stimulating and disturbing that it could open doors for any intelligent man of today from clergyman to lawyer to scientist.

C. FITZSIMONS ALLISON, D.Phil.

*Dr. Allison is assistant professor of Church history at Sewanee.*

## Playing to the Gallery?

**The Humor of Christ.** By Elton Trueblood. Harper & Row. Pp. 125. \$2.50.

Dr. Elton Trueblood's thesis in *The Humor of Christ* is that many of our Lord's words, especially the parables, are only understandable if we are prepared to recognize an element of humor in them which is usually missed by commentators — as, indeed, it was missed by the Evangelists themselves.

If you are prepared to classify as "humor" what mainly consists of irony, then there is something to be said for this view, but even so, the thought of our Lord making what Dr. Trueblood frequently refers to as "sly digs" hardly rings true. He is probably right that our Lord did not intend His every word to be

*Continued on page 27*



# The Living Church

Whitsunday  
May 17, 1964

For 85 Years:  
A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## COLOMBIA

### Consecration in Tulsa

The newest bishop of the Episcopal Church, the Rt. Rev. David Benson Reed, Missionary Bishop of Colombia, was consecrated on St. Mark's Day, April 25th, in his home parish of Trinity Church, Tulsa, Okla. He will serve as bishop in charge of the Church's work in Ecuador as well as in Colombia.

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, and 13 other bishops joined in the laying on of hands. The Presiding Bishop was the consecrator. Co-consecrators were Bishop Harte of Arizona and Bishop Gooden of the Panama Canal Zone. The presenting bishops were Bishop Gesner of South Dakota and Bishop Bentley, First Vice-President of the National Council and Director of the Overseas Department. Other participants in the service were: Bishop Richards of Central America, preacher; Bishop Lewis of Western Kansas, the epistler; Bishop Saucedo of Mexico, the gospeller; Bishop Powell of Oklahoma, the litanist. The Rev. Curtis W. V. Junker, rector of Trinity Church, Tulsa, served as chaplain to the Presiding Bishop.

The ring and pectoral cross with which the new bishop was invested are products of South America. The ring, crafted in Peru of metal from that country, bears an inch-long amethyst and the inscrip-

tion "Feed my sheep." The pectoral cross was prepared especially of gold from Colombia. It bears a 6½-carat emerald, also from Colombia. During the service Bishop Reed wore a stole made of deer-skin by an Indian parishioner of St. Matthew's parish, Rapid City, S. D., where Bishop Reed formerly served. While in South Dakota, he was diocesan correspondent for THE LIVING CHURCH.

As head of the Church's work in both Colombia and Ecuador, the 37-year-old bishop will be in charge of an area of 556,000 square miles. At present, the Episcopal Church has organized missions in Guayaquil, Quito, and Ançon, and mission stations at Cautivo and Quevedo, all in Ecuador. Only three priests minister to both the English-speaking and Spanish-speaking Episcopalians. In Colombia there are only five priests, serving two parishes, five missions, and seven mission stations.

## HAITI

### Bishop Voegeli Asked to Leave

The government of Haiti asked Bishop Voegeli of Haiti to leave the country late in April. Reports that he was "expelled at gunpoint," the bishop told THE LIVING CHURCH, were erroneous.

On April 24th, Bishop Voegeli went to Puerto Rico, and he has since been staying in New Jersey. He was scheduled to return to Puerto Rico May 11th, to attend the meeting of the board of trustees of the Caribbean Seminary and to ordain two priests for work in Haiti.

THE LIVING CHURCH expects to have further word from Bishop Voegeli on his return to the States.

## ATLANTA

### \$1,000 per Year

Members of St. Luke's Church, Atlanta, Ga., celebrated the parish's centennial by giving an offering of \$92,284, toward an expected \$100,000, to be used for clergy training.

Half of the offering is to establish a scholarship fund. The other half has been allocated to various overseas seminaries, including ones in Puerto Rico, Mexico City, the Philippines, Tokyo, Uganda, and India.

About 500 people attended the centennial dinner, presided over by the Rev. Edward E. Tate, who is rector of St. Luke's Church.

## PUBLIC AFFAIRS

### The Quality of Liberty

Dr. Wilber Katz, Churchman and professor of law at the University of Wisconsin, and Mr. Charles H. Tuttle, New York attorney and Churchman, were among the first to testify at hearings before the House Judiciary Committee regarding a proposed constitutional amendment (the Becker Amendment) to allow prayer and Bible reading in public schools [L.C., May 10th].

Mr. Tuttle, who was speaking as counsel for the National Council of Churches, and as a member of the Episcopal Church's Commission on Church and State, said that the proposed amendment, if passed, would affect "the whole Constitutional structure of freedom in American life."

Mr. Tuttle, a member of the New York City board of higher education since 1917 and chairman of the NYC Metropolitan Committee on Released Time, said, "Liberty loses its exalted quality and meaning when the majority of the moment can compel a minority to subsidize the majority's use of public tax-supported institutions for official dissemination of their own religious beliefs and practices."

Professor Katz said, "Our general constitutional policy has been one of freedom and equality for all . . . groups. To assure this equal freedom, a requirement of impartiality is imposed upon our state and federal governments."

This requirement of impartiality, he said, "is not because the religious and ethical beliefs of its citizens are a matter of no concern to government . . . [but] because one of the deepest concerns of democratic government is that its citizens have freedom in the area of their ultimate devotion." He said further that public school devotions, even though voluntary, "discriminate not only against those who have no religious belief but also against those whose beliefs are incompatible with the particular devotions in question."

Professor Katz maintained that the Supreme Court ruling against school de-



RNS

Bishop Reed kneels before the Presiding Bishop during his consecration in Tulsa, Okla.





WCC Photo

Anglicans attending the U. S. Conference for the World Council of Churches were the Rev. Patrick C. Rodger, an Episcopal priest from Scotland and W.C.C. Faith and Order Secretary; the Rev. Raymond E. Maxwell, associate secretary of the U. S. Conference for the W.C.C.; and Mr. Peter Day, Ecumenical Officer of the Episcopal Church.

votions does not prohibit continuance of current worship practices in the armed services or prayers such as those offered in Congress or at the inauguration of a President. "Nor does the Constitution forbid all religious expression in the public schools," he said. "For example, if a teacher had expressed her shock at President Kennedy's assassination by a prayer for the nation and for the bereaved family, her action would not have been open to criticism. What is open to criticism is a regular public school program designed to inculcate religious beliefs or habits."

Dr. Edwin H. Tuller, general secretary of the American Baptist Convention, also argued against the amendment in one of the first testimonies delivered at the hearing. Churchmen also scheduled to appear before the Committee were Bishops Mosley of Delaware and Creighton of Washington, the Rev. Edward O. Miller, rector of St. George's Church, New York City, and Mr. Charles Lowry.

In a letter to the editor of the *New York Herald Tribune*, Mr. Clifford Morehouse, president of the House of Deputies, said:

"In view of the opposition to any constitutional amendment permitting prayers in

#### The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged ..... \$4,988.80  
Receipts Nos. 4778-4804, Apr. 29-May 6.. 1,070.00

\$6,058.80

public schools, expressed by spokesmen for the National Council of Churches, it is proper to note that this is not necessarily a reflection of official action by the member Churches. In the case of the Episcopal Church, no action on this subject has been adopted by either the General Convention or the Church's National Council, the only agencies that can speak officially for the Episcopal Church.

"Episcopalians, like other Americans, have mixed feelings on this subject. Speaking only for myself, I would welcome legislation that would permit non-denominational prayers and Bible reading in the schools in a manner that would not infringe upon the principle of separation of Church and state and that would protect the rights of minority objectors. After all, the majority also have rights, and among these are the right to acknowledge God's sovereignty not only in the churches but in the schools, the marketplace, and the world."

#### WCC

### Embryonic Society

In Buck Hill Falls, Pa., delegates to the U. S. Conference for the World Council of Churches heard addresses from the Rev. Paul R. Abrecht, head of the Department of Church and Society of the W.C.C.; the Very Rev. Joseph Gremillion, director of socio-economic development, Catholic Relief Service; and the Rev. Hans L. Aurbakken, director of the Christian Committee for Service in Algeria and a Methodist missionary. The subject of their addresses was the Church's role in the changing world society. Msgr. Gremillion said: "A new social and economic system is unfolding, but in today's embryo tomorrow's fresh creation cannot yet be well discerned." He went

on to tell how the Roman Catholic Church in and outside of Latin America was meeting the challenge. Training and teaching centers, usually directed and manned by lay leaders, is one way in which "the authentic social teaching of the Church is now reaching the people." Another step in this direction is the formation of farm workers' unions. "The Church as a whole," he said, "is no longer to be identified with the landed aristocracy, with the political oligarchy, and the oppressive status quo. Bishops, priests, and lay readers provide the new ferment for institutional reform."

The Rev. Hans L. Aurbakken told about the comprehensive Christian service project in Algeria which has provided, in less than two years, medical and nursing service, using two mobile units; classes in primary education in isolated villages; and vocational training for war orphans. The service has conducted extensive reforestation. They have already planted eight million trees, with the aid of 222,000 Algerian workers, and hope to plant fifty million.

Mr. Abrecht spoke about the Churches' responsibility concerning social change. He said that it is "extremely doubtful whether the old social morality which the Church has preached is still applicable. In a rapidly changing society, a lot of the ideas on which the Church in previous years drew upon in its social ethics are now becoming dated and powerless." In 1966 a conference on Church and society will be held by the W.C.C. Its task will be to coordinate the thinking between the Church in the West and the new nations.

#### ANGLICAN-ROMAN

### Dialogue in Three Dioceses

Continuing their theological discussions, Anglican and Roman Catholic clergy of Colorado met for the third time, on April 23d, the meeting being held at St. Mary-Corwin Hospital in Pueblo. The Rev. Robert Evans, Episcopalian and chaplain at St. Luke's Hospital in Denver, presented a paper on the theology of Baptism. A panel composed of priests from both Communion discussed the sacrament of Baptism. At the close of the meeting a joint statement was issued by the Rt. Rev. Joseph S. Minnis, Episcopal Bishop of Colorado, and the Most Rev. Charles A. Buswell, Roman Catholic Bishop of Pueblo. The two bishops said:

"The work of re-uniting Christians is the work of God and it will be accomplished through the grace of God, no matter how difficult it may seem from a human standpoint.

"Baptism is the basis of a brotherhood which is truly Christian and which does not exist between Christians and the unbaptized, even though all men are children of a common Father. Christian Baptism is the basis of a union already





On April 13th, Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, addressed an overflow crowd from the pulpit of St. Andrew's Church, Meriden, Conn. After his 90-minute address, he gave the blessing from the altar and then greeted members of the congregation at the chancel steps. He is shown above with the Rev. Allan House O'Neil, rector of St. Andrew's.

existing which must be developed to its natural completion. All who have been validly baptized in Christ have, through the very Baptism, been organically united to Christ in His Mystical Body, and, in spite of our differences, we are truly brothers, one to the other, in our Lord Jesus Christ. The grace of our Baptism has established indestructible bonds stronger than all our divisions."

The bishops said further that "the obstacles toward eventual complete reunion are not insurmountable," and that they "deem it necessary to go forward with courage and confidence, in a spirit of fraternal love, prayer, sacrifice, and work on the way which leads to the unity of all who have been baptized in Christ."

At a recent ecumenical meeting at St. Dominic's Roman Catholic Church in Kingsport, Tenn., a Roman Catholic priest urged an audience of nearly 200 people from various Churches to "develop an ecumenical attitude toward ourselves, each other, and God." The speaker was the Rev. Maurice B. Schepers, O.P., a member of the faculty of arts and sciences at Catholic University, Washington, D. C., and a teacher of ecclesiology at the Dominican House of Studies. Fr. Schepers, a Dominican monk, has played a leading part in ecumenical conversations in both America and Europe.

He spoke of Christianity's ultimate goal of visible unity as "not something we can produce. It's God's work, in which we have been invited to share." He urged that all Christians prepare for this coming unity by "becoming serious with ourselves

about knowledge and becoming responsible for a revised understanding of others' faiths through mutual open communication."

Dr. Schepers stressed the importance of local ecumenical activity, saying that it is the obligation of the Christian clergyman to alert his people to the Spirit-inspired unity movement and to lead them to an understanding of the pertinent matters both within and beyond their own Communion.

\* \* \*

Roman Catholic and Anglican ecumenical commissions to coordinate ecumenical work in the area have been appointed by the Most Rev. James A. McNulty, Roman Catholic Bishop of Buffalo, and the Rt. Rev. Lauriston L. Scaife, Episcopal Bishop of Western New York. Each commission is made up of both priests and laymen.

In announcing his appointments, Bishop Scaife said: "One of the great facts of our present generation is the awareness amongst Christian Churches of the need to make meaningful at the local level our growing unity in Christ. It is my prayerful hope that this ecumenical commission may serve as an instrument of God's reconciling love."

The Buffalo *Courier Express* commented editorially, in its issue of April 26th, that what the two bishops had done was "news of a high order." It went on to note that "a decade ago, this would have seemed improbable, and more decades earlier incredible, even unthinkable."

Discussing Church unity in the rectory of St. Dominic's Church, Kingsport, Tenn., are (from left): Fr. Schepers; the Rev. C. McCurdy Lipsey, pastor of Grace Presbyterian Church, Kingsport; John Tokarz, layman of St. Dominic's Church; and the Rev. Ralph Wood Smith, rector of St. Timothy's Church, Kingsport.

Kingsport Times Photo



## NATIONAL COUNCIL

### Associate Director Appointed

The Rev. Philip T. Zabriskie became Associate Director of the National Council's Home Department on April 15th.

At the time of his appointment, he had served for 7½ years as Executive Secretary of the Council's College and University Division.

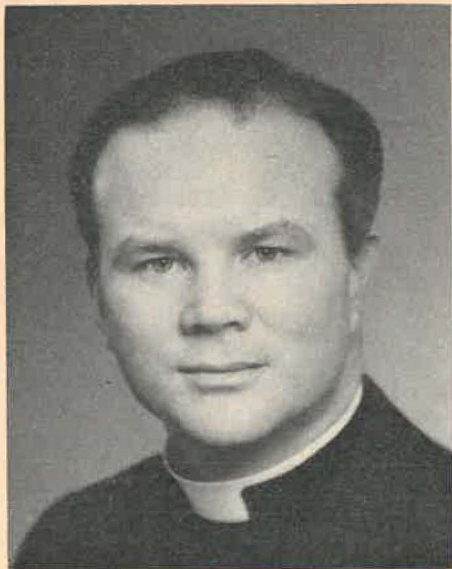
Mr. Zabriskie, prior to joining the National Council staff, was assistant rector of Grace Church, Amherst, Mass., and assistant chaplain at Amherst College. While in Amherst, he was a member of the department of college work of the diocese of Western Massachusetts and a member of the diocese's adult division of Christian education.

Born in Alexandria, Va., in 1928, Mr. Zabriskie is a son of the Rev. Alexander C. Zabriskie, former dean of the Virginia Theological Seminary. He was graduated from Princeton University, *summa cum laude* from the department of history and *magna cum laude* from the division of humanities. Elected to Phi Beta Kappa in his junior year, Mr. Zabriskie was also a letterman in baseball, president of the Student Christian Association and the St. Paul's Society (Episcopal) while at college.

As a Rhodes Scholar at Balliol College, Oxford, England, Mr. Zabriskie studied philosophy and economics for one year and theology for one year. He received the diploma in theology, with distinction, in 1952. Upon his return to the United States, Mr. Zabriskie attended the Virginia Theological Seminary, from which he received the Bachelor of Divinity degree, *sum laude*. He was ordained priest in 1955.

Long active in college work, Mr.





The Rev. Philip Zabriskie:  
From College to Home.

Zabriskie was a delegate, in 1947, representing the National Council's Division of College Work, to the Second World Conference of Christian Youth, held in Oslo, Norway. A member of the National Youth Commission from 1947-49, he represented the Commission at the Youth Section of the First Assembly of the World Council of Churches at Amsterdam in 1947. He was chairman of the Triennial Youth Convention, held in San Francisco in 1949.

Mr. Zabriskie represented the United Student Christian Council on a four-man team to negotiate short-term summer student exchanges between the U.S.A. and the U.S.S.R.

#### ANGLICAN SOCIETY

### "Prayer Book Day"

Incense was used liturgically probably for the first time at St. Thomas' Church in New Haven, Conn., on April 18th, as members of the Anglican Society celebrated a "Prayer Book Day." About 200 people, clergy and laity, attended the day-long program, which began with Morning Prayer and the Eucharist. After lunch a general discussion was held, with those attending breaking up into small groups. The day ended with Evening Prayer, when the incense was used.

Celebrant at the Eucharist was the Rev. H. Boone Porter, Jr., professor of liturgics at the General Seminary in New York. Giving the absolution and blessing was the Rt. Rev. J. W. Hutchens, Suffragan Bishop of Connecticut. The Rev. Robert E. Terwilliger, rector of All Saints' Church, New York City, preached the sermon.

Dr. Terwilliger dealt in his sermon with the revolutionary nature of our age, and stressed the need for Churchmen to dare to pray, "Come, Holy Spirit!"

A special feature of the ceremonial at the Eucharist was the standing of the congregation throughout the Prayer of Consecration. It was explained in the special service leaflet that this practice was "in accord with the ancient custom for observing the Easter season."

#### COLORADO

### Church Deplores Commercial Cross

The diocese of Colorado, through its commission on Church architecture and allied arts, has expressed disapproval of a large electric cross erected on a mountain by a mortuary company. The commission has issued the following statement:

"The recent construction of the large electric cross on Mount Lindo is a deplorable and inappropriate advertising use of the Christian symbol. In addition, a commercial sign of this size is offensive to all who value the natural beauty of Colorado's mountain landscape. This beauty is of God's creation and merits respect and protection rather than careless exploitation."

The statement requests the removal of the sign. The Rt. Rev. Joseph S. Minnis, Bishop of Colorado, has expressed full support of the action of the diocesan commission.

#### TENNESSEE

### "The New Negro"

President Stephen Wright of Fisk University was given a standing ovation by an overflow crowd at the University of the South, Sewanee, Tenn., on April 13th. He talked about the aspirations and explosive potential of the "new Negro."

Dr. Wright pointed out that while the percentage of Negroes in the population has remained steady there has been a tremendous shift in their distribution and a profound change in their aspirations. He said that "the new Negro wants every right and privilege which would have been his had he been born white, and he wants it now. He is willing to do anything short of violence to attain this. There will be no peace in race relations until this objective is achieved."

He listed six areas of concern: *de facto* school segregation, the areas covered by the civil rights bill, discrimination in employment and apprentice opportunities, laws and customs preserving ghettos, the inept Church which in places continues to deny admission because of color, and, most urgent of all, the unequal educational opportunities. Dr. Wright concluded by saying, "I see evidences of America becoming aroused, of courage coming alive. If these two things see fulfillment, I don't think it will matter if we become experts or not."

## BRIEFS

**ELECTRICITY AND UNDERSTANDING:** Electric lighting is to be installed in the ancient Church of the Holy Sepulchre, in Jerusalem. The church is the traditional site of Christ's tomb. The agreement to light the church by electricity rather than by just candles is seen as a significant step toward better inter-creedal understanding by the three governing bodies of the church, the Greek Orthodox, the Armenian Patriarchates in Jerusalem, and the Franciscan Custodian of the Holy Land.



**ALL OF THIS AND ORANGE JUICE TOO:** Churchpeople visiting the World's Fair in New York City can get accommodations including bed, breakfast, baggage storage, and sightseeing help at the Church Army headquarters in Brooklyn.



**PROGRESS REPORT:** Progress is being made toward a fuller mutual understanding between Orthodox and Anglicans, said consultants at the Orthodox and Anglican Consultation, held on April 15th and 16th in New York City. The Anglican members present agreed that they found no difficulty in accepting the Orthodox tradition concerning the Eucharist. The Anglican delegation of six was led by the Rt. Rev. L. L. Scaife, Bishop of Western New York. The Rev. T. R. Milman, of Wycliffe College, Toronto, represented the Anglican Church in Canada, and the Rev. Herbert Waddams, canon residentiary of Canterbury, represented the Church of England. The Orthodox delegation was led by his Eminence Archbishop Iakovos accompanied by Metropolitan Germanos of Hieropolis.



**SHORTER:** The Paul Christiansen Choral School reports a slight mistake in material submitted for their advertisement in THE LIVING CHURCH of April 19th. The closing date of the last session of the summer school is August 1st, not August 4th.



**INTER-CHURCH AID:** The Kirk Session of the local Church of Scotland (Presbyterian) in Fintry, Dundee, Scotland has offered the use of its church to the recently formed congregation in the diocese of Brechin, which had been using a school for their meetings. The Bishop of Brechin has gratefully accepted the offer.



**DIG THE OLD TESTAMENT:** Old Testament scholars from five theological seminaries will go to Jordan this summer to dig for the ancient city of Hebron, believed to have been inhabited even before the days of Abraham, about 2000 to 1800 B.C. They hope to start excava-



tions near the grave of Machpelah, where Abraham, his wife Sarah, and his family are buried. Among those participating will be the Rev. Dr. Robert O. Kevin, professor of Old Testament language and literature, and the Rev. Dr. Murray L. Newman, associate professor of New Testament, both of the Virginia Theological Seminary.

**ELECTED:** Easter Monday is annual parish meeting day in the diocese of Washington, and at the meetings this spring a number of prominent government officials were elected to vestries in the diocese. Among those elected: Senator Milward Simpson, (Rep.) of Wyoming, to the vestry of St. David's Church.

Miles L. Colean, consulting economist, and Russell E. Train, of the United States tax court, were elected senior and junior wardens respectively of St. John's Church, Lafayette Square.

Robert C. Seamans, Jr., associate administrator of NASA, to the vestry of Christ Church, Georgetown.

#### SOLOMON AND SERGEANT BILKO:

According to Mrs. Lawrence W. Bash, who is the wife of the minister of the Country Club Christian Church in Kansas City, Mo., a minister's wife must have "the wisdom of Solomon and the ingenuity of Sergeant Bilko; the innocence of a dove and the patience of Job; the inventiveness of a Thomas Edison and the poker face of a politician; the skill to bake a meat loaf which will stand comparison at church suppers." [RNS]

**END VIETNAMESE WAR:** The Rev. J. R. Hanson, rector of Grace Church, Everett, Mass., in cooperation with Rabbi Steven Schwarzchild, chairman of the Commission on Social Action of the New England Region, United Synagogue of America, drafted and circulated a statement asking the U. S. government leaders to "foreswear military conflict" and to negotiate with all parties to end the Vietnamese war. The statement was endorsed by 64 religious leaders. Among the signers were Suffragan Bishop Burgess of Massachusetts and nine other Episcopal clergymen. [RNS]

**REMEMBERED:** Nashotah House seminary is being remembered in the will of Mrs. Jessica M. Pond, of Plymouth, Ind., with the assignment of her estate to the seminary. The estate is valued at about \$150,000, the disposition of which will be left to the discretion of the trustees of Nashotah. Mrs. Pond said that she "wished the estate to go to a seminary which trained priests like her rector." Her rector is the Rev. William C. R. Sheridan, of St. Thomas' Church, Plymouth.

**INNER CITY PEACE CORPS:** The Rev. William Wendt of St. Stephen's Church, Washington, D. C., proposed that the diocese form a volunteer "peace corps" for the many needy and multi-problem families in the city. The population trend to the suburbs has created difficult problems for the older churches in the "inner city" and caused concern for the families there.

## CONVENTIONS

### SPOKANE

#### A District Grows

The missionary district of Spokane concluded its annual convocation April 18th by adopting a memorial to General Convention asking to be made a diocese this year. It is now in its fourth year of self-support, a period in which the total receipts for the Church's program have increased from \$119,100 to \$145,542, and the amounts sent to the National Council from \$38,393 to \$48,775. In the past ten years these figures have increased by 500% and 280% respectively as the district has increasingly taken responsibility for its own work.

The convocation met in St. Paul's Church, Walla Walla, which is keeping its centennial year, and took note of Bishop Hubbard's tenth anniversary as Bishop of Spokane. (He was consecrated in 1948 as Suffragan Bishop of Michigan.) A purse and commemorative scroll were given the bishop at the convocation dinner.

A special committee on Mutual Responsibility and Interdependence recommended the establishment of "companion" relationship with one of the dioceses of Central Africa, to be determined after consultation with other dioceses of the eighth province. This resolution was adopted. The Rev. Canon George Tibbatts, commissary to the Archbishop of Central Africa, spoke at the convocation dinner, as did the Rev. Louis M. Hirshson, president of Hobart College.

In preparation for diocesan status a new constitution was adopted on its second reading, and an extensive revision of the canons was approved. Both actions are to become effective "upon admission of the diocese of Spokane into union with the General Convention."

**ELECTIONS.** Council of advice: Very Rev. Richard Coombs; Howard Whitbeck. Executive council: clergy, John Mann, David S. Alkins; laity, Robert Robson, E. Richard Larson.

### HONDURAS

#### Clergy Learns Spanish

The convocation of the missionary district of Central America was held in Tegucigalpa, Honduras, January 29th through February 9th. The host was the Ven. Patrick N. Hurley, archdeacon of Honduras. The period was divided into three parts: a clergy retreat, held at *El Seminario Mayor*, a Roman Catholic seminary near Tegucigalpa; a clergy conference; and the convocation. The retreat was conducted by the Rev. Charles Wilcox of Tulsa, Okla. At the clergy conference, the Rev. Samuel Wylie, rector of the Church of the Advent, Boston, Mass.,

*Continued on page 21*



The new buildings of the St. John's Theological College in Suva, Fiji Islands, was dedicated on April 4th by the Rt. Rev. J. C. Vackler, Bishop of Polynesia. The students represented are Fijians, Tongans, Indians, Melanesians, and Samoans.



# paperbacks

*why religion is booming*

*in paper bindings*

**by the rev. robert a. macgill**

*consultant to the national council  
for mission information*

Last year the Bishop of Woolwich kicked over the paint bucket by writing a little book titled *Honest to God*. What may have been missed in the ensuing uproar is the fact that the bishop was making quite a name for himself in book-selling as well as theological circles. Within months, British readers snapped up more than 350,000 copies of this slim, paper-bound book. When an American edition came out last May, *Honest to God* quickly climbed to sixth place among all non-fiction paperbacks sold in the U. S. during 1963.

Whatever the merits of Bishop Robinson's book, the case is certainly clear. Ordinary people do read "religious" books these days. In fact, there is a regular boom in religious reading—and paperbacks are paving the way.

According to the industry's index, *Paperbound Books in Print*, there are currently about 2,000 religious titles available in paper—about 10% of all the paperbacks in print. And the output is growing fast, at the rate of about 20% a year. Last year, 559 religious paperbacks joined the parade. Significantly, 368 of these were brand new books and only 191 were revised editions or reprints of cloth-bound works.

More and more publishers are recognizing the hunger for religious reading in low-cost, pocket-size, paper-bound form. As one executive put it: "Today's publisher is almost forced to bring out something of a religious nature. You might even call it being fashionable." Sales figures of religious books back him up. The most recent estimate of total receipts (exclusive of Bibles, prayer books, etc.) indicates a market in excess of \$71,000,000 a year, including both cloth and paper.

From the reader's viewpoint, it is logical that paperbacks should be the spearhead of this religious reading boom. What the compact has done for the automobile market, the paperback has done for the book business. Paperbacks are convenient; they are sized for pocket and purse, they weigh considerably less than their hard-top counterparts, and they're generally easier to carry and store. Also, they are supremely disposable—which is no mean point when it comes time to pack up the family belongings and move cross-country. Not only are paperbacks easier to burn or get carted away; they also minimize the psychological trauma that inevitably accompanies the weeding down of one's library treasures.

On these merits alone, it's no wonder that total paperback sales in the U. S. have more than doubled in the last decade, with more than 300,000,000 copies sold last year in 95,000 retail outlets.

But the biggest factor in the paperback boom is not simple efficiency. It is economy. The average hard-bound religious book costs \$4.48. Almost all paperbacks retail well below that. You can own roughly half again as many books if you concentrate on paperbacks. They are a tremendous boon on that score not only for individuals but for parish libraries, study groups, etc.

However, there is disappointment ahead for the person expecting to find religious paperbacks in the same price range as the nifty numbers displayed at the corner drugstore. Publishers are quick to point out the differences between the flimsy, mass-consumption model and the quality paperback which is produced for multiple readings by a relatively small segment of

the total public. Virtually all paperbacks published under the "religious" heading fall into the latter category. Unless millions more take to reading them, the cost can never be reduced to the level of the half-dollar dreadfuls.

Further, there is continuing need for the sturdier, case-bound editions of many theological and other reference books. Clergy, students, and others who give their books hard use still seem to prefer the conventional binding even where there is a choice. Seabury Press points out that while they expect their proportion of paperbacks to increase, "it is likely that our publishing will always be more than 50% in the hard-bound category." This estimate is based, in part, on the fact that some specialized paperbacks have sold no better than, sometimes not as well as, cloth-bound books.

The publishing efforts of the major houses serving the Episcopal Church reflect this in different ways. Both Seabury and Morehouse-Barlow Co. are aboard the paperback bandwagon, exclusive of their curriculum materials.

Last year, according to Clifford P. Morehouse, his company published 25 new titles—nine cloth-bound and 16 in paper. In addition, they issued 20 reprints and new editions—all but three of which were paper-bound. The business of bringing out older books in new, inexpensive, paper editions has been an important part of the paperback boom. Reprinted works of C. S. Lewis, J. B. Phillips, Evelyn Underhill, and many other luminous Anglicans have come into the hands of millions of additional readers via this route. However, there is a growing tend-

*Continued on page 24*



# for churchmen

*recommendations*

*from an embarrassment of riches*

*by the rev. robert j. page*

*professor of systematic theology, bexley hall*

Choosing a group of paperbacks of particular interest to Churchpeople has proved surprisingly difficult. There is an embarrassment of riches. My selection will satisfy no one completely.

My aim has been to choose books, most of them written by Anglican authors, that are non-technical in character and which should appeal to a wide audience. These are the sort of books suited to a parish library or a book table in the church or parish house. There is something here for nearly everyone, but it is the layman I have chiefly in mind. I refrain from listing the books mentioned in Fr. MacGill's article not because I don't think highly of them—indeed, I do—but limitations of space preclude a second comment.

Many people find the Bible needlessly difficult because of the Elizabethan English of the Authorized Version. Two refreshing and contemporary translations of the New Testament are *The New English Bible*, Oxford, \$1.45, and *The New Testament in Modern English*, translated by J. B. Phillips, Macmillan, \$1.45. Alan Richardson's *Preface to Bible Study*, Westminster, \$2.00, is precisely what its title suggests, a most useful book for individuals and groups alike. A valuable book for reference is *A Theological Word Book of the Bible*, Macmillan, \$1.95. It is edited by Alan Richardson and contains a number of brief articles by a representative group of scholars, on the meaning of the great words of the Bible: God, man, sin, salvation, sacrifice, etc.

Commentaries on individual books of the Bible constitute a field only recently invaded by paperbacks. Two series are

now appearing, "The Layman's Bible Commentaries," S.C.M.\* and the "Pelican Commentaries." In the former series, Suzanne de Dietrich's *St. Matthew* and A. M. Hunter's *Galatians to Colossians* I have found particularly rewarding. In the latter series, three titles have now appeared: D. E. Nineham's *Gospel of St. Mark*, *The Gospel of St. Matthew* by J. C. Fenton, and *The Gospel of St. Luke* by G. B. Caird. These are of uniformly high quality. They demand and repay the careful reader.

During and after World War II there arose a significant group of lay theologians whose writing reached a wide public. Chief among them was C. S. Lewis. Nearly a dozen of Lewis' books are available in paperbacks, including his three novels. If I could name but two titles they would be *The Screwtape Letters*, Macmillan, 75¢, and *Mere Christianity*, Macmillan, \$1.25. The novels of Charles Williams are not available in paperbacks but there is a fine collection of his various writings, *Selected Writings*, Oxford, \$2.25, together with his classic *Descent of the Dove*, Meridian, Living Age, \$1.25 (in England, Fontana, 8/6). Detective story fans need no introduction to Dorothy Sayers. She wrote theology as well and her *Mind of the Maker*, Meridian, Living Age, \$1.25, is an extended application of her experience as a creative writer to the doctrines of the Trinity and Creation.

Perhaps no Anglican of this century is more widely revered and influential out-

\*Alec R. Allenson, Inc., Naperville, Ill., imports and stocks most of the S.C.M. Press paperbacks not published by an American publishing house. They may also be ordered through Morehouse-Barlow Co., Inc. (They are, of course, a good deal less expensive if ordered directly from England.)

side Anglican circles than William Temple. The English excel at biographies of great Churchmen and one of the best is F. A. Iremonger's *William Temple*, now in an abridged edition, Oxford, \$1.85. Temple's smaller books are hard to come by. His *Christianity and the Social Order*, Pelican, has recently gone out of print.

Two smaller works have recently been reprinted by the S.C.M. Press in England: *Christian Faith and Life* and *About Christ*. To a generation that has grown up since Temple's death, either or both will provide an admirable introduction to a great archbishop and theologian.

In the light of current discussions about "new morality" *Sexual Ethics: A Christian View* by Sherwin Bailey, Macmillan, \$1.45, is a sane, sound, and enlightened discussion of the chief issues. Parents and their teen-age offspring will find it particularly helpful. A more theological treatment of the ever-present tension between law and love in the Christian life is Alec R. Vidler's *Christ's Strange Work*, recently republished by the S.C.M. Press, after the outcry against "Cambridge antinomianism" in England last year.

A number of books deal with the various facets of the Church and its mission in the contemporary world. *The Honest to God Debate*, edited by David Edwards, Westminster, \$1.65, discusses the issues raised by the Bishop of Woolwich's book and the ensuing discussion, which is continuing. Those who have only heard of John Robinson would do well to turn to his *On Being the Church in the World* for an idea of his major concerns,

*Continued on page 25*





Tony Spina

Vatican Council in session. At the head of the aisle is a small portable altar at which daily Mass was said.

An official

Anglican observer reviews

# Books on the Vatican Council

by the Rev. Frederick C. Grant, S.T.D., Ph.D.

*The Rev. Dr. Grant, writing here of recent books related to the Vatican Council, is himself the author of a book on Rome and reunion, soon to be published. He has been an official Anglican observer at the Vatican Council.*

The world-wide interest in the Vatican Council is reflected in a tide of books which still continues to flow. Many of these are "popular" and descriptive, almost tourists' guides to the Council; others are theological; some are historical and biographical. There is room for all three classes.

Among the more recent titles are two bright volumes of correspondence between women who decided to engage in

a dialogue on unity. Apparently the four authors were unknown to one another—except that each knew her own correspondent. Betty Mills and Lucile Hasley conducted a prolonged dialogue by mail, and finally came to the conclusion that their letters might interest others. Mr. Sheed of Sheed and Ward promoted the idea, and so we have *Mind if I Differ? A Catholic-Unitarian Dialogue* (Sheed and Ward, \$3.95) of sheer brilliance and fascination. It will not be quoted at the Council; and theologians may pass it by. But it is, as Mr. Sheed says, "ecumenism at the grass roots," and the more of this kind of conversation and "comparing notes" the better. Each side will discover that the religion of the other is not as

strange and peculiar as it is often assumed to be.

Another book of the same type is *The Wall Between Us: A Protestant-Catholic Dialogue*, with a foreword by Dale Francis (Bruce Publishing Co., Milwaukee, \$3.75). The authors are Betty King and Lorraine Juliana, and their dialogue is also sparkling and delightful—and substantial.

I have participated in a number of "dialogues" but have never known any more urbane and courteous and understanding than these, conducted by mail by four sincere and earnest Christian women. They are models of what dialogue ought to be and can be and—let us hope—will be, as the Churches continue to try to understand one another. It may be a long time before actual reunion takes place, and there is no point in trying to hasten it or in getting discouraged if the progress is slow. Any advance is progress! As the foreword to *The Wall* concludes: "And one day, when enough of us love one another, when enough of us respect one another, when enough of us tear away the false walls of misunderstanding, when enough of us incline our spirits toward the Holy Spirit, that big wall between us will come tumbling down.

Still on the popular side is a marvelous book that hails from Switzerland, originally. It is *The Popes: Papal History in Picture and Word* (Universal Books, \$10.50), by Leonard von Matt and Hans Kühner. It contains 239 pages of illustrations and text, the Popes being shown from medals, sculptures, and paintings. The authors pull no punches. A worldly Pope like Leo X or a savage administrator like Sixtus V, who cleared the land of bandits, but also excommunicated the Huguenots and undertook to exterminate them, and blessed the Spanish Armada—though he knew it was unseaworthy—all this is here, as well as the noble deeds of godly Popes and wise leaders of the Church, from the beginning to Paul VI. It is a fascinating and valuable book.

Still another picture book is *The Pope and the Council* by Tony Spina (A. S. Barnes, \$12.50), full of superbly taken photographs by an eminent photographer, really an artist, with a specially built panoramic camera. The text covers the background of the Council, including earlier Councils in the West, and the first session, to the death of Pope John, the election of Pope Paul, and his opening address. The book provides an important record of the beginning of the present Council and reflects the admirable motives that inspired its convocation.

A smaller book, without pictures, is Bernard Häring's *The Johannine Council: Witness to Unity*, translated by Edwin G. Kaiser (Herder and Herder, \$3.50). The fact that the foreword was written by Cardinal Ritter of St. Louis

*Continued on page 26*



## Speaking with Tongues

As we listen to the Epistle being read in Church this Whitsunday, some of us will wander off mentally into the strange world of glossolalia, "speaking with tongues," since the recent revival of this strange gift in some quarters has stimulated much interest—and confusion. This will be an unfortunate digression, because those who are swept along with it will miss a profoundly important and abiding truth in St. Luke's interpretation of the first Christian Pentecost [Acts 2:1-11].

That truth is this: When those Christians who were filled with the Holy Ghost "began to speak with other tongues, as the Spirit gave them utterance" it was *not* to the mystification of their hearers, but to their edification. The tremendous thing about *their* "speaking with tongues"—as distinct from that of some others in the early Church, and in the Church of today—is that they were understood by those to whom they spoke. The "gift of tongues" as they received it was given to make them comprehensible to all men, not incomprehensible. All those "Jews, devout men, out of every nation under heaven" who were in Jerusalem at that time, and who heard these Spirit-filled Christians, were astounded because they could understand what these men were

proclaiming: "the wonderful works of God."

How different this gift was, and is, from the so-called gift of those who can speak some strange gibberish, or perhaps understand it when spoken by another—all to no good end, so far as the rest of us who are not enlightened can see! At the first Pentecost, simple Galileans were given the power to speak to other men in the tongues of those other men so that they might proclaim to these strangers "the wonderful works of God" as these had culminated in the death, resurrection, and glorification of Christ the universal Lord and Saviour.

There was a cult of "speaking with tongues" in the early Church which consisted of speaking and interpreting gibberish. St. Paul held it in low esteem because it did nothing to edify unbelievers. That is precisely our opinion of it in the Church today. The only purpose of any speaking is to be understood; a language, even a single word, which conveys no meaning to the hearer might better be buried in perpetual silence.

The exegete who handles this passage in *The Interpreter's Bible* says that this dubious "gift" of gibberish was what the Apostles had at Pentecost, and all that they had, "and not something unique as is suggested by Luke, who undoubtedly intends us to understand that the disciples were miraculously endowed with the power to speak foreign languages." "Undoubtedly" St. Luke so intends; and to our mind "undoubtedly" he is right. St. Luke is telling us, as we read him, that on this great and wonderful day of the Lord some simple disciples of Christ found themselves enabled by the Holy Spirit to proclaim "the wonderful works of God" to all men—and to be understood.

So long as those who speak for Christ to the world are steadfastly true and obedient to their Master, so long as they speak and act in the power of His Spirit rather than by their own wisdom or cleverness, so long as they proclaim the love which will not let them go and which constrains them, they will be heard—and understood. They will be "speaking with tongues"—the tongues God will provide for their need.

This, surely, is the abiding meaning—and the everlasting promise—of the "speaking with tongues" at Pentecost.

## Souls and Big Corporations

Denouncing the "big corporations" is by now a rather ancient game in our land, but still popular. The corporations have been "soulless" for a long time. More recently they have become "dehumanizing" as well. Maybe so. But here in Milwaukee is an example of the many such corporations which belie the epithets. The immense Allis-Chalmers Manufacturing Company has developed a program for the treatment of employees to whom alcohol is a problem. The program is, we think, strangely non-soulless and non-dehumanizing. In fact, it would be morally creditable to any Church:

As far back as 1946, Allis-Chalmers officials decided





that the problem of alcoholism could not be adequately dealt with on an "informal" basis, by which they meant ignoring the drinking worker, or protecting or covering for him. They made a thorough study, then set up within their company a program providing education, counseling, case work, therapy, and referral.

The counselors employed by the company are all of them "recovered alcoholics," the reasoning being that such people can best understand the problem which the alcoholic faces. When the resources provided by the company are not enough, the individual is referred to some proper community agency.

Since the creation of this program, the percentage of "disciplinary discharges" per thousand employees at Allis-Chalmers has shrunk fantastically. Even though the program does not account for all of this improvement, company officials give it credit for a large part of it.

The management of such companies as Allis-Chalmers would probably say that such a program is "good business." Undoubtedly this is true. We would add that it is good morals, even "true religion and undefiled"—practised by what are called "soulless and dehumanizing" corporations.

## The Sin of Jargon

One of our readers has written us a letter on the subject of phraseology [L.C., May 10th]. He reminds us that "the logic and language of middle-class WASPs [white Anglo-Saxon Protestants] is a rapidly diminishing factor in national and world institutions." We agree, and it is something that can't be said too often, so we say it again.

A characteristic fault of WASPs, as our reader sees them, is their tendency to mince words, to use euphemisms like "package goods stores" for "liquor stores." Here he gives us a welcome pretext for telling our favorite euphemism story, about the Harvard freshman who submitted this definition: "A euphemism is in literature what a fig-leaf is in sculpture."

Do we euphemize excessively in *THE LIVING CHURCH*? If so, we'll try to be less nice-nellyish from now on. But here a word in partial extenuation of our contributors and staff writers who are not always as blunt as they might be. When Christians disagree in print, as for example about those "contradictions within Anglicanism" to which our reader refers, it is to their credit that they use the mildest words possible to make their points. This is good manners, courtesy, charity; and, God be thanked, some WASPs have it—and some non-WASPs. Our reader evidently feels that Christians sometimes mince words and euphemize, not for sweet charity's sake but for the sake of circumventing justice. It would be foolish to say that this cannot happen to us. We can use the language of charity and courtesy as a smoke-screen, very much as Uriah Heep used the language of humility. From this hypocrisy, good Lord deliver us.

If our reader had taken us—or WASPs—to task for

jargonism rather than for euphemism we should have had to agree with him even more solidly. Jargonism wells up in its murky yellow fog whenever a new movement arises within the Church: the liturgical, or the ecumenical, or group-dynamics, or the mission to the inner city, to mention but a few. Christians of fine crusading spirit are drawn into the movement. And the first order of business, preceding even the election of officers, is the creation of the official cult-jargon. This jargon will guarantee that no outsider will ever quite know what the insiders are talking about. In this way, modern Americans accomplish what they seem so bent upon doing: turning their causes into cults. When this happens within the Church, something that God intends to leaven the whole lump becomes a tight, tiny, ingrown nodule of complacent, self-righteous, self-contained ineffectiveness.

Cult-jargon is the Devil's own work. It is one of his ways of bringing a movement of the Holy Spirit to naught by making it difficult or incomprehensible to those outside it. And we have cult-jargon whenever a complex word is used to replace a perfectly good simple one. When people "communicate" rather than preach the Gospel; when Christians "participate in dialogue" rather than talking with one another; when man "encounters" God rather than meeting Him; when men "practice stewardship" rather than being responsible; when a man is "existentially involved" rather than up to his neck—to give but a few samples—cult-jargon has replaced plain English, and the Devil rejoices because the people of God are blinded by the smoke in their eyes.

## Pumping Up Our Cosmicity

This magazine has always prided itself upon its cosmic coverage of the Church universal. We have alert correspondents in such diverse spots as New York, Reno, London, Uganda, and Texas. But all they can do is to write as mere humans about mere humans, and there is a certain mereness about humanity which can get quite monotonous. So we are pumping up our cosmicity to embrace the realm of powers, principalities, thrones, dominions, angels and archangels.

Our friend, Dr. Thomas Van B. Barrett, has some strange friends. (Us, for instance.) Among them are two authentic angels, Messrs. Bogle-Bray and Beadle. We would assure the anxious that these are not fallen angels. Our policy is not to publish the works of fallen angels except as "Letters to the Editor."

Bogle-Bray and Beadle are as yet unfallen, but they have recently been manifesting what might be a dangerous interest in the doings of Episcopalians on this planet. We shall watch them closely. Meanwhile, they seem to be watching us closely, and curiously, and by grace of Tom Barrett we are getting a phenomenal scoop. The *New York Times* is no longer in our league when it comes to cosmic coverage.





# Angels and Angles

by Thomas Van B. Barrett

**S**tanding in the evening shadows of a valley of the Moon, Tubal Bogle-Bray, one of the lesser archangels, impatiently wiggled a wing-tip. Tubal did not care for the Moon, even as a brief travel-stop. His new assistant was late, and Tubal rested his elaborate glass Invention on a crystal sward, and pondered the possibility of a breakdown in communications between the Principalities and Powers.

He was relieved, therefore, to hear the faint whir of an approaching colleague. The new assistant was zero-ing in from the direction of the Milky Way at something under normal velocity, and with a reprehensible lateral sway, not unlike the movements of very young angels. Tubal wondered if the Chief had sent him a helper from one of the lesser orders. Being quite confident of his capacity for leadership, even of a battalion, Tubal was humiliated by the prospect of going on a mission accompanied by a non-commissioned angel from the ranks.

With a soft flutter, the new assistant feathered down beside him, and Tubal was comforted to see the two bars on the wing-tips which signified Archangel status. Yet the appearance of his companion was not reassuring; the creature seemed undersized, over-winged, slightly paunchy; and his uniform was unpressed.

"Ebor 7X- 138- 281," announced the Creature, "reporting for duty."

"Cantab 56Y, 815," said Tubal. "Aren't you late?"

"A wink or so," replied Ebor 7X, "I

"Of course; I'm under your orders."

"Now that we've settled that," said Tubal, "what's your name?"

"Jubal Beadle," said Jubal Beadle. Tubal frowned.

"Sounds rather like one of the beasts."

"That's beagle," Jubal informed him.

"I'm Beadle. What's your name?"

"Tubal Bogle-Bray," said Tubal. "Hyphenated."

"The Chief does have a sense of humor," said Jubal philosophically. "Bogle-Bray and Beadle."

"What's funny?" objected Tubal. "I think my name has more dignity."

"It certainly does," agreed Beadle.

"We'd better get started," said Bogle-Bray, lifting his Invention from the sward.

"What is that thing?" inquired Beadle politely.

"I made it," said Tubal proudly, "out of planet-glass. I'm an Inventor." He held up his Invention. "Look! I can slide this part up and down, and I can push these plungers with my fingers. Isn't it clever?"

"What it looks like," said Beadle, "is a combination trombone and trumpet."

"What's that?"

"An instrument to play on," Beadle said. He took from under a wing a short pipe made of cloud-plastic, put one end to his mouth and blew. Bogle-Bray thought the sound was wonderful.

"Can I make a sound like that on my Invention?" he asked.

"Not unless you break off an end; the way it is you have nothing to blow through."

"Break off an end!" commanded Bogle-Bray. Beadle lifted the Invention, and struck a protruding end against a crater-edge. There was a tinkle of breaking planet-glass. "There," said Beadle, "now blow on it."

Bogle-Bray blew mightily; the tremendous bleat echoed down the valley. "It's louder than your Invention," he cried excitedly.

"It's loud all right," agreed Beadle. "No wonder they named you Bogle-Bray. No disrespect, you understand, but when you blew on your Invention it sounded like 'boogle-bray, boggle-bray' all the way to the mountains."

"It did, rather, didn't it?" said Bogle-Bray looking quite happy. "Well, let's get started. You know our assignment?"

"Right," said Beadle, unfolding a bit

of meteor paper which he had taken from under his left wing. "Proceed earthward," he read, "from Luna Valley with Cantab 56 Y. Project Ecclesia Episcopoli. Make survey present attitudes, customs and practices of earth Christians, special intention Pecusa. Report at intervals; make no policy decisions without head-office clearance. Gabrielli; Galaxy 17, 23875." Beadle sighed. "It's getting more complicated all the time; but they say the new zip code makes it easier for Thrones and Dominions to keep track of everybody."

"Come on," urged Bogle-Bray, gathering up his voluminous robe in preparation for the take-off.

"Righto, Bogle," said Beadle happily, "lead the way." Bogle leaped lightly from the sward, and Beadle leaped after him rather less lightly; they soared out into the sunlight.

"Wheeee!" shouted Beadle. "We're airborne."

"Did you have any doubt?" Bogle asked, unbelievably.

"I almost always have some doubt," confessed Beadle. He took out his cloud-plastic flute and blew a gay little tune. Bogle brayed a long blast on his Invention-Horn.

"Where do we go first?" asked Beadle.

"Top of the Luke," said Bogle.

"Is it a restaurant?" asked Beadle wistfully.

"I understand it's a drinking area," said Bogle stiffly.

"What fun," exclaimed Beadle. "That reminds me of my last mission. . . ."

"There it is," Bogle interrupted. "That glassy place. Tuck in your head when you go through. There may be some resistance."

With the tiniest hum Beadle and Bogle passed through the plate glass, and settled softly down among rows of immaculate glasses, their entrance quite unnoticed except that a bartender named Tony thought he saw an unusual flash of light along the row of cocktail glasses.

"Well," giggled Beadle, "we crossed the bar."

"Rather a strange place to observe the habits of Pecusa," whispered Bogle.

"I like it here," said Beadle. "Rather festive, you might say."

"We are not here for festivity," his commander said. "Get out your notebook; we must begin the survey."



swerved a bit coming through Galaxy 13. Fascinating place."

Tubal consulted a sheaf of flying orders.

"This 281 is not in your dossier; is it a new code?"

Ebor 7X looked guilty. "Just nostalgia, I guess; you see on my last mission. . . ."

"Yes, yes," Tubal cut in. "We have no time for levity. You understand that I'm in command?"



# Letter from London

There has come before us a vision," said the bishops at Lambeth in 1958. And as a result the ancient Cathedral Church of Canterbury, and St. Augustine's College alongside it, recently saw what was probably the widest assortment of bishops which has ever been assembled in one place at one time. They called it the Wider Episcopal Fellowship, and its meeting has just finished as these words are being written.

To qualify for membership of this meeting you either had to be (1) a bishop—or archbishop, of course—of the Anglican Communion or (2) a bishop of one of those Churches which accepts the historic episcopate and has some form of intercommunion with at least some Province of the Anglican Communion.

Statistically there were 20 from each group—making 40 in all. Anglicanwise there were only four areas not directly represented: Central Africa, East Africa, China, and New Zealand. Most of the rest had an archbishop (Rupert's Land, Algoma, Melbourne, Cape Town, Uganda, Jerusalem, Canterbury, York, Wales, and Armagh) or the chief bishop of an area, whatever his styling happens to be (India, Japan, and Scotland).

Between them the Anglicans were a pretty diverse bunch. Even so, the prize for representative humanity must go to the non-Anglicans. They came from almost every sort of background and with almost every sort of historical memory.

There were Lutheran bishops from Sweden and Finland (who are in communion with the Church of England and have the historic succession in a way not all Lutheran bishops do). Their cold northern homes contrast violently with the homes of the bishops who came from the Philippine Independent Church, which arose late in the 19th century but looks back to the astonishing expansion of the Roman Church in the 15th and 16th centuries. These brought their insights into Latin Catholicism, laced with a knowledge of contemporary South East Asia, to share with, say, the bishops of the Church of South India, who come from a very different context, whether of present society or of ecclesiastical history. These were able to tell the rest of the Fellowship what happens when Christians of mixed traditions actually do come together in a solemn act of unity.

From very near them geographically, but with a very different set of memories, came the bishops of the Mar Thoma

Syrian Church of Malabar, with their awareness of many centuries of Christian living in non-Christian surroundings. Europe was represented by the leaders of the Lusitanian Church of Portugal and the Spanish Reformed Church, with their knowledge of what it means to be a minority Christian sect, and also by Old Catholics from Holland and Switzerland. Last but not least, there were bishops from the Polish National Catholic Church of America who know both the sorrows of a persecuting Europe and the exuberance of a society as affluent as any in the 20th century.

Apart from their general Christian faith, the only thing that such a mixed membership had in common is a belief in the historic episcopate, going back with a continuity, in some sense or another, to apostolic days. But that, surely, is no small thing. As long as the Anglican Communion sticks to the Lambeth Quadrilateral, it is going to be a very important thing indeed.

And what did this Wider Episcopal Fellowship say? Publicly, nothing. The press release contented itself with: "There were fruitful discussions of the ways in which the office of a bishop in the Church of God may serve the cause of Christian unity and the Church's mission in every part of the world."

Those who saw any of the bishops getting together would feel that very much more than that was accomplished. But perhaps the results of this week are the sort of things which have to be lived out in continuing life rather than formulated on a bit of paper.

One negative thing was said: The meeting did not set up any organization. Perhaps that is natural since the occasion was not intended to be directly concerned with ways and means toward unity. Its purpose was rather to consider the meaning of that measure of unity of communion which has already been given to the Churches represented.

Perhaps it was coincidence and perhaps it wasn't, but just about the time Bishop Santos Molina, leader of the Spanish Episcopal Reformed Church, was reaching Canterbury for the Wider Episcopal Fellowship, a pastoral letter issued by the Roman Catholic Archbishop of Seville was becoming known in England. In it, Cardinal Bueno called for a warmer feeling on the part of Spanish Roman Catho-

lic towards their "separated brethren." The cardinal seemed to have a kind word to say for Anglicans whose "correct attitude" he contrasted with the "offensive proselytism" of some of the Protestant sects.

Bishop Santos Molina, by the way, has known what it is to suffer for his faith. As a boy he worked in coal mines before becoming a teacher. He next became a pastor but, because of legal restrictions, had to wait 15 years before he could be ordained. He has twice been imprisoned because of his convictions. He was elected bishop in 1954 and consecrated—in secrecy—by the Archbishop of Armagh and the Bishops of Minnesota and Northern Indiana in 1956.

Talking about bishops who have suffered, Bishop Arthur Chadwell has retired. Thirty-seven years ago, then aged 35, he went to Korea. Came the Japanese war, and he was caught and imprisoned for six months before being ejected from the country. As soon as he could, he was back there and went steadily on with his job until the civil war. That turned him into a refugee, moving up and down the country with his people as the armies surged north and south. It was the time when Korea was bishopless since the Rt. Rev. Cecil Cooper had been arrested by the Communists and had nearly three years in jail. Since Bishop Cooper's fate was completely unknown, the Archbishop of Canterbury recalled Arthur Chadwell, consecrated him and commissioned him to take charge of the diocese. He carried the whole responsibility until Bishop Cooper's release.

Bishop Chadwell will stay on in Korea, living with his adopted Korean daughter and her doctor husband.

Roman Catholics, Russian and Greek Orthodox, Scottish Presbyterians, Lutherans, Methodists and members of the Salvation Army were present in St. John's Pro-Cathedral, Buenos Aires, for the enthronement of the Rt. Rev. C. J. Tucker, formerly vicar of Holy Trinity, Cambridge, as Bishop in Argentina and Eastern South America.

Both the Bishop of Southwark, Dr. Mervyn Stockwood, and the Bishop of Woolwich, Dr. John Robinson, have turned themselves into limited companies [corporations]. The object is to enable them to increase their giving to charity by having such companies handle their income from writing and broadcasting.

Coming, June 14th:

**Parish Administration Number**



## NEWS

Continued from page 13

presented three lectures on liturgical action. He stressed the necessity of developing a liturgy for Latin America that would speak more directly to the culture. The principal speaker at the convocation banquet was Monseñor Cabroni, director of *El Seminario Mayor*.

During the convocation, four new archdeacons were instituted. They are: the Ven. M. Joseph Farley, Costa Rica, the Ven. Laurance W. Walton, Nicaragua, the Ven. Patrick N. Hurley, Honduras, and the Ven. G. Edward Haynsworth, El Salvador and Guatemala.

The convocation heard about the beginning of *El Centro de Estudios Teologicos* in Siquerres, under the direction of the archdeacon of Costa Rica, and the internado in *El Centro Episcopal* in Tegucigalpa, under the direction of the archdeacon of Honduras.

In order to become proficient in conversations, instructions, and Church services in the Spanish language all clergy attend the Language School in San José, Costa Rica.

**ELECTIONS.** Deputies to General Convention: the Venerable G. Edward Haynsworth; Robert Stanley. Alternates: the Rev. William C. Frey; Arturo Riguero.

### NEVADA

#### Mission Is to Love

The convocation of the missionary district of Nevada was held April 4th and 5th, at St. Bartholomew's Church, Ely, Nev. St. Stephen's Church, Reno, was admitted as a parish in union with the convocation. It has served as the Canterbury Center at the University of Nevada for a number of years.

One of the resolutions passed was to prepare a token of appreciation of the work and ministry of the Rt. Rev. Arthur Lichtenberger, Presiding Bishop, in the form of a cross fashioned of native Nevada blister copper.

By another resolution it was decided to send the loose offerings received from the two services during the convocation to the district of Alaska, for use in rebuilding churches destroyed by the earthquake, and that each congregation provide that a special offering be taken for this purpose.

In his address, the Rt. Rev. William Wright, Bishop of Nevada, said, "Our responsibility does not stop beyond the reach of our hand or the sound of our voice. Our commitment to Christ carries a responsibility for participating in His work wherever it may be. . . . The Anglican Congress of 1963 may well turn out to be a turning point in the life of our Church because it brought into focus the primary functions of the Church. Among these is what seems to me to be the pri-

mary function of mission. . . . The mission of every man, woman and child who belongs to the Lord is to love and worship and serve Him. . . . To give is to live. To serve is to have wholeness. To love is to have meaningful lives. To worship is to find stature and vision. The business of the Church is to produce those who have mission, and who as a result, go forth on many missions."

Since the last convocation four new missions have been started: St. George's, Reno; St. Matthew's, Las Vegas; St. Luke's, Las Vegas; and St. Patrick's, Crystal Bay.

**ELECTIONS.** Executive council: Rev. W. B. Williamson; George Charchalis. General Convention: Rev. W. B. Williamson; J. P. Thatcher. Alternates: Rev. J. F. Hogben; R. N. Beatty. Provincial synod delegates: clerical, C. L. Poole, Henry Jesse, D. S. Duncombe; lay, T. W. Miller, Nahum Tinkham, Mrs. Quincy Fortier. Alternates: clerical, W. B. Williamson, R. L. Stevenson, H. H. Parsons; lay, A. T. Shearer, F. D. Houpt, C. J. Hirsch.

### NORTHERN MICHIGAN

#### Bishop Page Honored

Retiring Bishop Herman R. Page and Mrs. Page were honored by the diocese of Northern Michigan at the annual convention of the diocese and the annual meeting of the women of the diocese in Grace Cathedral, Menominee, April 24-25. Bishop Page, diocesan since October, 1942, reached mandatory retirement age of 72 on May 3d.

The diocese adopted a budget of approximately \$70,000 for 1965.

Convention was recessed and will reconvene at a later date for the purpose of choosing a successor to Bishop Page. The standing committee, which becomes the ecclesiastical authority on the retirement of the bishop, is acting as a nominating committee. It is now in the process of interviewing men whose names have been suggested.

**ELECTIONS.** Standing committee: Rev. John A. Alford, Clifford Lewis. Bishop and council: clergy, William W. Wiedrich, Reno W. Kuehnle, H. Vaughan Norton, John S. Horner; laity, Dr. Lilyod W. Howe, William Prince, Lawrence Reynolds, Jr. Women of the diocese: president, Mrs. James Fyvie; 1st vice-president, Mrs. Henry Ask; 2d vice-president, Mrs. James Hamilton; secretary, Mrs. H. J. Skogquist; treasurer, Mrs. Lloyd W. Howe.

### MICHIGAN

#### New Constitution

The annual convention of the diocese of Michigan was held February 7th, in Detroit's Masonic Temple. The 600 clergy and delegates present adopted a completely new constitution and canons, approved the 1964 budgets and granted the request of the Rt. Rev. Richard Emrich, Bishop of Michigan, to call the election of a suffragan bishop. The election was scheduled for May 15th. The new bishop will replace the Rt. Rev. Robert L. DeWitt, who became Bishop

Coadjutor of Pennsylvania on April 1st [L.C., January 5th].

Two missions were admitted as parishes in union with the convention. They are St. Aidan's Church, Michigan Center, and St. Paul's Church, Brighton.

A resolution was adopted requesting the General Convention to authorize the appointment of a bishop for the Armed Forces. Also passed was an eight-point resolution dealing with racial justice in diocesan administrative policies.

During the opening service the renovated crypt of the cathedral was dedicated. At this service, deans of the 14 convocations of the diocese were instituted and three new honorary canons of the cathedral were installed. They are: the Rev. David T. Davies, rector of St. John's Church, Plymouth; the Rev. Allan L. Ramsay, executive director of administration for the diocese, and the Rev. A. Fletcher Plant, administrative assistant to Bishop Emrich.

**ELECTIONS.** Standing committee: the Rev. Gilbert A. Runkel, Jr., and Frederic S. Glover, Jr. Executive council: clergy, Joseph A. Pelham, Jay P. Coulton, John A. Scantlebury; laity, Robert D. Ulrich, Mrs. Edward L. Cusham, Myron R. Johnson.

### BETHLEHEM

#### The Elderly and Teenagers

The annual convention of the diocese of Bethlehem, meeting at Trinity Church, Pottsville, May 1st and 2d, approved a missionary budget for 1965 of \$212,446, the largest budget in the history of the diocese. The convention voted to give to the national program of the Church an amount equal to that which it spends on its own program in the diocese.

The convention approved a resolution calling for establishment of 150 apartment units for the elderly. The project, which will cost approximately \$1,500,000, is primarily designed to assist people in the middle-income group.

Plans for the new diocesan program to help teenagers with special problems were explained. This program, for girls 13-18, will be carried on at the newly renovated Talbot Hall near Lebanon.

Other resolutions approved were:

- ✓ To ask the General Convention to establish a full-time general secretary for evangelism;
- ✓ To call on every Episcopalian in the diocese to pray and act for the end of racial discrimination;
- ✓ To communicate to the governor and those members of the state legislature who represent the 14 counties of the diocese, the convention's approval of the correction of the inequities of public assistance grants.

The convention voted to accept St. Andrew's Church, Bethlehem, Pa., as a parish.

**ELECTIONS.** Standing committee: the Rev. Burke Rivers; Francis K. Moll, M.D. Executive council: clergy, H. Arthur Doersam, Peter H. Igarashi, Lyle E. Scott; laity, James R. Bazley, Jr., Robert S. Lukens, Byron Miller.



# 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.

## P. B. Cushing?

The unfortunate resignation of Bishop Lichtenberger as Presiding Bishop poses a problem for the Church.

I would like someone (in authority) to propose to the forthcoming General Convention that it might strike out in faith and invite Richard Cardinal Cushing to be Presiding Bishop (of the Episcopal Church). Here is a man like the early Apostles—rugged and down-to-earth; frank and impetuous, it is true, but a saint in the New Testament sense of the word. The Father-in-God of our branch of Christ's holy Catholic Church, I should think, would be proud and humble to have such a man as he to be their Father-in-God.

If, through the leading of the Holy Spirit, he should accept the invitation, this would be the greatest break-through in the ecclesiastical "lace-cotta wall" in generations. Let's implement the ecumenical yearnings of the members of the Body of Christ by a bold step such as this. I pick Cardinal Cushing because he has such a tremendous empathy with our own traditions, ideals, and heritage.

I am not suggesting that he resign his own jurisdiction as head of the Roman Archdiocese of Boston. He would continue in that capacity but at the same time preside at our Conventions and give us his fine leadership with his own peculiar, special, unique ecumenical orientation.

With Pope Paul's permission and a change in our canon law the way would be paved for this break-through. Even if it did not eventually go through it would be, at least, an opening wedge, and would show the world our hearts and minds were in tune with Jesus' expressed wish that we all might be one—"One Faith, One Baptism, One God and Father of us all . . . united in one holy bond of truth and peace, of faith and charity through Jesus Christ our Lord."

(Rev.) WENDELL B. TAMBURRO  
Rector, Church of the Holy Innocents  
Highland Falls, N. Y.

## About Books

Generally speaking, the majority of the book reviews in THE LIVING CHURCH have been of very high professional caliber, being intelligently and objectively presented in a good critical spirit. I am disappointed, however, in the intrusion into the book review section of your April 12th issue of a very poor commentary on the latest "Prayer Book Studies" publication. The Standing Liturgical Commission deserves a sincere, rational evaluation of their hard work in producing such a study. The book review, making no attempt to intelligently and objectively present a critical evaluation, laid an ignorant egg. There is no excuse for any Anglican clergyman to think of the Protestant Reformation as a "worthy" event to be continually remembered in our worship. It would seem just as absurd had the reviewer included Zwingli, Cromwell, and the Duke of

Northumberland in his list of "Reformation worthies" who were historically as medieval as their opponents.

The Anglican Church appeals to the faith of the historical Catholic and apostolic Church: the Holy Scriptures, the Creeds, the Sacraments, and the historic episcopate as noted in the Chicago-Lambeth Quadrilateral, not on some cooked-up personal interpretation of the faith by some Calvin or Luther, or on some Tridentine Roman doctrine. Surely it is time that we rise above such "Reformationphilia" and proclaim only the true witness of the holy Catholic and apostolic Church for which Anglicanism stands.

The "Prayer Book Studies" publication is a great step forward in enrichment of our Common Prayer life; the Commission deserves a great deal of praise for their fine work.

ROBERT L. SEMES  
Postulant for Holy Orders  
Diocese of South Florida

Coral Gables, Fla.

No one realizes better than I that a book on Church and state which proudly accents the central emphasis on religion in the American political tradition (belief in God, Divine Providence, and man as a child of God whose rights are conferred not by the state but by the Creator) and is critical of current decisions of the Supreme Court destructive of this emphasis, is bound to be controversial.

I would have been happy had the reviewer of my new book *To Pray or Not to Pray!*, which has been honored by being made a



March selection by the Religious Book Club, chosen to see some good in the work. As a reviewer of literally hundreds of books in the past dozen years, in connection with the U. S. Foreign Library Program, I am keenly aware of the possibilities which almost always are present to a reviewer.

This was evidently not to be and I accept cheerfully the spiritedly adverse and undeniably slashing review of Mr. D. Bruce Marshall in your issue of March 29th, except in one respect. Mr. Marshall accuses me of "an attitude of willful disregard for the rule of law, as determined by our highest court" and says that I urge on the young people of America "a campaign of passive resistance." This is so grave a charge and so contrary to the facts that I respectfully request space in which to set the record straight.

First of all, I am studiously careful in *To Pray or Not to Pray!* to refer at every point to the highest Court with the utmost respect. There are a number of pertinent references here (pages 20, 24, 33, 35, 45, 106-7, cf. 151, 231, 232, 237). I identify myself with a splendid quotation from Dean Erwin Griswold of the Harvard Law School, who incidentally takes up a position similar to mine. He says in part: "An institution charged with the role which the Supreme Court has successfully filled for so many years is entitled to our respect and understanding. If one criticises the court (as people have

always done in the past, and should continue to do so in the future), it should be essentially for the purpose of trying to contribute to that respect and to that understanding."

Finally, how do I advise young people? I say on page 237: "Above the elementary level and certainly in our high schools, subject to the policy formulated in a state or by particular school authorities, there can be no objection to purely voluntary religious activities undertaken by young people themselves. The contrary of this would surely be a violation of the free exercise clause of the same First Amendment."

It is of course possible that the Supreme Court might ultimately forbid such activities, even though they are voluntary, out of school time, and in no way based on a requirement of the school authorities, locally or at the state level. In such case I am on record as clearly as words can state anything that the law must be obeyed.

The counsel stops considerably short of the views of many people, including some state superintendents of education, with whom I have talked. These people think that the Supreme Court has interdicted only positive programs and directives involving "a religious activity" in public schools. They think that under the constitution individual teachers and pupils are free to express themselves religiously in the classroom if impelled by conscience to do so.

I am doubtful about this and have always said so. What I have advised, with conscientiously troubled high school students in mind, is a moderate and, I believe, clearly constitutional exercise of religious freedom.

CHARLES WESLEY LOWRY, Ph.D.  
President, Foundation for Religious  
Action in the Social and Civil Order  
Washington, D. C.

This is in reference to a review by the Rev. Carl Sayers [L.C., April 12th]. Mr. Sayers wishes number XVI of the *Prayer Book Studies*, "The Calendar, and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts," included "such Reformation worthies as Luther, Calvin, Cranmer, and Melancthon . . . More, Fisher, the Carthusian Monks, Erasmus, and Colet. . ."

These men, particularly Luther and Calvin, have influenced political, social, and economic history as well as that of religion, far beyond the power of any Liturgical Commission, especially one representing the subdivision of a branch of Catholic Christendom, to add or detract from their fame. By confining itself to the modest task of setting up for public attention those lesser figures who explain the continued existence of the Anglican Communion, who make clear the contribution this portion of Christendom can make to the ecumenical goal of reunited Christians, it performed well the work which should be expected of it.

Instead of pushing the authors of the Prayer Book Studies into the presumptuous position of trying to be a canonizing committee for all Christendom, they might be encouraged to bring out more of these lesser figures of the Anglican Communion so easily obscured in the blinding glow of the giant personalities, already widely honored, mentioned by Mr. Sayers. A better suggestion for the authors of the Prayer Book Studies would be to add to the "Lesser Feasts" one for the Venerable John Philpot, Archdeacon of Winchester, who so vividly symbolized



the place of the Anglican Communion among Christians today, when, just before being burned at the stake on December 18, 1555, he dedicated his life by these words: "I am, master doctor, of the unfeigned Catholic Church, and will live and die therein. . . ."

Neither papist nor Protestant, refusing to be sectarian under any form, he took the Catholic stand represented by the Anglican Communion today, as it does its part to further ecumenicity among Christians, an effort which demands the utmost in modesty.

(Rev.) ENOCH R. L. JONES, JR.  
Catholic Evangelical League  
Los Angeles, Calif.

### Wonderful New Year's Eve

Congratulations to Bishop Corrigan for his wonderful article, "New Year's Eve in Athens" [L.C., April 26th]! We need more of his witness in our divided Church. If we could only be "just the Church"—as he says.

May I suggest that you or *Forward Day by Day* make a pamphlet of this article? Thank you for publishing it.

VIRGINIA B. PEARMAN  
(Mrs. Robert W. Pearman)

Grosse Ile, Mich.

### A Gentle Word

I note with surprise [L.C., March 22d] that you are guilty of "dishonest writing, vicious distortion, false witness, and ignorance." Apparently you are also "a liar" and you indulge in "character assassination" and you are "stupid."

One wonders if the fine Christian gentlemen who provide us with this holy mud-slinging are not guilty of character assassination themselves. Would they describe themselves as being in love and charity with their neighbors? Meanwhile, since their tirade leaves you nothing else, may I express the hope that you are at least a loving husband and a good father!

Perhaps a word of gentle encouragement might not come amiss at this time. Since you became editor, *THE LIVING CHURCH* has widened its horizons, improved its scholarship, and polished its style.

(Rev.) ERIC C. WILCOCKSON  
Rector, Christ Church

Rio de Janeiro, Brazil

### Not So Thinkable

Your recent editorial on Senator Fulbright's speech on the unthinkable [L.C., April 12th] is not taken lightly by some who realize what is going on today.

ISABEL H. KERR  
(Mrs. Phillips Kerr)

Springfield, Va.

### Liturgical Role

I thought you would be interested in this quotation from my English translation copy of *Herder Korrespondenz*—an ancient and honorable, liberal, German, R. C. monthly put out by the publisher Herder & Herder.

"Concerned about the shortage of priests and the prospects of a diaconate of married men, an Austrian missionary here calls for the introduction of the diaconate for women. Basing his considerations on St. Paul and the diaconate system in the Eastern



# Wanted: Love for In Sun

*Chung In Sun, Korean, age 6. Father dead. New baby born in hole in ground after father's recent death. "Home" is a rocky hedge. Earthen floor. Roof straw mat. Cold, windy, rainy. No blankets for infant. Mother unable to work yet. Sells cabbage leaves when she can. Earns about 20c a day. Children hungry, cold, ragged. Situation desperate. Mother looks with despair on children she cannot feed and care for. Help to Chung In Sun means help to entire family.*

You or your group can become a Foster Parent of a needy child. You will be sent the case history and photo of your "adopted" child and letters from the child himself. Correspondence is translated by PLAN. The child knows who you are. At once he is touched by love and a sense of belonging. Your pledge provides new clothing, blankets, education and medical care, as well as a cash grant of \$8.00 every month.

Each child receives full measure of material aid from your contribution. Distribution of goods is supervised by PLAN staff and is insured against loss in every country where PLAN operates. **Help in the responsible way. "Adopt" a child through Foster Parents' Plan. Let some child love you.**

PLAN is a non-political, non-profit, non-sectarian, government-approved, independent relief organization, registered under No. VFA019 with the Advisory Committee on Voluntary Foreign Aid of the United States Government and filed with the National Information Bureau in New York City. **We eagerly offer our financial statement on request because we are so proud of the handling of our funds.** PLAN helps children in Italy, Greece, South Korea, Viet Nam, Hong Kong, the Philippines, Colombia and Ecuador.

© 1964 FPP, Inc.

## Foster Parents' Plan, Inc.

352 PARK AVENUE SOUTH, NEW YORK, N. Y. 10010 — Founded 1937

### PARTIAL LIST OF SPONSORS AND FOSTER PARENTS

Steve Allen  
Sen. Paul H. Douglas  
Helen Hayes  
C. D. Jackson  
Sen. Jacob K. Javits  
Art Linkletter  
Garry Moore  
Edward R. Murrow  
Dr. Howard A. Rusk  
Mr. and Mrs.  
Robert W. Sarnoff  
Gov. & Mrs.  
William W. Scranton  
Sen. John G. Tower  
Loretta Young

### FOSTER PARENTS' PLAN, INC.

352 PARK AVENUE SOUTH, NEW YORK, N. Y. 10010  
In Canada: P.O. Box 65, Sta. B, Montreal, Que.

LC-5-64

- A. I wish to become a Foster Parent of a needy child for one year or more. If possible, sex . . . . ., age . . . . ., nationality . . . . .  
I will pay \$15 a month for one year or more (\$180 per year).  
Payment will be monthly ( ), quarterly ( ), semi-annually ( ), annually ( ).  
I enclose herewith my first payment \$ . . . . .
- B. I cannot "adopt" a child but I would like to help a child by contributing \$ . . . . .

Name . . . . .  
Address . . . . .  
City . . . . . Zone . . . . . State . . . . .  
Date . . . . . Contributions are Income Tax deductible.



## ON THE BATTLE LINES

Edited by Malcolm Boyd

A manifesto for our times  
by 27 clergymen (\$5.95)

"No one author or chapter can be acclaimed better than the others, for there is something for everyone here: The jungle of the city is discussed by the Rev. Frs. Castle, Gusweller, Myers, Wendt, Paradise, and the new Bishop Suffragan of Washington, Paul Moore. There are 10 essays on contemporary issues in the Church. There are seven more on morality in transition, as well as a chapter on prayer and social issues by Dom Benedict Reid of the Benedictines.

"Being a reviewer-bishop, I was admittedly a bit sensitive upon being reminded that bishops usually came off second-best in many of these essays, and not without good reason—sometimes. However, a lot of bishops have a 'speech or fire that fain would burn,' too, and they ought to have their turn at bat. (It would probably have to be anonymous, like the Epistle of James, but it would make salty reading.)


"Twenty-seven priests have joined in chorus. There are countless hundreds more who belong to the club—laymen and bishops, too. These things need saying—and action.

"*On the Battle Lines* is a reach-out-or-get-out-of-the-way sort of book. Get out of the horse and buggy. Read it, Mr. Trollope." CHANDLER W. STERLING, Bishop of Montana in *The Living Church*

Published by

**MOREHOUSE-BARLOW CO.**

14 E. 41st Street, New York 10017



\* custom \*  
**Church Furniture**  
WOLFE BROTHERS  
and company, incorporated  
\*Piny Flats, Tennessee\*

**FREE CATALOG**

## ADIRONDACK

CHAIRS • TABLES

Manufacturers of  
• SCHOOL FURNITURE  
• BLACKBOARDS  
• TENNIS TABLES

**ADIRONDACK**  
CHAIR CO. 104-M W. 17th • N.Y.C.

IMMEDIATE DELIVERY!

Factories: DALLAS • BOSTON • L.A. • CHICAGO • PITTSBURGH



**R. GEISLER, INC.**  
252-17 Northern Boulevard  
Little Neck 63, N. Y.

### Church Furnishings

IN CARVED WOOD AND  
MARBLE • BRASS • SILVER  
FABRICS • WINDOWS

NEW CATALOG AVAILABLE

THE LIVING CHURCH - - - - \$10.00 a Year

Churches, he suggests that outdated notions of the 'impurity' of women should be discarded once for all. There are a great many 'clerical' women about nowadays, though they lack ordination. The Church should, also in regard to this issue, decide to return to her oldest tradition."

I can see that Fr. Funk's suggestion has the merit of avoiding ordination of women just for principle, but adding sacramental character and liturgical role to functions already being performed by set-apart women. Think of how an ordained deacon in one of our convents could guarantee a full solemn liturgy and facilitate Communion while they have only one priest. Likewise, Sisters in parochial work could have a liturgical place in the parish now denied them. Even our D.R.E.'s as "deacons" would have liturgical roles closer to their educational Gospel-bearing roles.

(Rev.) STEELE WADE MARTIN  
Rector, St. Michael's Church  
Brattleboro, Vt.

### Lawbreakers and Martyrs

This letter is written to commend Miss Anne Grandin [L.C., April 26th] for her to-the-point letter about three bishops' wives in their Floridian activities.

It has been brought home all too clearly that not only wives but members of the reverend clergy are encouraging lawlessness of a sort that leads to riot and possibly to insurrection.

I wish to cite the case of Williamston, N. C.

These protesters, including all too many Episcopal clergymen, were informed by the police that they could have their parade if they procured a license for it. Otherwise they would have to be jailed for it. Considering how a sudden parade could gum up traffic for miles around, I believe that the Williamston police were being very reasonable. The Boston, New York, or Milwaukee police, I am sure, would hold forth the same conditions.

Yet these agitators defied the police and the law and were landed in the calaboose where they belonged.

What a fine example to set before our youth! They are confused enough as it is. And we already have sufficient crime to keep the police busy than to have to corral idle miscreants.

Do the bishops' wives, priests, and ministers really think they are martyrs? Maybe the newspapers do. The early Christian martyrs were not law-breakers even though thought to be. Jails are not comfortable and are not intended to be, but suppose one was confronted, not with the overnight cage, but with the arena as were our early martyrs.

Would the wives of bishops really travel all the way to Florida with the explicit intention of breaking the law should the penalty be being fed to lions?

Jesus, if I am not in error, never recommended this.

By the way, why weren't those priests at home where they were needed? Don't they have duties?

MORLEY TOLLES  
Rockport, Mass.

\*Herder Correspondence, April, 1964 issue, page 127 "Review of Reviews": Funk, Josef, S.V.D., "Klerikale Frauen?" in *Oesterreichisches Archiv für Kirchenrecht*, Vienna, No. 4, 1963.

## PAPERBACK—MacGILL

Continued from page 14

ency to bring out current books in paper editions the first time around. "In general," Mr. Morehouse said, "it can be said that to an increasing extent we publish books initially in paperback unless they are for library or other permanent use; and in that case we frequently reprint the book as a paperback."

Seabury, on the other hand, published a total of 20 titles last year—two-thirds of which were cloth-bound. Of the five new paperbacks, one was a revised edition of *Chapters in Church History*. However, the Press' promotion director, Lucy Holmes, indicated that the firm is planning new ventures in the paperback field. Its major contributions to date have been the Reuel Howe books, *Man's Need and God's Action* and *The Creative Years*, plus *The Church's Teaching Series*—all have been best-sellers in the Church.

In addition to the paperbacks produced in the U. S. for Anglican consumption, there has been a major influx from England. Penguin Books has been credited with initiating the practice of publishing major manuscripts originally in high-quality, paper-bound editions. A good many Anglicans were introduced to the work and thoughts of Stephen Neill, William Temple, etc., through these paperback first editions. Now, there is an ironic twist on what Penguin started: A few books originally published in paper have become such classics that they are being reprinted cloth-bound!

Another firm which has pioneered in the religious paperback field is Doubleday, whose Image Book line has sold 10,000,000 copies of Roman Catholic specialties in the last 10 years. Their best-seller, significantly, has been *Parents, Children and the Facts of Life*—of which 450,000 copies have been purchased. Number two in this Roman hit-parade is *A Popular History of the Catholic Church*, with 325,000 copies moved onto family bookshelves. Perhaps our Episcopal publishers will take a lesson from what the Romans are reading, and treat us to some of the same.

In any event, paperbacks have come a long way. Actually, they are the oldest form of American book-making. In colonial times, the only books published in America were paper-bound volumes of sermons, essays, polemics, and the like. Later on, the "penny dreadfuls" and "dime novels" were staple fare for the workingman-reader. No doubt, Ben Franklin would disbelieve his bifocals should he visit the bookstalls of Philadelphia today. But the tradition is in good hands. For a comparative pittance, the average Churchman can be practicing bibliophile—choosing and owning a rich sampling of literary treasures old and new, attractively printed and bound between artfully designed paper covers.



## PAPERBACK - PAGE

Continued from page 15

presented in a non-controversial fashion. This is Robinson's most rewarding book for general reader.

Gibson Winter's *Suburban Captivity of the Church*, Macmillan, \$1.45, deals with the mission and responsibility of the Church for the entire urban complex in the United States of the 1960s. It is difficult to think of a better book for those seriously concerned with the total impact of the Church on contemporary life and culture. *Naught for Your Comfort*, by Trevor Huddleston, Macmillan, \$1.45, is the deeply moving account of ministry amidst the racial tension and social injustice in South Africa. Whatever its failures, the Church may take heart that God has raised up among us men of the caliber of Trevor Huddleston.

For those tired of hearing objections to Christian belief it may prove refreshing to read an account of a number of persons who have found their way to faith in God through the Anglican Communion. *Modern Canterbury Pilgrims*, edited by James A. Pike, Morehouse-Barlow, \$2.50, including biographical statements of a number of converts to the Episcopal Church. Its English counterpart is *They Became Anglicans*, edited by David Paton, Mowbrays, 7/6.

Some impression of the worldwide scope of the Church is to be found in *These Are Anglicans*, Forward Movement, a collection of colored photographs taken by Howard Johnson with a simple but moving text supplied by Clement W. Welsh. *Mutual Responsibility and Interdependence in the Body of Christ*, Seabury Press, \$0.60, spells out the implications of our common task as discussed at the Anglican Congress of 1963. Both of these latter booklets are suitable for a tract and supplement each other.

For those with a taste for history, *Christianity and History* by Herbert Butterfield, Scribner's, \$1.25, and Stephen Neill's *Anglicanism*, Pelican, \$1.45, are immensely rewarding.

This selection concludes with three books of a specifically theological nature. *The Resurrection of Christ*, by Arthur M. Ramsey, S.C.M. Press, is a superb handling of the biblical and theological meaning of Easter. There is nothing finer in English on the subject.

One often hears it said that there are no adequate readable statements of the essentials of Christian faith in brief compass. There are in fact two and both are excellent. The first is J. S. Whale's *Christian Doctrine*, Macmillan, \$1.45, and the other is Alec R. Vidler's *Christian Belief*, S.C.M. Press, 7/6. Both were delivered as open lectures at the University of Cambridge in the 1940s. They are sound, scholarly, readable, and relevant. What more could one ask of a book on the faith of the creeds?

# AMERICAN CHURCH BUILDING FUND COMMISSION



Established by the  
General Convention of 1880

The organization of the Episcopal Church that is devoted exclusively to financing the building, improvement and repair of Episcopal Churches, rectories and other parochial buildings.

The Commission has had a continuous part in furthering the building program of the Church for more than eighty-four years.

Please address all communications to

## AMERICAN CHURCH BUILDING FUND COMMISSION

EPISCOPAL CHURCH CENTER

815 Second Avenue, New York 17, N. Y.

# Do you know

## HOW MUCH CHURCH INSURANCE SHOULD COST

We are experts in insurance for Episcopal Church Property. Let us analyze existing programs, submit quotations and make recommendations. An opportunity to review your policies will be welcomed.

Write for complete information.

### THE CHURCH FIRE INSURANCE CORPORATION AGENCY CORPORATION

Affiliates of THE CHURCH PENSION FUND

20 Exchange Place, New York, N. Y. 10005

NAME \_\_\_\_\_

Please Print

ADDRESS \_\_\_\_\_

City and State



## READ ABOUT...

### The Man Who Shocked All London!



## Father Joe

Joseph Williamson is certainly not a conventional type of Vicar. He grew up in London's worst slums, and as Father Joe, dedicated his life to helping fight the filth, disease, and prostitution that thrive in such an area. His story is shocking but unforgettable. As for Father Joe himself, he's one of the most likable men of God you'll ever meet. 216 pages.

Illustrated, \$3.95

Order from your bookstore

**abingdon press**  
175 YEARS OF Service-SINCE 1789

## THE ORDER OF ST. FRANCIS

A Religious Community of Priests and Brothers, living under the Evangelical Rule of St. Francis, seeks vocations. Works include Retreats, Missions, Schools of Prayer, Counseling; aspirants' program every summer.

For information write:

Novicemaster

Order of St. Francis  
Mount Sinai, N. Y., 11766

## KNEELING HASSOCKS



Oval or oblong style. Vinyl leather or velour cover — cork or long stapled fiber filling. Foam rubber top. Free samples and prices on request.

BERNARD-SMITHLINE CO.  
252-17 Northern Blvd.  
Little Neck 63, N. Y.

## BOOKS OF ALL PUBLISHERS

Any book or recording reviewed in The Living Church may be ordered from:

### Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017  
29 E. Madison Street, Chicago, Ill. 60602  
276 Golden Gate Ave., San Francisco, Calif. 94102  
4400 Melrose Ave., Los Angeles, Calif. 90029

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

## VATICAN COUNCIL

Continued from page 16

is sufficient indication of its point of view, its scholarship, and its charity of tone and spirit.

The author believes the Council to be inspired by the three Johns: St. John the Baptist, St. John the Divine, and Pope John XXIII—perhaps a fanciful idea, but designed to bring out the genuinely spiritual quality of the motivation behind the Council.

As was often suggested in the speeches of Session I, the conception of the Church which is coming to dominate Catholic theology is that of the *mystical body*, not a legalistic corporation ruled like an empire by a hierarchy of officials, with a Pope at the top. The Church is the people of God. Sanctity, faith, charity—these are profounder marks of the living Church than a rigid orthodoxy expressed only in formulas or a stiff administrative machine dominated by canon law—outside which is only chaos! I am not quoting, but interpreting. And this is the only vital Catholicism that is likely to make any impression on the modern world. It bears the evidence of its reality within itself, and needs only to be encountered to be attractive and influential.

This goes for Episcopalianism and Protestantism and Orthodoxy as well as the Roman Catholic Church.

A good introduction to current Roman Catholic theology is *The Church: Readings in Theology*, an anthology compiled by the Canisium at Innsbruck, with a foreword by the eminent American theologian, Gustave Weigel, whose recent death has been mourned wherever he was known, throughout the world. The selections are from writings by Hugo Rahner, Romano Guardini, Joseph Jungmann, Karl Rahner, Hans Küng, Stanislas Lyonnet, Joseph Ratzinger, and others — a galaxy of intellectual leadership on the Roman Catholic side setting forth what now appears to be the genuinely progressive thought of a majority of the

Council on the subject of the Church, surely the fundamental concept in the agenda, and still *sub judice* in the Third Session.

Again, these writers stress the idea of the mystical reality of the Church, as the Body of Christ; this comes prior to the consideration of the Church's work, missions, education, even worship. The book is worthy of study by everyone interested either in the Council or in the nature of the Christian Church. It is published by Messrs. P. J. Kenedy, at \$4.95.

*The Christian Commitment*, by Karl Rahner, S.J. (Sheed and Ward, \$4.50), is a series of essays in pastoral theology from the same point of view already described: the Church's essential nature as the mystical body. The subjects of the chapters are the Present Situation of Christians, the Order of Redemption within the Order of Creation, the Significance of Redemptive History of the Individual Member of the Church, Mary and the Apostolate, the Sacrifice of the Mass and an Ascesis for Youth, Developing Eucharistic Devotion, and the Mass and Television.

The emphasis is upon spirituality, the social application of religion, the ethical implications of Christianity, and the need for growth in the Christian way of life—and the way thereto. "The Church is the community, founded by the *Pneuma*\* of God, of . . . personal individuals elevated by supernatural grace" (p. 89). *There* is the key to a new conception of the Church, which reaches far deeper than the ordinary organizational or purely historical conception. The excellent translation is by Cecily Hastings.

One more: The final draft of the schema on *The Sacred Liturgy*, as adopted by the Council, is now available in Latin and English for 50¢. It is finely printed by the Liturgical Press at St. John's Abbey, Collegeville, Minn. Everyone interested in the Council or in the Liturgical Movement must read this great document.

\*The Spirit.

## Vesper

Take me back, pipes of the organ,  
to the afternoons I heard first  
holy holy and my head was turned  
to the wall of the old church  
where the rain came through  
rain  
that in one hour made the woods green  
that were not green  
before I reached this place.

E. S. FINCH



# BOOKS

Continued from page 8

taken literally; indeed, his exegesis of many passages on this assumption make excellent sense, and the book is worth reading for these.

The last section of the book, devoted to the dialogue with the Canaanite woman (Mark 7:24-30) which he classifies as a "witty dialogue" of which only remnants have survived, makes it clear that Jesus' tone of voice greatly affected His meaning. But elsewhere Dr. Trueblood seems to go too far in looking for laughs where all that is necessary is a recognition of a patent absurdity which points up the lesson; he appears to think of Jesus as "playing to the gallery" (e.g., in his exchanges with the Pharisees, where any laughs would not come from His opponents but from the bystanders) in a way which it is difficult to reconcile with His integrity.

It must be a hard task to write persuasively about humor without seeming solemn, and Dr. Trueblood has not quite succeeded.

A MONK OF ST. GREGORY'S PRIORY

## The Quiet Shining

**Women of Light.** By Walter Russell Bowie. Harper & Row. Pp. 205. \$3.95.

*Women of Light* is a companion volume to *Men of Fire*, Dr. Walter Russell Bowie's book on Christian heroes from Peter and Paul to Drs. Schweitzer and Dooley. In the foreword, the author explains the use of Fire and Light in the two books as a symbol of the difference between great men and great women: "the quiet shining of a lamp. This is what women at their best have been and are."

Starting with a chapter on great women of the Bible and another on bad ones for contrast, the book skips to Joan of Arc and then to Susanna Wesley, mother of John and Charles (and of 17 other children!). Nine of the 12 chapters are about women living in England or America in



the past 300 years. I am sure there is no intention to set up these particular women as the greatest in history, but all are good examples of Women of Light in one field or another. The list includes Elizabeth Fry, Florence Nightingale, Jane Addams, Virginia Randolph, Mary McCleod Bethune, Edith Cavell, Mary-Cooke Branch Munford, Helen Keller and Anne Sullivan, and Eleanor Roosevelt.

Most of the women made an impact on the world through some form of social



**SOMEONE LEFT  
BABY ON  
RUBBISH HEAP**  
KOWLOON, HONG KONG, Wed.—A baby girl about seven days old, was found near a rubbish dump in section 3 of the Chuk Yuen district in Kowloon.  
The Chinese infant, one foot and three inches tall, has an oval face, small eyes, a small nose, a small mouth and black hair.  
There were a few rashes on the baby's forehead when she was found. The child wore some red woolen clothing.  
Any person who has any information which may assist in identifying the baby is asked to contact...

## WHO CARES?

... if this tiny infant, abandoned on a rubbish heap in Hong Kong, lives or dies, who cares?

... and if she lives, growing up to rob garbage cans, without education maybe even selling her body, who cares?

Well, you care. I care.

Since 1938 Christian Children's Fund has been giving Americans a way to prove their concern, a way to share their blessings with the world's desperate children, assisting over 44,000 youngsters today.

You or your group can "adopt" a child equally as needy as this Chinese baby, for only \$10 a month, in your choice of 52 countries.

You will find this to be the beginning of a warm personal friendship. Your child will know you, and you will know your child through photos, a personal history, letters, Christmas cards, and love...

Take time to care—today.

### COUNTRIES

Argentina, Austria, Belgium, Bolivia, Brazil, Burma, Cameroon, Canada, Ceylon, Chile, Costa Rica, England, Finland, France, Greece, Haiti, Hong Kong, India, Indonesia, Iran, Israel, Italy, Jamaica, Japan, Jordan, Kenya, Korea, Lebanon, Macao, Malaysia, Mexico, Nigeria, Northern Rhodesia, Okinawa, Pakistan, Paraguay, Philippines, Portugal, Scotland, South Africa, Southern Rhodesia, Spain, Swaziland, Syria, Taiwan, Thailand, Turkey, United Arab Republic, U.S.A. (Indian, Negro, White, Puerto Rico), Uruguay, Vietnam, West Germany.

Write today: Verbon E. Kemp, Executive Director

## CHRISTIAN CHILDREN'S FUND, INC.

Richmond, Va. 23204



26 YEARS  
SERVICE

I wish to "adopt" a boy  girl   
in (Country) \_\_\_\_\_  
I will pay \$10 a month (\$120 a year)  
 monthly  semi-annually  yearly  
I enclose my first payment of \$ \_\_\_\_\_

Please send me my child's name, story, address and picture.

I cannot "adopt" a child but want to help by giving \$ \_\_\_\_\_

Please send me more information  LC54

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip Code \_\_\_\_\_

Canadians: Write  
Christian Children's Fund of Canada,  
1139 Bay Street, Toronto 5, Canada.

Government Approved, Registered (VFA-080) with Advisory Committee on Voluntary Foreign Aid. Gifts of any amount are welcome, and are income tax deductible.



## EXTRA SPECIAL

WASH AND WEAR SUITS  
Cambridge Grey or Black — \$29.95



### Black Silklite Shirts Never Fades

Fly Front  
Single Button Cuff  
or French Cuffs  
and Short Sleeves

Black Cotton  
available  
All Sizes

Price \$12.95

## HARRY REYN

40 EAST 49th STREET (Fourth Floor)  
NEW YORK, N. Y., 10017  
PLaza 3-0361

Mail or telephone orders filled promptly.

Visit our shop when in New York City  
Free Parking Bring Ticket

## COME TO VALLE CRUCIS INN

For a restful, inspiring vacation. Quiet, Comfortable, Inexpensive, Good Food. Near Boone, Blowing Rock and the Blue Ridge Parkway.

Open — June 20th to September 7th

For reservations and rates, write

Mrs. James Davis  
Valle Crucis, North Carolina

## SPIRITUAL HEALING

HEALING belongs in The Church! "SHARING" has been the Church's magazine of healing since 1932. It is published monthly (16 pages) at \$1.00 for six months, or \$2.00 a year postpaid.

International Order of St. Luke The Physician  
2243 Front Street San Diego 1, Calif.



## VESTMENTS

CLERGY AND CHOIR  
CHURCH HANGINGS  
ORNAMENTS  
MATERIALS

Catalogue on Request

THE C. E. WARD CO.  
NEW LONDON, OHIO

## ST. MONICA'S HOME FOR SICK WOMEN

(Founded in 1888)

125 Highland Street

Boston 19, Massachusetts

under the direction of

The Sisters of St. Margaret

## CHURCH CANDLES

Beeswax  
Candles  
Vesper Lights  
Sanctuary Lights  
and Lamps  
Votive Lights



Write for  
price list and  
illustrated folder

WILL & BAUMER  
CANDLE CO., INC.  
Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America

When writing Advertisers  
please mention The Living Church!

service, nursing, or teaching. Many started under handicaps because of prejudice against women working outside the home. The book should be an inspiration to today's women in a world where opportunities are broader than ever. This might make an interesting book for a guild to read and discuss. Selections for reading aloud would be easy to find, as the book is full of humor and drama.

MARTHA J. PRINCE

Mrs. John B. Prince, Jr., who also reviews for *Milwaukee Journal* and is former *L.C. news editor*, sent in this review just before birth of her third child, Sarah Elizabeth.

## After the Liberation

**The Bible in Current Catholic Thought.** Edited by John L. McKenzie, S.J. Herder and Herder. Pp. 247. \$6.50.

*Divino Afflante Spiritu*, the encyclical of Pius XII on the promotion of biblical studies, which appeared in 1943, has had a liberating effect upon Roman Catholic scholars. *The Bible in Current Catholic Thought* illustrates the excellent work which is now being done by them along the lines which the encyclical set forth. Fr. Stanley on p. 172 of this volume speaks of it as their Magna Carta.

This is a volume of separate essays on biblical topics which was to have been presented to a distinguished Roman



scholar on his 75th birthday. Unhappily it now appears as a memorial volume, since Fr. Gruenthaner died shortly before the tribute from his pupils and colleagues could be presented.

The essays are all useful contributions to biblical studies. Some are on rather technical matters; others can be read with profit by the non-specialist. Such are those by Vawter on von Rad's *Genesis*; Murphy on "The Wisdom Literature," Stanley on "The New Understanding of the Gospels"; Collins on "Changing Styles in Johannine Studies."

It has been a wonderful revival. No serious student can now afford to miss *The Catholic Biblical Quarterly*. Let me also take the chance to commend *The Bible Today*, a bi-monthly periodical from the Liturgical Press, St. John's Abbey, Collegeville, Minn. (\$5 for 12 issues). My only regret is that we did not think of it first and get out something like it ourselves.

J. R. BROWN

The reviewer, writer of *L.C. column*, "According to the Scriptures," is associate professor of O.T. and Hebrew, *Nashotah House*.

## Lessen Lace; Ban Biretta

**The Western Liturgy Today.** By Theodor Klauser. Translated by F. L. Cross. Contemporary Studies in Theology. Canterbury Press. Pp. 42. Paper, \$1.35.

Professor Theodor Klauser has been recognized for many years as a leading historian and liturgical scholar within the Roman Catholic Church in Germany. This brief essay, *The Western Liturgy Today*, accordingly represents the considered opinions of a highly authoritative writer.

The first part of this pamphlet summarizes certain instructive medieval and modern developments in the Latin liturgy. The second and principal part deals with aspects of public worship in urgent need of reform. Among desirable improvements of the Mass he mentions the restoration of the Old Testament to the regular lectionary, better provisions for intercessions (a brief litany is suggested), and the elimination of the frequent repetition of the sign of the Cross during the Canon.

While praising recent improvements in church architecture, Klauser warns against a certain lack of balance exhibited in some contemporary European buildings. He also calls for the elimination of lace and other frivolous decorations from liturgical vestments. He points to the Anglican surplice as an example of the beauty of simple, unadorned vesture. He also says, "It is beyond dispute that the biretta ill agrees in either style or color with the liturgical vestments. It should therefore be banned again from . . . the liturgy."

The private Mass is described as a cause of offense for many centuries past, and the author rejoices that it has now been largely eliminated from the Latin Church, except in the monasteries. It is ironical that certain monastic orders which have done so much in the past to strengthen liturgical and sacramental worship, should today be in the rear guard. A similar situation also arises within our own Church.

Professor Klauser expresses his conviction as to the unique spiritual value of the Church's liturgical inheritance. In

## THE 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 Communion, missionary societies, or emergencies.

May

17. (Whitsunday)
18. Iran
19. Jamaica, West Indies
20. Jerusalem
21. Jesselton, North Borneo
22. Johannesburg, South Africa
23. Jordan, Lebanon & Syria



all discussions of liturgical reform, the value of this inheritance must be cherished. It is only among those who recognize the centrality of the Holy Eucharist that the contemporary liturgical renewal can go forward.

H. BOONE PORTER, JR., D.Phil.  
Fr. Porter, a member of the Standing Liturgical Commission, is professor of liturgics at GTS.

## Ecumenical Theology

**The Sufficiency of God: Essays on the Ecumenical Hope in Honor of W. A. Visser 't Hooft.** Edited by Robert C. Mackie and Charles C. West. Westminster. Pp. 240. \$5.50.

Many of the great men in contemporary ecumenical theology have written essays for *The Sufficiency of God*. Theirs is an impressive joint witness to the genius of W. A. Visser 't Hooft, the man who has given the World Council of Churches much of its vitality.

The book provides a sampling of "ecumenical theology" that stands up well against the more typical denominational



theology of our acquaintance, or the dreadful lack of theology at all in many of our local councils of Churches. Those who deplore the latter will be reassured by *The Sufficiency of God*, and those who assume that all ecumenism must be more practical than theological will be confronted by the depth of biblical scholarship behind most of the articles.

This is not a "first book" in ecumenical studies, but for any who have made a beginning, and who are either acquainted with the great names in the movement or who would like to be, it is a valuable and enjoyable document.

Especially revealing in an autobiographical way are essays by Joseph Hromadka and Yves Congar. Dr. Hromadka speaks for a Christian theology which is both evangelistic and at home within a Communist society—a difficult concept for Western Christians to accept, but one which Western Christians must study in order to understand their Eastern colleagues. Fr. Congar writes as a Roman Catholic theologian with great humility about the errors of Catholics, while making no apologies for the Roman Church—again the statement of a position which requires unfamiliar patterns of thought for most Protestants and Anglicans.

The reading is worth the effort.

SAMUEL J. WYLIE

The reviewer is rector of Boston's Church of the Advent.

May 17, 1964

## Comfort in the End

**The Sudden Sun.** By Olov Hartman. Translated by Elsa Kruuse. Fortress. Pp. 138. \$3.

*The Sudden Sun* is the story of the crisis in a woman's life, the outward and inward events which transform her relationships with her husband, her 20-year-old mentally retarded son, her lover, and God.

In resentment of the son's condition and the frustration of their hopes for him, the husband and wife have separated within the outward form of their marriage—he to complete absorption in scientific investigation, she to adultery with one of her husband's academic colleagues who worships her—only too truly. But as the book begins, she is writing to God, asking for a meaning in life. "What do You want of me?" she asks, again and again.

It is this prayer, asked by an enlightened, sophisticated woman, one who knows all the arguments against the existence of God, which transforms the sterile and sordid situation. In the end the despised and rejected son Simon becomes a sacrifice for the others. New life and hope have sprung up in this human wasteland.

Here, as in *Holy Masquerade* [L.C., February 2d], Hartman shows vividly the interplay of thought and desire, both sacred and profane, in his complex human beings, relating them to a liturgical pattern (in this work the chapters correspond to the canonical hours), and also to the profounder meanings of liturgy. The reader is led through this pain and perplexity of the human situation and compelled to think hard about the realities of his own life and faith. This is usually not a comfortable experience. But because Olov Hartman has an unusually clear vision of a further Reality, there is comfort in the end.

THOMAS DALE

Dr. Dale is head of the English department, Milwaukee-Downer College.

## Paperbacks Received

**LAYMEN'S CHURCH.** By J. A. T. Robinson, Douglas Rhymes, Leslie Paul, Peter Whiteley, Michael Bruce, Mark Gibbs, Harold Wilson. London: Lutterworth Press. Distributed in U. S. by Alec R. Allenson. Pp. 99. \$1.45.

**SELECTED WRITINGS OF RICHARD ROLLE.** Translated by John G. Harrell. S.P.C.K.: Seraph. Distributed in U. S. by Seabury. Pp. 72. \$1.25.

**ST. FRANCIS OF ASSISI.** By John R. H. Moorman. S.P.C.K.: Seraph. Distributed in U. S. by Seabury. Pp. 118. \$1.25.

**CREATOR SPIRIT.** By Stephan Hopkinson. S.P.C.K.: Seraph. Distributed in U. S. by Seabury. Pp. 102. \$1.25.

**THE LORD'S PRAYER.** By C. F. Evans. S.P.C.K.: Seraph. Distributed in U. S. by Seabury. Pp. 103. \$1.25.

**GOD IS LIGHT, GOD IS LOVE.** By A. H. Dammers. Association Press: World Christian Books. Pp. 80. \$1.25.

**DIVINE WISDOM.** By John Goodwin. Association Press: World Christian Books. Pp. 80. \$1.25.



15" x 9" x 5" high. Made of new resilient granulated cork, foam rubber, and durable Naugahyde. Oval or rectangular. Choice of colors.



**Collins Cushions**  
by Samuel Collins

68-12 YELLOWSTONE BOULEVARD  
FOREST HILLS 75, NEW YORK  
IL. 9-4125



**DACRON & COTTON**

Wash and Wear  
NECKBAND SHIRTS

2 for \$13<sup>95</sup>

Half Sleeves — 2 for \$10.95

Cotton Broadcloth—3 for \$13.95

SUITS — RABATS — CASSOCKS

Mail Order. Open Accounts. Send for Catalogue.

**M. H. PIERCE & CO.**

Manufacturers of Shirts for The Clergy  
Dept. L., PORT CHESTER, N. Y.



**CHURCH WINDOWS**

including panes in doors,  
narthex screens, etc.

CARVED & ETCHED GLASS,  
as illustrated • Memorials

**DUNCAN NILES TERRY**

artist — craftsman  
1213 Lancaster Avenue  
Rosemont, Pa.

**8 out of 10  
people have  
iatrophobia.\*  
It is easy  
to overcome.**

\*Iatrophobia is fear of going to the doctor. The cure starts when you lift your phone and make an appointment with your doctor for a complete physical checkup.

Half the cases of cancer could be cured, if they were diagnosed early and treated promptly. Your best cancer insurance is a health check-up every year.

Make that phone call now. It might save your life.



**AMERICAN CANCER SOCIETY**



# SCHOOLS

FOR BOYS

## San Rafael MILITARY ACADEMY

Founded 1890

Thirty minutes from San Francisco  
in beautiful Marin County.

COLLEGE PREPARATORY FULLY ACCREDITED

Episcopal boarding and day school. Grades 7-12.  
Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS: Grades 5-12.

For information, write:

The Rev. Sumner Walters, Ph.D., Headmaster  
Fifth & Cottage Avenue, San Rafael, Calif.

## SAINT ANDREW'S SCHOOL

BOCA RATON, FLORIDA

The Rev. Hunter Wyatt-Brown, Jr., President

Episcopal Boarding School for boys of all denominations.  
College preparatory. Enrollment 220. Grades 7-12. High  
academic standards. Broad curriculum. Honors courses  
for advanced work. Individual attention. Work pro-  
gram. Olympic-size pool, all sports. Healthful climate  
of Florida's southeastern coast. Also Summer School.  
Write for catalog. Mr. H. Proctor Martin, M.A., Head-  
master, P.O. Box 130L, Boca Raton, Florida.

FOR GIRLS

## KEMPER HALL

Church Boarding School for Girls. 94th year.  
Thorough college preparation and spiritual  
training. Unusual opportunities in Music, Dra-  
matics and Fine Arts including Ceramics. All  
sports. Junior School. Beautiful lake shore  
campus 50 miles from Chicago. Under the  
direction of the Sisters of St. Mary.

Write for catalog:

Box LC Kenosha, Wis.

## ST. AGNES SCHOOL

Episcopal school for girls. College prep.  
Boarding grades 7-12; day kindergarten to  
college. 16-acre campus. Playing fields. Near  
Washington theatres, galleries. Student gov't.  
emphasizes responsibility.

ROBERTA V. MCBRIDE, Headmistress  
Alexandria, Virginia

## All Saints' Episcopal

For girls. High School 9-12. Fully accredited.  
High academic standards. Situated in historic  
Vicksburg National Park. Separate music and  
art depts. All sports, riding. For "All Saints'  
Today" and bulletin, address:

THE REV. JOHN S. JENKINS, Rector  
Box L Vicksburg, Miss.

## ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls,  
grades 9-12, inclusive. Established 1880. Accredited  
College Preparatory and General Courses. Music and Art.  
Ample ground, outdoor life.

For complete information and catalog address:  
Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

When Writing Schools

Please Mention

THE LIVING CHURCH

# PEOPLE and places

## Appointments Accepted

The Rev. Paul Chaplin, rector of St. Mary's  
Church, Asheville, N. C., has exchanged churches,  
rectories, modes of transportation, and salaries with  
the Rev. Andrew Little, vicar of Holy Trinity  
Church, Northwood, Stoke-on-Trent, Stafford, Eng-  
land, for six months. The exchange was handled  
privately by the two churches with the approval of  
the vestries and the bishops of the two dioceses.

The Rev. John C. Colburn, former rector of St.  
Bartholomew's, Pico Rivera, Calif., is rector of  
Grace Church, Glendora. Address: Box 242, Glen-  
dora, Calif.

The Rev. Kenneth Donald, rector of St. James'  
Church, Black Mountain, N. C., will become rector  
of the Church of the Holy Spirit, Apopka, Fla.  
Address June 14: c/o the church, Park and 4th Sts.

The Rev. James W. Evans, in charge of St. James'  
Church, St. Clair, Mo., will become rector of St.  
Augustine's Church, St. Louis. Address after June  
1: rectory, 2116 Princeton Pl., Richmond Heights,  
St. Louis, Mo. 63117; church office, 7089 Bruno, St.  
Louis, Mo. 63117.

The Rev. Frank F. Fagan III, former priest in  
charge of the Church of the Messiah, Mayodan;  
Christ Church, Walnut Grove; and St. Philip's  
Church, Germantown, N. C., is rector of Trinity  
Church, Statesville, N. C. Address: c/o the church,  
Walnut St.

The Rev. Henry J. Hill, rector of St. Philip's,  
Indianapolis, Ind., will become vicar of St. Augus-  
tine's Church, St. Petersburg, Fla. Address after  
June 1: c/o the church, 1625 6th Ave.

The Rev. Halsey DeW. Howe, rector of St. Chris-  
topher's, Gladwyne, Pa., will become rector of St.  
Martin's Church, Providence, R. I. Address after  
June 15: 50 Orchard Ave., Providence, R. I.

The Rev. E. John Langlitz, former associate  
rector of the Church of the Holy Communion, Uni-  
versity City, St. Louis County, Mo., is rector of  
the church. Address: 7401 Delmar Blvd., University  
City, Mo. 63130.

The Rev. Robert N. Lockhard, former priest in  
charge of St. Paul's, Memphis, Tenn., is rector of  
St. Paul's, Columbus, Miss. Address: c/o the church.

The Rev. John F. Mangrum, former rector of the  
Church of the Redeemer, Avon Park, Fla., is rector  
of St. Mary's, Tampa. Address: rectory, 3902 Bay  
to Bay Blvd.; church, 4311 San Miguel, Tampa 9.

The Rev. Fred L. Meyer, vicar of St. Anne's  
Church, McPherson, and of Christ Church, King-  
man, Kan., and assistant chaplain at Kansas State  
Industrial Reformatory, Hutchinson, is no longer  
curate at Grace Church, Hutchinson, nor district  
youth advisor for the district of Western Kansas.  
Address: 328 E. Loomis St., McPherson, Kan. 67460.

The Rev. Christopher F. Neely, former curate of  
the Church of the Ascension, Middletown, Ohio, is  
rector of the church. Address: c/o the church,  
McGee and McKnight Dr.

The Rev. A. Dixon Rollit, former rector of the

## ACU CYCLE OF PRAYER

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

May

17. St. Paul's Cathedral, Springfield, Ill.
18. St. James' the Less Church, Philadelphia, Pa.;  
St. Matthew's, Detroit, Mich.
20. Trinity Church, Haverhill, Mass.
21. Church of the Holy Cross, Dallas, Texas;  
Grace Church, White Plains, N. Y.
22. Grace Church, Hartford, Conn.; St. Mark's,  
Mendham, N. J.; Trinity Church, Detroit,  
Mich.
23. Grace Church, Newark, N. J.

# SCHOOLS

FOR GIRLS (Cont'd.)

## MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Country boarding and day school for girls, boarding 9-12,  
day 1-12. Fully accredited college preparatory. Main building  
includes gymnasium and swimming pool. Campus of six acres  
with ample playground space, hockey field, and tennis court.  
Riding.

FOR CATALOG AND "AVE CRUX," ADDRESS:  
Sister Mary Joseph, O.S.H., Prin. Box B, Versailles, Ky.

## ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under  
direction of the Sisters of St. Mary. Grades 9 through  
12. College preparatory. Fully accredited. Small classes.  
Riding, music, art.

Sister Superior, St. Mary's School  
Peekskill 9, New York

# CAMPS

## EPISCOPALIANS

will be glad to know about

## HIRAM BLAKE CAMP

on Penobscot Bay  
CAPE ROSIER, MAINE

Recreational vacation cottage resort. Fam-  
ilies or individuals. American Plan \$58-  
\$72 weekly. Sea bathing, motor boating,  
sailing, lobster picnics, good Maine food,  
nature trails. Sunday Eucharist (Resident  
Priest—Manager). Mid-June to mid-Sep-  
tember. Send for descriptive (Beacon L.)

## "BEAVER-CROSS"

DIocese of ALBANY, N. Y.

6-day camp-conferences for children and youth.  
Ages 9-19. Co-ed. Small age-groupings. Reli-  
gious instruction, swimming, sports, crafts.

For Brochure, write:

THE REV. CANON GEORGE R. KAHLBAUGH  
P. O. Box 21B, Springfield Center, N. Y.

Every Church School should  
have a copy of THE LIVING  
CHURCH in its reading room.  
Students will find its weekly rec-  
ord of the news, the work, and the  
thought of the Episcopal Church  
stimulating, helpful, and a real  
contribution to religious education.

Place your Order now!

One year . . . . . \$10.00  
Two years . . . . . \$18.00  
Three years . . . . . \$24.00

## THE LIVING CHURCH

407 E. Michigan Street  
Milwaukee, Wis. 53202



Church of the Ascension, Pittsburgh, Pa., is dean of Trinity Cathedral, 6th Ave., Pittsburgh. Address: c/o the cathedral.

The Rev. Lewis S. Stone, curate at All Saints' Church, Providence, R. I., will become rector of St. David's, Cranston, R. I. Address after May 31: c/o the church, 390 Pontiac Ave.

The Rev. William S. Stoney, of the Church of the Ascension, Hagood, S. C., and the Rev. Harold Thomas, retired, Charleston, are honorary canons of the Cathedral of St. Luke and St. Paul, Charleston, S. C.

The Rev. Robert E. Williams, former curate at Grace Memorial Church, Portland, Ore., is priest in charge of Calvary Church, 605 N. Halladay Dr., Seaside, Ore. Address: c/o the church.

### Ordinations

#### Priests

Central America — On March 3, by Bishop Richards, the Rev. Nicholas Albanese, at St. Mary's, Siquirres, C. R., where he is curate. Address: Iglesia Santa Maria, Siquirres, C. R.

Florida—On March 23, by Bishop West, the Rev. Robert Clyde Johnson, at St. Andrew's by the Sea, Destin, Fla., where he is priest in charge. He is also in charge of St. Thomas by the Sea, Laguna Beach. Address: Box 338, Destin, Fla. On March 26, by Bishop West, the Rev. Jean Henry Chance, who is priest in charge of Trinity Church, Melrose, and of Holy Communion, Hawthorne. Address: Box 323, Melrose, Fla.; the Rev. Robert Hodges Johnson, who is priest in charge of St. Martin's in the Highlands, Jacksonville, of Our Merciful Saviour, New Berlin, and of St. George's, Ft. George, Fla. Address: 2361 Gaylord Rd., Jacksonville 18, Fla.; the Rev. Ralph Edgar Kelley, who is priest in charge of St. Stephen's, Jacksonville, Fla. Address: 3230 Ernest St., Jacksonville 6; the Rev. Glenn Parker Totman, who is priest in charge of Bethany Hall, Hilliard, and of St. James', Macclenny, Fla. Ad-

dress: Box 165, Hilliard, Fla.

Montana—On February 13, by Bishop Sterling, the Rev. James Otis Anderson, vicar of St. Thomas' Mission, Box 441, Hardin, Mont.; on February 20, the Rev. Richard Samuel Kerr, at Holy Spirit Church, Missoula, where he is curate. Address: 130 S. 6th St. East, Missoula, Mont.

### New Addresses

The Rev. Robert P. Bollman, 3193 Main St., Buffalo, N. Y. 14214.

The Rev. William W. S. Hohenschild, retired, 8360 Cornell Ave., St. Louis 32, Mo. He is now rector emeritus of the Church of the Holy Communion, St. Louis, after having served as its rector for 35 years, and as a priest for 47 years.

The Rev. Robert A. Pearson, Box 5, Gettysburg, Pa.

The Rev. H. Howard Surface, Jr., 719 Cottonwood Dr., Bowling Green, Ky.

The Rev. George W. H. Troop, c/o H. H. Troop, "Greenclouse," St. James, Shaftesbury, Dorset, England.

### Living Church Correspondents

George A. Douglas, 175 Tremont St., Boston, is the new correspondent for the diocese of Massachusetts.

### Church Army

Captain Charles Mitzenius, C.A., who has been serving at the Bishop Smith Indian Center, and at St. Paul's Church, Sioux City, Ia., is serving at St. Thomas' Church, Manderson, S. D. Address: c/o the church.

### Marriages

The Rev. Alfred Freeman Traverse and Mrs. Traverse, of St. Paul's Church, St. Joseph, Mich.,

announce the marriage of their daughter, Sarah Ellamae, to Dr. Charles Joseph Turner, on April 28, at St. Paul's. Dr. and Mrs. Turner will reside at 1632 W. 4th Ave., Gainesville, Fla.

### Births

The Rev. Guy H. Butler and Mrs. Butler, of St. Alban's Chapel, Salisbury, Md., announce the birth of their daughter, Mary Ellen, on April 3.

The Rev. W. Robert Mill and Mrs. Mill announce the birth of their daughter, Margaret Foye, on April 5. Mr. Mill is Episcopal chaplain at Duke University, Durham, N. C.

## DEATHS

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

The Rev. Ivor G. Hyndman, retired priest of the diocese of Indianapolis, died March 10th, in a Bay Shores, Ind., nursing home. He was 82.

The Rev. Mr. Hyndman was born in Machen, Wales, and was educated in England. He came to the United States in 1914. His early years were spent in the ministry of the Methodist Church.

Mr. Hyndman was ordained to the priesthood in 1934 and was in charge of St. George's Church, Terre Haute, and St. John's Church, Crawfordsville, Ind., until 1938. From 1938 until his retirement in 1951, he was vicar of Trinity Church, Anderson, Ind. In 1955, Mr. Hyndman was priest-in-charge of Trinity Church, Lawrenceburg, Ind. He moved to Newaygo, Mich., and did supply work in the Newaygo parish until he suffered a stroke in 1962.

Surviving are three sons, two daughters, one sister, and 13 grandchildren.

# CLASSIFIED

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

### CAUTION

IT IS REPORTED that confidence men have recently gained access to private address books of the Anglican Church in Korea and are sending fictitious letters, sometimes signing names of missionaries, and using a C.P.O. return address. It is requested that all letters asking for money be ignored or referred to the Anglican Church in Korea, 3 Chong Dong, Seoul.

### FOR RENT

FOR THE MONTHS of July and August, cottage, six rooms, porch and garage. Conveniently located on Long Lake, Adirondack Mountains, New York. Cooking, refrigeration, and hot water by gas. Kerosene lamps. Sandy beach. Rowboat and canoe available. Private road. Per month \$300.00. Reply Box B-77.\*

### FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

TO YOUR ORDER: In Brass and/or Iron. Acolyte Torches, Votive Light Stands (Votive Light Candles and Glasses), Sanctuary Lamps, Guest Register Stands, Thurible Stands, Sacristy Bells, Dossal Rods. Also repairing, cleaning, polishing. David McClintock, 5126 Germantown Ave., Philadelphia, Pa.

### LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

### LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dacron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

### POSITIONS OFFERED

APPLICATIONS being accepted for High School Music Director (band and chorus) in prominent Eastern seaboard resort-college town. Splendid opportunity for experienced organist-choirmaster. Chamber orchestra. Best liturgical tradition. Reply Box J-108.\*

MIDDLE-AGED MAN with experience to serve as a business manager in school for delinquent boys. Must be a good fund raiser and a good administrator. References required. Unless interested in a permanent position do not apply. Write to Starr Commonwealth for Boys, Albion, Michigan, giving resumé.

PRIEST HEADMASTER for parish day school in rapid growing area in Southeastern United States. Reply Box J-105.\*

SUPPLY PRIEST wanted for June or July near Ft. Lauderdale. Use of rectory and stipend. Reply Box B-109.\*

### POSITIONS WANTED

DIRECTOR OF CHRISTIAN EDUCATION desires change. Excellent qualifications and references, six years' experience. Will serve two or three smaller parishes if conveniently located. Reply Box R-102.\*

ORGANIST - CHOIRMASTER, Churchman, experienced, M.A., desires full-time position. Reply Box K-110.\*

PRIEST SUPPLY, July or August. Use of rectory for self and wife. Colorado, New Mexico, adjacent states, or southern Appalachians. Reply Box N-112.\*

PRIEST: Needs work. Twenty years' experience town and country. Married. Minimum salary. Prefer west. Rev. Stanley Welsh, 227 S. Sixth St., Corvallis, Oregon.

PRIEST, thirties, married, with family desires correspondence with vestry seeking rector. Prayerbook Catholic, good preacher, experienced pastor, enjoys teaching, calling, guidance of young people and general parish duties. References. Reply Box R-111.\*

TEACHING / ADMINISTRATION: parish, school, other; Connecticut-New York area. Elementary, secondary, college experience. Ordained R. E. doctoral candidate. Box 111, 235 E. 49th St., New York City.

\*In care of **The Living Church**, 407 E. Michigan St., Milwaukee, Wis. 53202.

### RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y. 11766.

### CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

### THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis. 53202

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

### NOTICE TO SUBSCRIBERS

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

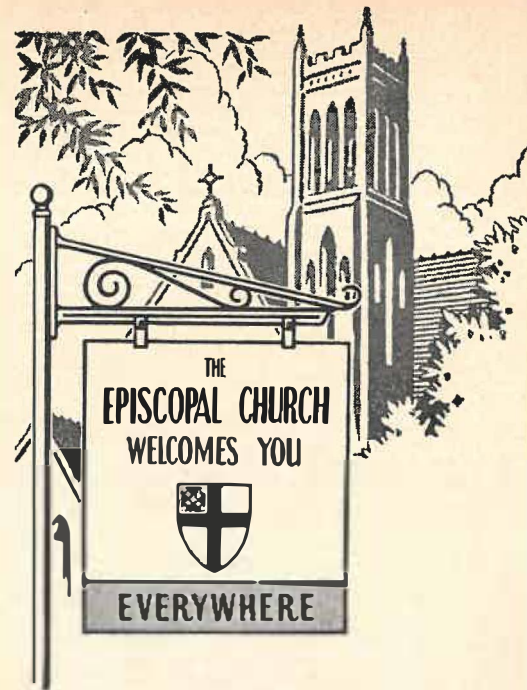
When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

**THE LIVING CHURCH**



# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



**LITTLE ROCK, ARK.**  
**TRINITY CATHEDRAL** 17th & Spring  
 Very Rev. Charles A. Higgins, dean  
 Sun 7:30, 9:25, 11

**LOS ANGELES, CALIF.**  
**ST. MARY'S** 3647 Watseka Ave.  
 Rev. R. Worster; Rev. H. Weitzel  
 Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

**ST. MATTHIAS**  
 Washington Blvd. at Normandie Ave.  
 Sun Masses 7:30, 9:15 (Sung); Daily Mass 7, ex  
 Thurs 9:15 & Sat 8; HH & B 1st Fri 8; C Sat  
 4:30-5:30 & by appt

**SAN FRANCISCO, CALIF.**  
**ADVENT** 261 Fell St. near Civic Center  
 Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
 Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
 Fri & Sat 9; C Sat 4:30-6

**WASHINGTON, D. C.**  
**ST. JOHN'S** Lafayette Square  
 Rev. John C. Harper, r  
 Sun HC 8, HC & Ser 9:15, MP & Ser 11, French  
 Service 4, EP & Ser 5:30; Daily services 8:30,  
 12:10, 5:15. Church open from 7 to 7

**ST. PAUL'S** 2430 K St., N.W.  
 Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily  
 7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
 12; MP 6:45, EP 6; C Sat 4-7

**COCONUT GROVE, MIAMI, FLA.**  
**ST. STEPHEN'S** 2750 McFarlane Road  
 Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,  
 Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat  
 4:30-5:30, 6:30-7:30

**CORAL GABLES, FLA.**  
**ST. PHILIP'S** Coral Way at Columbus  
 Rev. John G. Shirley, r  
 Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

**FORT LAUDERDALE, FLA.**  
**ALL SAINTS'** 335 Tarpon Drive  
 Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &  
 HD 9; C Fri & Sat 5-5:25

**MIAMI, FLA.**  
**HOLY COMFORTER** 1300 SW 1st St.  
 Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.  
 Sun 8, 9:30, 11, 12; LOH Wed 10:30, Thurs 9

**ORLANDO, FLA.**  
**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
 Very Rev. Francis Campbell Gray, dean  
 Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,  
 Fri & HD 10; C Sat 5

**PALM BEACH, FLA.**  
**BETHESDA-BY-THE-SEA**  
 S. County Rd. at Barton Ave.  
 Rev. J. L. B. Williams, M.A., r; Rev. James D.  
 Anderson; Rev. Lisle B. Caldwell  
 Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser, 5:15  
 Ev; Daily MP 8; Wed HC 10

**ST. PETERSBURG BEACH, FLA.**  
**ST. ALBAN'S** 85th Ave. & Blind Pass Road  
 Rev. John F. Hamblin, Jr.;  
 Rev. George P. Huntington  
 Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

**ATLANTA, GA.**  
**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
 Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
 Mass 7:30, Ev 7:30; C Sat 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; hol, holiday; HC, Holy Communion;  
 HD, Holy Days; HH, Holy Hour; HU, Holy Unction;  
 Instr, Instructions; Int, Intercessions;  
 LOH, Laying On of Hands; Lit, Litany; Mat,  
 Matins; MP, Morning Prayer; P, Panacea;  
 r, rector; r-em, rector-emeritus; Ser, Sermon;  
 Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;  
 YPF, Young People's Fellowship.

**CHICAGO, ILL.**  
**CATHEDRAL OF ST. JAMES**  
 Huron & Wabash (nearest Loop)  
 Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15  
 MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru  
 Fri) Int 12:10, 5:15 EP

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

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

**BALTIMORE, MD.**  
**MOUNT CALVARY** N. Eutaw and Madison Sts.  
 Rev. MacAllister Ellis; Rev. William L. Jones  
 Sun Masses 7, 8, 12:15 (Low Masses); 10 (High  
 Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,  
 Sat 4:30-5:30, 7:30-8:30

**BOSTON, MASS.**  
**ALL SAINTS'** at Ashmont Station, Dorchester  
 Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder  
 Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;  
 Daily 7 ex Mon 5:30, Sat 9; EP 5:30; C Sat 5,  
 Sun 8:30

**ST. LOUIS, MO.**  
**HOLY COMMUNION** 7401 Delmar Blvd.  
 Rev. W. S. Hohenschield, S.T.D., r  
 Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

**LAS VEGAS, NEV.**  
**CHRIST CHURCH** 2000 Maryland Parkway  
 Rev. Tally H. Jarrett  
 Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,  
 Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;  
 EP daily 5:30

**EAST MEADOW, LONG ISLAND, N. Y.**  
**CHRIST THE KING** DeWolfe at 5th St.  
 Rev. Marlin L. Bowman, v  
 Sun 8 MP & HC (Said), 10 MP & HC (Sung)

**FLUSHING, N. Y.**  
**ST. MARGARET OF SCOTLAND**  
 L. 1. Xpy. & 193 St. (5 min. E. of World Fair)  
 Rev. Arthur A. Archer, r  
 Sun Masses 8:30, 10; Daily Masses Mon, Tues,  
 Fri 7; Thurs, Sat 9; Wed 9:30; C Sat 7-8

**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 & HC 7:15 (& HC 10 Wed); EP 5:15

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
 Rev. Terence J. Finlay, D.D., r  
 Sun 8, 9:30 HC, 11 Morning 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

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
 Chelsea Square, 9th Ave. & 20th St.  
 Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
 Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;  
 Thurs HC & LOH 12 & 6; HD HC 12

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
 Rev. Chas. H. Graf, D.D., r  
 Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex  
 Sat; Sat 10; Thurs & HD 7:30 & 10

**ST. MARY THE VIRGIN**  
 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 St.  
 Rev. Leopold Damosch, r; Rev. C. O. Moore, c;  
 Rev. C. L. Udell, asst.  
 Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;  
 Wed & Sat 10; C Sat 5-6

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
 Rev. René E. G. Vaillant, Th.D., Ph.D.  
 Sun 11. All services and sermons in French

**ST. THOMAS** 5th Avenue & 53d Street  
 Rev. Frederick M. Morris, D.D., r  
 Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat  
 HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon  
 12:10. Church open daily 6 to midnight

**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 MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
 MP 7:45, HC 8, 12, Ser 12:10 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, MP HC Ser 10; Weekdays HC (with  
 MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.  
 Organ Recital Wed 12:30

**CHAPEL OF THE INTERCESSION**  
 Broadway & 155th St.  
 Rev. Leslie J. A. Lang, S.T.D., v  
 Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,  
 Tues & Wed 10, Thurs 7; Int noon

**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. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
 Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol  
 bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,  
 Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &  
 Mass; EP daily 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
 Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
 Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP  
 5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,  
 EP 5:45; Sat MP 8:45, Mass 9, EP 6; C 4-6 by appt

**COLUMBUS, OHIO** "Across the River"  
**ST. JOHN'S**  
 Rev. L. M. Phillips, r  
 Sun 8 H Eu, 10 MP; HD, regular

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

**FORT WORTH, TEXAS**  
**ALL SAINTS'** 5001 Crestline Rd.  
 Sun MP & HC 7:45, HC 9:30, 11, EP 6; Daily MP  
 & HC 6:45 (ex Thurs 6:15), EP 6

**RICHMOND, VA.**  
**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
 Rev. Walter F. Hendricks, Jr., r  
 Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7  
 ex Tues & Thurs 10; C Sat 4-5

**SEATTLE, WASH.**  
**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
 Rev. John B. Lockerby, r  
 Sun 7:30, 9 H Eu, 11 Mat & H Eu

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