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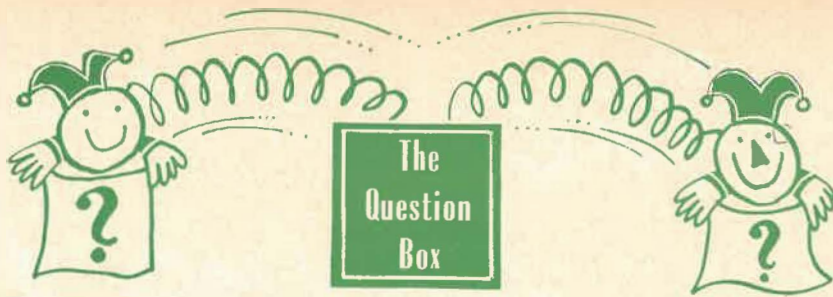
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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered.

by Carroll E. Simcox

I have several questions.

1. Why must we have a free standing altar, when the high altar in the sanctuary is much more beautiful?
2. What is the significance of the celebrant facing the people? I have always been taught that the Holy Sacrifice is offered to God (in the eastward position) on behalf of the people.
3. Will you explain concelebration of the Holy Communion?

Not being an all-out devotee of the "new" order in Eucharistic worship myself, I can only answer these questions as I think an ardent advocate would. I put "new" in quote marks because, actually, what our questioner considers the good old way—eastward position, etc.—is not as old as this brash new way. The free standing altar with the celebrant standing behind it facing the people is historically older than the high altar attached to the east wall.

1. The free standing altar in the midst of the worshiping congregation is more obviously the place of the offering of the people themselves, and the place where they meet the Lord of the Eucharist face to face. In the Eucharist, as in His Incarnation, Christ comes all the way to us. We don't go to Him; He is in the midst of His people, and the altar in the midst of the church is an outward and visible token of this. It is hard to know what the questioner has in mind when speaking of the high altar as more beautiful. It may be so, in her particular church, in which case I offer no defense. But is it really more beautiful, or simply more ornate? In liturgical design or action, ornateness is not more beautiful than simplicity but less so.

2. I, too, have been taught that the

celebrant facing eastward is liturgically facing Godward, speaking to God as the people's representative. But I was also taught that the celebrant speaks to the people for God as well. So on this principle a case can be made for his standing behind the altar facing the people. But I still feel that this dual representativeness of the celebrant is most expressively manifested when he faces eastward for prayer and offering and people-ward for such things as absolution, blessing, and reading of the Word.

3. Concelebration is the joint celebration of the Eucharist by several priests or bishops. It is undergoing widespread revival in our day, primarily as a liturgical expression of the unity of the Church.

? ? ?

Can the practice of daily Mass be considered really Catholic, strictly speaking, since it does not fulfil the terms of the Vincentian Rule? My understanding is that it has not been the practice of the Church always and everywhere, and is still not the practice of the Eastern Churches.

As I understand the original intent and the traditional application of the Vincentian Canon ("what has been believed everywhere, always, and by all"), it is essentially a test of the catholicity of doctrines and beliefs ("what has been believed") rather than of liturgical practice. Thus, the Rule could be applied to a doctrine concerning Christ's presence in the Eucharist to determine whether or not it is Catholic. It seems to me much less applicable, if at all, to issues of liturgical custom and tradition, like the issue of the frequency of celebration. But the proposition that a faithful Catholic Christian owes obedience to his own particular province of the Church does fulfil the Vincentian requirement, and this, I think, logically covers the case. If one belongs to a portion of the Catholic Church in which, for example, the Eucharist is daily celebrated, or pre-Communion fasting is required, or the Sacrament is administered in both kinds, it is one's Catholic obligation to conform to that custom or law.



# The Living Church

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and the Thought of the Episcopal Church.*

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## THINGS TO COME

August

- 14. Tenth Sunday after Trinity  
Jeremy Taylor, B.
- 15. St. Mary the Virgin
- 20. Bernard, Ab.
- 21. Eleventh 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.

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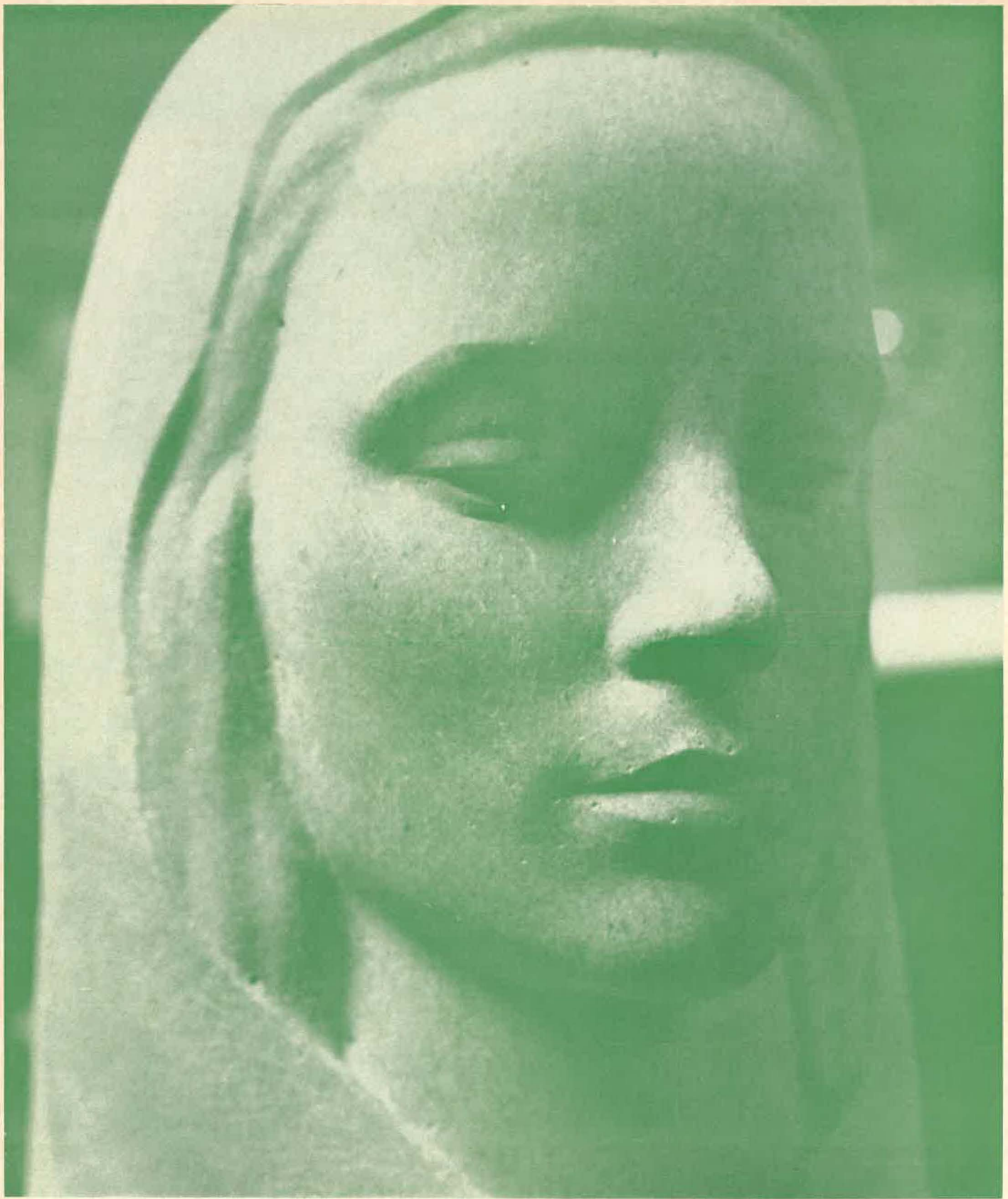
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**F**or, behold, from henceforth all generations  
shall call me blessed.

From the Gospel for the Feast of  
St. Mary the Virgin, August 15th



# The Living Church

August 14, 1966  
Tenth Sunday after Trinity

For 87 Years:

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

WCC

## Concerning Vietnam

Seventy-three of the U. S. participants and others attending the World Council of Churches' Conference on Church and Society in Geneva have cabled President Johnson that the current episode involving American prisoners should not be made the occasion for any act of reprisal. They also called on the government and people of North Vietnam to treat captured personnel according to standards of the International Red Cross.

Acting as individuals the signers included participants, press, and staff. Among them were bishops, theologians, Church leaders, economists, bankers, civil rights workers, and others. The action followed a meeting which had been called to discuss U. S. follow-up of the World Conference on Church and Society.

Among the signers were the Rt. Rev. John E. Hines, the Presiding Bishop; Bishop B. Julian Smith, Christian Methodist Episcopal Church; the Hon. Edith Green, Congresswoman from Oregon; anthropologist Margaret Mead of New York; Dr. John C. Bennett, president of Union Theological Seminary, New York; Bishop Prince A. Taylor, Methodist; the conference vice-chairman, the Rt. Rev. J. Brooke Mosley, Bishop of Delaware; Dr. Byron Johnson and Dr. Kenneth Boulding, both economists.

The full text follows:

"Meeting with four hundred leaders from Asian, African, European, and Latin American Countries at the World Council of Churches' Conference on Church and Society at Geneva, Switzerland, we the undersigned Americans are more keenly aware than ever before of church and world criticism and anguish over United States involvement and escalation of conflict in Viet Nam. The current episode involving American prisoners should not be made the occasion for any acts of reprisal. We are also calling upon the government and the people of North Viet Nam to urge that captured personnel be treated according to standards set up by the International Red Cross. We deplore any suggestion that we lay waste the cities of North Viet Nam. Acts of vengeance are abhorrent to Christian conscience and inimical to national and world interest."

ESCRU

## "Black Power"

The Rev. John Morris, director of the unofficial Episcopal Society for Cultural

Coming  
next week:  
A  
Distinguished  
Congregation

and Racial Unity, has stated that "black power" is, in part, an outcropping of white racism and suppression.

Fr. Morris finds it understandable that Stokely Carmichael (who coined the term "black power") came up with the slogan after working for some time in Lowndes County, Ala. In that county there are "no white liberals or moderates, and black power is relevant because there is no hope of reconciliation between the minority racist community and the black majority," he stated. But, Morris added, "it's ridiculous to talk about black power in the south or the nation."

"When we start having the same kind of random violence by blacks against whites as we have seen for years in the reverse, it will not be altogether amiss to attribute some of the responsibility to the black power movement—as the white racism politicians of the south bear a part of the burden for what smaller white men have done in the past." Fr. Morris concluded that, "A lot of the white scare of black power is symptomatic of the fear whites have of Negroes." [RNS]

ALBANY

## Tonella Renounces Ministry

Peter Tonella, who was ordained to the priesthood of the Roman Catholic Church in 1939, married in 1947, and received into the Episcopal Church in 1958 by the Rt. Rev. Henry I. Louttit, Bishop of South Florida, has renounced the ministry of the Church. The formal renunciation made in writing was accepted by the Rt. Rev. Allen W. Brown, Bishop of Albany, on July 10th.

Since his reception in 1958, Mr. Tonella has been associated with the Dioceses of South Florida, Albany, Michigan, and again with South Florida.

In May [L.C., May 22d], Bishop Louttit wrote to Mr. Tonella inhibiting him from functioning as an Episcopal priest in the Diocese of South Florida,

citing Canon 59. The bishop also cited Canon 62 in the letter. At the time Mr. Tonella had announced that he would work with an ex-communicate Roman Catholic priest in St. Petersburg, Fla., in the establishment of "some sort of church."

ORGANIZATIONS

## Brotherhood Progress

Fred C. Gore, President of the Brotherhood of St. Andrew has just completed a 9000 mile tour of the western half of the United States meeting with Brotherhood groups. His primary purpose was to address and lead workshops at regional conferences in Los Angeles, San Francisco, and Portland. He also met with men in Wichita, Oklahoma City, Spokane and Minneapolis - St. Paul.

Mr. Gore reports substantially increased interest in the Brotherhood around the country and states he found many chapters doing very fine work in their parishes. It is reported also the new joint project with the General Division of Laymen's Work, called KIT for "Keep In Touch," is beginning to pay dividends. This project is designed to assist in the interchange of addresses of moving Episcopal Church members and to welcome them into parishes in their new areas.

WESTERN MASSACHUSETTS

## Post-ordination Training

Two types of post-ordination training are being undertaken this year in the Diocese of Western Massachusetts: one for vicars of missions, and one for recent seminary graduates and men who are serving as assistants or curates in the diocese for the first time.

Within the diocese only eight parishes have the financial ability to support more than one clergyman. Usually a curate or an assistant will remain for two or three years, but all eight rectors are not seeking assistants at the same time. In order to put into practice another part of the post-ordination training, in the placing of clergy, the diocese has put into effect the clergy trainee program. Funds are provided for the support of a seminary graduate and the bishop of the diocese will place him in a parish probably for two years. In this way, graduates will be placed as assistants to continue their training and learning.

The program was initiated in 1965



when two men were placed by the bishop who makes the selections on the basis of two factors—a needed job to be done in the area of placement, and the rector's willingness to give some time to supervision and training. During last year, the two rectors, the trainees, and the arch-deacon met once a month for discussion of the various aspects of the new program.

Placements under this program will be made as the need continues. It might be possible that every graduate in any given year will be able to serve in one of the eight parishes having the sufficient financial resources. However, it is expected that each year one or two men may be placed as parish trainees.

#### SOUTH FLORIDA

### Bishop Undergoes Surgery

The Rt. Rev. Henry I. Louttit, Bishop of South Florida, is recuperating from a cataract-operation on his left eye. The news from the diocesan office is that he is progressing satisfactorily and J. W. Werts, executive secretary, says that the operation was "successful."

In a letter to the clergy of the diocese before his hospitalization, Bishop Louttit wrote, "This is simply to advise you that the present plan is for me to have a cataract removed from my left eye (my right eye is not now affected) on July 29th. This means, according to the doc-

tor's advice, that in all likelihood I shall be practically unavailable during the month of August. The operation will be performed here in Orlando and I expect to be at home in a week or ten days after the operation. I assume I will be able to resume some of my activities during September and be all fit for the coming season's work."

#### SCOTLAND

### Finances and Ecumenicity

By The Rev. THOMAS VEITCH

Scottish Episcopalians have this year been as much interested in the meetings of the General Assembly of the established Church of Scotland (Presbyterian) as in their own Representative Church Council. Both meetings are now over; the latter meeting this year in Oban in the Diocese of Argyll and the Isles found all other matters overshadowed by the serious financial straits the Church is in.

From 1959 to 1964 the annual revenue had risen, mainly through stewardship campaigns, from \$900,000 to \$1,500,000; but in 1965 there was a drop of over \$60,000 in congregational giving. The executive committee of the Representative Church Council has been pressing for the appointment of a priest as stewardship adviser for the province. But this was not approved by the various diocesan

councils meeting earlier in the year, and was again turned down at Oban. The convener of the Joint Clergy Stipend and Home Mission Funds Board, Col. C. N. Thomson, said that the minimum stipend of \$2,850 per annum was secure for 1967, but unless drastic efforts were made there might have to be a reduction in 1968. It was finally decided to ask individual dioceses to examine their own positions and to decide what they could do to improve giving. The communicant membership also fell by about 600 during 1965.

#### Ecumenicity

The matter of greatest interest at both the Representative Church Council and the General Assembly was that of ecumenicity. The Primus of the Scottish Episcopal Church, the Most Rev. Francis Moncrieff, Bishop of Glasgow and Galloway, called, in his opening speech to the Council, for a growth in ecumenical understanding, and stressed the need for repentance for our part in the present divisions in the Church. He also emphasized that we must not exclude the Church of Rome from our ecumenical thinking.

In the General Assembly the proposal to set up a joint committee with representatives of the Scottish Episcopal Church to continue talks on Church unity was carried by the tiny majority of 23 votes. There were 245 votes in favor of the motion, while 222 voted in favor of a counter-motion which urged that instead of setting up the joint committee the Assembly should first ask the Anglican Communion three questions: 1. Do you accept members of the Church of Scotland as Christians in the fullest sense of the word? 2. Do you accept the Church of Scotland as a valid part of the universal Church? 3. Do you accept the ordained ministry of the Church of Scotland as completely valid? If an affirmative answer was not given to these questions, then conversations on unity should be suspended.

However, the proposal to continue conversations did get passed. But the really significant thing is that only about one-third of the delegates to the Assembly bothered to attend the debate, so it would appear that the vast majority of Scottish Presbyterians are quite content with things as they are, and not greatly concerned over unity with the Anglican Communion. But the Inter-Church Relations Committee of the Scottish Episcopal Church warmly welcomed the decision



Jo-ann Price

Father Stephen, O.S.F., of the Poor Brethren of St. Francis, Little Portion, Mount Sinai, N. Y., who has been assisting in the parish, examines the plans for the new Church of St. Matthew and St. Timothy, New York City, with the Rev. James A. Gusweller (r.), rector. The church was destroyed by fire last December [L.C., December 19, 1965], and arson is suspected [L.C., July 17th]. The new structure is to have a playground on the roof and an altar in the center of the worship area.

#### The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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finally made, however meager it might be, and pledged that the Episcopal Church "will spare no effort to work and to pray with the Church of Scotland that God may show us both a way forward."

## CONVENTIONS

### Arkansas: April 27th-29th

Consideration of women serving on vestries and as delegates to diocesan conventions received a delay as motions presented for action were tabled until the convention in 1968. Proportionate giving for 1965 showed an increase in diocesan contributions. Diocesan capital improvement needs of \$750,000 were discussed and the committee responsible for the raising of the funds was directed not to employ professional fund raisers.

In his address, the Rt. Rev. Robert R. Brown, Bishop of Arkansas, called for a program of evangelism for 1967. Later such a motion was offered and passed. The committee on the state of the Church, presented a statement on MRI, which read in part: "We do know that since the 93d convention (1965), we have failed to look critically at ourselves and lovingly at others throughout our vast Communion, and this is certainly fundamental to the MRI program. We see a growing mistrust of authority and an increased tendency to build defensive walls around the local parish."

A resolution concerning and protesting several actions of the NCC was passed by voice vote. The resolution also made it clear that many of the activities of the NCC were not in question.

### North Dakota: May 13th-14th

To be a true follower of Christ requires commitment and involvement—commitment meaning not belief that, but belief in Jesus Christ, and involvement meaning the reflection of God in decisions and attitudes, the Rt. Rev. George Masuda, Diocesan, said in his address to the convocation that met at St. Paul's, Grand Forks. The bishop also called for extension of the Church in four of the larger areas of the state. The convocation later acted to prepare a study that would lead to second churches in Grand Forks, Minot, and Bismark, and a third church in Fargo.

The MRI partnership with the Diocese of Western Massachusetts is developing a summer exchange program in several areas, the bishop said. As a practical result of MRI study on boundaries, Trinity Church, Lemmon, S. D. has been added to the District of North Dakota.

Delegates approved raising \$4,000 for St. Luke's school and clinic, Belem, Brazil. The Rev. Elliott Sorge, a former vicar of St. Stephen's, Fargo, is a missionary at St. Luke's.

A change in the canons deleting laymen

for lay persons, and allowing women to be elected to vestries was approved. Also adopted was the budget of \$77,324.

The convocation recommended the adoption by the laymen of North Dakota, a special pledge of \$10 from each man, to be available on call by Bishop Masuda for projects in the district.

The Rev. Dr. Carroll E. Simcox, a former resident of Lisbon and Park River, N. D., was the guest speaker at the dinner. He is editor of THE LIVING CHURCH.

### Maine: May 18th

Special recognition of the 25th anniversary (May 13th), of episcopal consecration was given to the diocesan, the Rt. Rev. Oliver Leland Loring, during the convention sessions. The clergy presented a scroll to the bishop.

## AROUND THE CHURCH

**Anglicans and Presbyterians in Nigeria have been having exploratory discussions concerning a proposal to "go it alone,"** following the decision of the Methodist Church not to enter at present into the proposed Nigerian United Church. [EPS]

Mrs. Joseph Hammond, whose husband is a middler at the Episcopal Seminary in Kentucky, has completed a **portrait of the Bishop of Lexington**, the Rt. Rev. William R. Moody. The portrait will be hung in the seminary's library.

The Rev. **Sherwood S. Clayton**, rector of Grace Church, New Orleans, was **seriously injured** on July 28th, in an **automobile accident** near Natchitoches, La. The occupants of the other car were seriously injured and the driver was killed. Fr. Clayton was on vacation at the time.

A **full clergy school of preachers** which was held June 28th-July 2d, at **Kanuga Conferences, Inc.**, Hendersonville, N. C., was directed by the Rev. Herbert N. Tucker. Part of the course consisted of preaching and sermon criticism.

The congregation of **St. Alban's, Monroe, La.**, was **joined** by Greek and Roman Catholic clergy, in the **celebration of the 11th anniversary of its founding**, with an evening Eucharist and dinner, on St. Alban's Day, June 22d.

The Rev. Canon **C. Rankin Barnes**, retired priest of the Diocese of Los Angeles, **celebrated the 50th anniversary of his ordination** July 2d.

A **television series** entitled "This World and the Next" had its first presentation July 10th. The series is a production by the team ministry of the Rev. J. L. B. Williams, president of the American center for theological studies, and his daughter, Judith Barcroft.

The convention was the largest gathering of delegates in 147 years—201 in attendance at St. Luke's Cathedral, Portland. They adopted a diocesan budget of \$25,855; diocesan expense budget, \$24,612; Maine Episcopal Missionary Society, \$144,488; and episcopate fund, \$5,461.

The registrar reported that there are 20 new lay readers, and 101 renewed lay readers in the diocese; three postulants and two candidates for Holy Orders, from the diocese.

St. Barnabas', Rumford, was admitted to convention as a parish. St. Aidan's, Machias, was admitted to convention as a mission.

The Rt. Rev. John G. Clancy, S.T.L., J.C.D., a former secretary to Pope Paul, when he was a cardinal, spoke following the convention dinner.

The Rev. **Timothy Campbell-Smith**, who for the past four years has worked with English youth clubs as a member of the Company of Mission Priests at St. Augustine's, Tonge Moor, England, is now at **St. Mary the Virgin, N.Y.C.**

The Rev. **William E. Craig**, Ph.D., director of St. Francis Boys' Homes since 1959, was **elected president of the National Association of Homes for Boys**, at the recent convention held in Billings, Mont., which was attended by representatives of 80 homes in the United States. The St. Francis group of three homes was one of the charter members of the organization which was formed in 1954.

The first annual western conference on the Church's **Ministry of Healing** was held in Walla Walla, Wash., June 12th-15th. The Rev. **Edward Winkley, O.S.L.**, associate rector of St. Paul's, Walla Walla, was convenor for the conference, which was under the auspices of the Order of St. Luke the Physician, and was open to clergy and laity of all denominations.

The Rev. **Lester Kinsolving**, who has been appointed to the full time ministry in the field of therapeutic abortion reform in the Diocese of California, **assumed charge of the newly established northern California office of the California committee on therapeutic abortion** in San Francisco, on July 11th. He has been vicar of the Church of the Holy Spirit, Salinas, Calif.

**Two separate five-day sessions of the junior choir camp of the Diocese of Missouri** were held at the **Presbyterian camp site, Cook Station, Mo.**, in late June and early July. Boys and girls in grades three through seven were registered for the camps which were under the direction of the Rev. James W. Evans and the Rev. William W. Finlaw.





# THEOLOGY

for

Of the nine new "Miniature Books" which we shall consider in this article, I would rate five as generally "very good"; three others, John Stirling's trilogy, as "excellent and indispensable."

*Thirty Minutes To Raise The Dead* brings a voice from the shadowland, a poignant voice, to cry again its stirring message into the ears of men adrift on perilous seas, as it did to Christians in Britain on the brink of World War II. D. R. Davies (miner, tramp, Marxist-Socialist, almost dead by suicide) found Christian Faith in the Church of England, served as priest for twenty years, and passed to higher service in 1958. Read these fourteen magnificent sermons, hear him plead with you for your life's sake, for your soul's sake. You will not remain unmoved. Surely this "faithful servant," all his opportunity expanded in the life beyond, is preaching there with even greater power and passion, to groping souls in need of the compassion of one who passed through hell on earth until he found his Redeemer.

*Whose God is Dead?* is David Read's challenge to the new atheists. Sermons again, eight of them, shorter than those of D. R. Davies, being written in the modern age of brevity, but nonetheless filled with the power of God. Hear this man sound off—"the story of the Incarnation, the Advent of Jesus Christ, can be for this century, as for the ones behind us, the key to the meaning of life, the master-light of our thinking, and the moral dynamic of the human race." The Rev. David H. C. Read, D.D. is the pastor of Madison Avenue Presbyterian Church, New York City, and is on the faculty of Union Theological Seminary. His third sermon is an answer to James Pike's assertion that the doctrine of the Trinity is expendable. And a very satisfactory answer it is, too.

*Creative Prayer* is a condensed reprint of E. Herman's devotional classic published years ago by Harper's. It was

written before World War I by the widow of a Presbyterian minister.

Brigid E. Herman was that rare thing, a Christian mystic, her own thought saturated with the thoughts of fellow-mystics of the ten centuries before she came to birth. In glowing prose she offers to God and men the spiritual riches of a well-stocked mind, the love and ecstasy of a heart overflowing with adoration for the Christ of God. Prayer as communion with God, prayer as a creative soul-process, prayer as joy beyond all other—it is all here, and brings its benediction with every written page.

*The Back Together Heart* is something different, something most unusual. It is a voice speaking to us from the heart of the struggle which convulses modern America, the struggle from which none of us can escape—the conflict for Negro civil rights.

Sarah Patton Boyle is white. Raised with a traditional Southern upbringing in aristocratic Albermarle County, Virginia, she believed sincerely in the south as the loving, older sister to the "childlike Negro people," until she talked to segregated Negroes about the other side, the prison side, of the segregation wall, and "knew the (white) South was wrong."

Crusading for the acceptance of colored citizens in 1950, she was met with vicious, obscene, murderous hate. She fought on alone, anathema to former friends, writing, speaking wherever she could get a hearing.

This book is Part III of her complete volume *The Desegregated Heart*, the part originally titled "Thou Shalt Love." In it she gives her philosophy of the unfinished task, the continuing fight, with "weariness great, heartaches bursting, rewards beyond measure."

There are things, to me, which one must forgive in this small but great book—such things as her statement that "Negro Americans are achieving by legal and other effective but undestructive means what white Americans achieved less nobly" in the Revolutionary War.

The last six words of her phrase should be stricken from the page. They are not true. Gallant Negroes (and whites) hazard their lives, and lose their lives sometimes, in the civil rights struggle. But white men just as gallant hazarded their lives and gave their lives in the fight to free the Colonies from tyranny. For all that, this book deserves to be read by every American Christian—and to a woman like Sarah Boyle, much can be forgiven.

I have a bone to pick with the Anglican Fellowship of Prayer. In a splendid, up to date, MRI-oriented compendium of petitions to God, called *The New Worship Handbook*, which every Episcopalian *must* buy and use at once, daily, credit is given to every known source or author for superb quoted prayers and hymns—except one. And what an omission! Gentlemen, how *could* you? You give credits to 36 named persons from Aquinas to Lichtenberger, from St. Francis to Whiston, and even to a grace-framer I've never heard of named E. L. R. Elson. But when in your prayers and services for the Church year you offer us a compilation for Christmas, and in between two prayers by John Wallace Suter (both acknowledging his authorship by name) you hurriedly (and, it would seem, shamefacedly) jam the "Magnificat," without title and *without mention of its author*, you are treating the mother of the Christ you worship either with utter disdain, or ignorance of her position among the saints of God, or—to say the least—complete lack of chivalry.

I'll break a blade with Nathaniel



Micklem, too, for he caused me grief and confusion during a three-year dogmatic theology course at Wycliffe College, University of Toronto, some two decades-and-a-bit-ago, and here he is up to the same old game in *Ultimate Questions*. (He was for 21 years principal and professor of "dogmatics" at Mansfield College, Oxford, and he recently published his *The Religion Of An Agnostic*.) The jacket blurb says "Here Dr. Micklem explores the fundamental beliefs of our religion to their vast depths." So we turn to chapter one. He begins: "It would seem that three religions or quasi religions strive for the soul of modern man. There is Humanism, there is Marxism, and there is Christianity, and all three should be treated with respect." Should one hoot with mirth? Weep? Pray for the man?

We read on, same page, and are informed by this bland sage that Humanism

and Christ praying "Not my will but thine be done"—ultimate declaration "that the Father in Heaven is Lord and must be obeyed;" (b) after the Resurrection, disciples preaching the crucified Jesus as exalted by God to be "both Lord and Christ;" (c) after Pentecost the disciples' acknowledging the Holy Spirit as Lord of their lives.

So, concludes Dr. Micklem, plucking his lip for the last time, "The Father is Lord, Jesus is Lord, the Spirit is Lord. Spiritually and religiously these three clauses are of identical meaning; they point to the Christian revelation, and there, so far as may be while we are still in pilgrimage, we reach finality." So there is hope for us yet. But I wish *Ultimate Questions* had been written by Alec Whitehouse. I really do.

Now comes something I can recommend most heartily, the Rev. John Stir-

ling, to its depths, news to rouse him to a bold crusade which may demand his heart's blood before he is through with it. What a journey we take—through the Holy Land to the Holy City, through the Holy Writings into the Temple with the Christ of God and his Holy People! And John Stirling, bless him, ends his miniature masterpiece with the cry he gave us at starting: "Worship God!" May his three little volumes go out by the millions, to lead unchurched modern men and women back to Christ. Every Christian home in the world should have this so cheap, so valuable trilogy ready at hand, with the

## the Millions

is a "somewhat wistful religion," that Marxism "kindles hope and faith," and that "Christianity is hard to define."

God save us all! These Micklem writings (the Cole Lectures at Vanderbilt University, Nashville, Tenn., in 1954) says the blurb, "in an age beset by doubt and unrest . . . will restore us to the balance of a firm and reasonable faith." Let me say this. That after plowing through the 45,000 words in this volume, Dr. Micklem has led me around in so many is-it-this-is-it-that circles I am dizzy, and only the Holy Bible itself can restore me to the balance of a firm faith. The man vacillates, ponders, argues against his own arguments, to one thing constant never. But a gleam of light emerges in his closing words. He pats my reeling head, and whispers, "The doctrine of the Trinity. I shall not say much. I have no wish to be a blind guide among the intricacies of metaphysics." His fingers close upon my ear. "The doctrine of the Trinity. There is no such thing. There are many doctrines of the Trinity . . . and they differ greatly."

Tweak! I give up hope. He goes on speaking. But now he is not pontificating. He is quoting, quoting his friend Alec Whitehouse of Durham University who once put him straight by pointing out three recorded Bible truths: (a) Gethsem-

ling's pocketbook introduction—commentary—and notes on the Authorized Version of the sacred scripture, in three volumes, entitled *The Bible For Today*. Total cost for the three is 75 cents. Stirling, wartime British Army chaplain and later librarian of the British and Foreign Bible Society, was driven by a Christ-inspired passion for twenty years until his death on Christmas Eve, 1958, to make the Bible alive and relevant to the thought, speech and life of the man in the street. The method of this trilogy is revolutionary; instead of comments and notes that swing the reader back to Bible times, the comments, notes, etc., all refer to and portray life in the twentieth century. It reads as though it is all happening now. We find ourselves right in the drama with the disciples.

"Therefore we will not fear, though the earth be changed, the nations rage, and the kingdoms are removed," say the words under the frontpiece drawing of a bomb-shattered church edifice. And with that we are off on a great adventure through sacred scripture from Genesis to Revelation. Striking black and white drawings of modern scenes by London artist Rowland Hilder assist the theme.

This is the Bible as news for the modern time—news more startling than cameras on the moon, news to stir the soul of man



"Is that what they mean by shaky theology?"

Authorized Version, for twenty minutes "study after supper." In heaven's name, why not? Should Batman shut out God?

One final thought. All of us have mentally thanked the Gideons, businessmen-evangelists, when we've seen their King James Bibles in hotels, motels. Now *The Bible For Today* should be put there, also. Who will do this for us? Why not our Brotherhood of Saint Andrew, working through all local chapters? Is anyone listening?

### Books mentioned in the article

The following "Miniature Specials" are published by Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202. Each one is pp. 128, paper, 25 cents. 10 copies to one address at 20 cents each; 100 copies to one address 15 cents each.

**THIRTY MINUTES TO RAISE THE DEAD.** By D. R. Davies.

**WHOSE GOD IS DEAD.** By David H. C. Read.

**CREATIVE PRAYER.** By E. Herman.

**THE BACK TOGETHER HEART.** By Sarah Patton Boyle.

**THE NEW WORSHIP HANDBOOK:** Anglican Fellowship of Prayer.

**ULTIMATE QUESTIONS.** By N. Micklem.

**THE BIBLE FOR TODAY.** 3 volumes by John Stirling.

By The Rev. Harry Leigh-Pink

Vicar, St. Stephen's Church, Stockton, Calif.



“Sexual activity has become  
an obsessive and compulsive matter  
in our time.”

Whether or not the so-called sexual revolution is upon us, as some say, there is obviously a sexual revolution in the publishing business, for there is more talk streaming from the press than it is conceivable that the reader's patience and interest can absorb. A great deal of this, obviously has been initiated by the advent of the Pill and the interuterine device, both of which have given sexual activity an escape from procreational consequences. And, too, a great deal of the interest has been aroused by the discussion of sex as a means to the sacramental union of married partners. Also the perennial problem of the teenager, driven inexorably by sexual urges, but inhibited by traditional mores, has received a great deal of attention.

Sexual activity has become an obsessive and compulsive matter in our time. The fact that a great deal of it is not sheerly physical but psychological has added to the complexity. The New Morality, also, has probably played some part in all this with its insistence that there are no acts which are in themselves bad. Added to this is the total weight of the communications media, emphasizing the charms of sex in advertising, producing the half-naked movies of the bikini, and offering through rather vulgar advertising a hundred or so nostrums and mechanisms that will make people either less unpleasant or more alluring. Our awareness of the population explosion also detracts somewhat from the fashionableness of women as progenitor and discovers her in

the role of companion and mistress. All of these, converging together, make for an emphasis upon sexual experience which is all out of proportion to its actual value in the scheme of things.

It could be also that the nervous anxieties that afflict our world, all the way from automation to the bomb, create a need for release, romanticism, and anodyne, so that sexual activity becomes in some sense an escape from the grimmer realities of our age. The Playboy philosophy advocates it as a release from the tensions of the business world. At any rate, it seems to be something to write books about.

The first volume on our list is E. O. James' *Marriage Customs Through the Ages*. E. O. James is an authority on the history of religions, and for two decades he has been turning out solid, substantial volumes giving us the facts of religions, both far and near. He writes with great clarity, giving us always a review of the facts not sauced with theoretical interpretation but concerned with a lucid, objective account of what archeology and anthropology have discovered. He is probably less given to psychological interpretation than most historians of religion. What he has accomplished in this volume is consistent with the general tone and purpose of his work. He has given us a valuable compendium of marital and sexual customs, beginning with the primitives and coming forward to our own day, ending with a wise, moderate, incisive chapter upon the ethic of marriage. There

MARRIAGE

and



By The Rev. Wilford O. Cross, Ph.D.

Professor of Ethics and Moral Theology  
Nashotah House



is no better source for the history of the institution.

*Can Two Become One*, by G. and L. Jonsson, is written by a husband and wife team, both of whom are experts in marriage counseling. However, professional techniques, theories, and psychological apparatus do not appear in the book save as they are involved in the wisdom of the approach. The book jogs along in a comfortable way talking about the problems of living together in comradeship and friendship. The sexual element does not intrude but remains to be taken for granted as part of an intimate friendship. This is a sage, valuable, sometimes witty, discussion of the problem of two becoming one. It is an excellent book to put in the hands of bride and groom for it somehow makes marriage ordinary, joyous, rewarding, and sane.

J. Gosling, in *Marriage and the Love of God*, seeks to answer a problem that arises in ascetical theology. While it is said that the married state is equally a way of holiness with the professed, religious life, usually it is considered less productive of religious growth than the life of the monk. Indeed, from the very beginning in the Christian tradition, marriage and the life of the householder have taken second place in the life of holiness. Virginity and then the monastic life were regarded as the preferred and proper roads to ascetical perfection. After the long battle with the Manichean tendencies of Albigensianism, true spiritual love was so often the unrequited love of Petrarch for Laura and Dante for Beatrice, while married love, under a natural law that had reacted strongly to Manicheanism, was a method of procreation. The author of this book searches profoundly for those elements within the sacrament of marriage that lead through

charity and chastity to the love of God. In these days in which marriage is regarded again as the unity of persons rather than as a mere means of breeding this is a most important contribution to the ascetic life. The book is beautifully written and possesses great spiritual insight and depth.

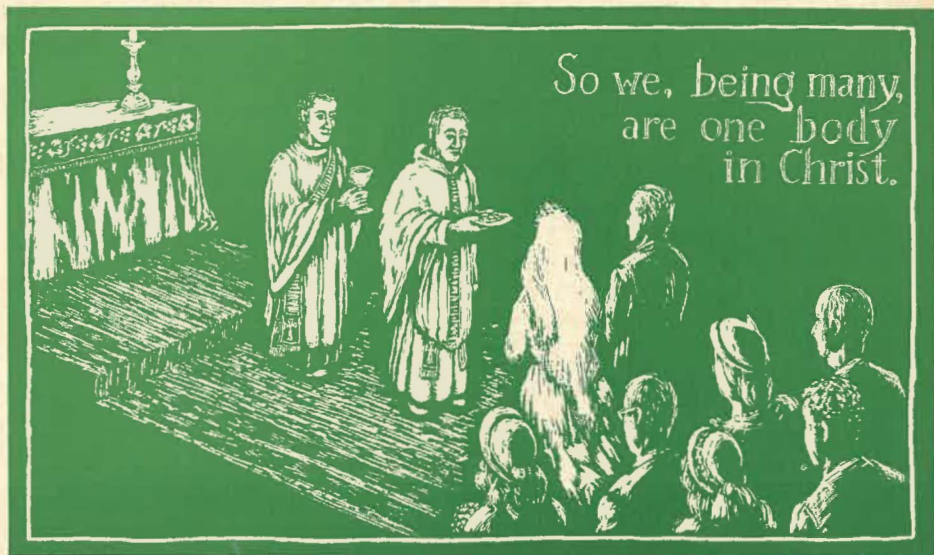
*Marriage Counseling*, by J. Kenneth Morris, is a valuable book for ministers. It begins with an incisive discussion of the techniques of counseling and then continues with the case method by which it is shown how the actual problems of marital conflicts can be handled and resolved. This book should be part of the training of every priest. It is not designed to make a clergyman a psychiatrist but rather an effective, knowledgeable pastor equipped to bring therapy to marriages that suffer from emotional difficulties.

*Building a Christian Marriage*, by William E. Hulme, is an expert, realistic analysis of what it takes, psychologically and humanly, to make a marriage. The book is tautly, frankly written. An aspect of depth comes into it not only from the author's psychological expertise but also from his incisive treatment of the theology of marriage. This is an excellent book to put into the hands of the more sophisticated and educated members of one's congregation and to be read by those who are beginning to discover the rough spots in the marital relationship.

#### Books mentioned in the article

- MARRIAGE CUSTOMS THROUGH THE AGES.** By E. O. James. Collier. Pp. 254 paper.  
**CAN TWO BECOME ONE?** By G. and L. Jonsson. Trans. by Elsa Kruuse. Fortress. Pp. 121.  
**MARRIAGE AND THE LOVE OF GOD.** By J. Gosling. Sheed and Ward. Pp. 162. \$3.50.  
**MARRIAGE COUNSELING.** By J. Kenneth Morris. Prentice Hall. Pp. 329. \$7.95.  
**BUILDING A CHRISTIAN MARRIAGE.** By William E. Hulme. Prentice Hall. Pp. 120. \$3.50.

## Sexual Relations



From *Holy Matrimony and the Christian Family*

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Thank you for publishing the article by Dr. Casserley on Bishop Pike's latest book, and thank you for the follow-up editorial [L.C., June 26th]. Both were most timely and right to the point. I also want to thank Dr. Casserley for this splendid expose of what has been aptly called "pop theology" by Bishop Pike.

I wonder that, so far as I know, it has not been pointed out how reactionary is the pseudo-theology of the bishop. Theology is

that those gods deserved the banishment. The end result is the same: the sensual man has his "freedom." Whoops! Here we go. . . .

(The Rev.) B. FRANKLIN WILLIAMS  
Rector, St. John's Church  
Durant, Oklahoma

One of your correspondents [L.C., June 26th], the Rev. Timothy Pickering, in his comment on Dr. Casserley's review of *What Is This Treasure?* by Bishop Pike, [L.C.,

when a bishop expounds the faith it is not news; but when a bishop attacks the faith, this is news. Moreover, this is an age in which people are looking for excuses to ignore the meaning of the Church. The demands of Christianity are severe and include the willingness to make sacrifices and endure suffering. In an age that extols self-indulgence, the message of the Christian faith is not popular. Thus, a weakening of the faith that encourages people to feel that they can safely ignore the basic standards of Christianity is sure to be greeted with hearty acclaim.

F. BRUCE GERHARD  
Summit, N. J.

I am hoping that you know—or somebody knows—what the rector of Grace Church, New York City, means when he says: "To call Jesus God is misleading and is not the historic faith."

I can think of many things that might be said about the Christology of the great councils—summarized in the Athanasian Creed—but I did not think anyone could say it was not the historic faith of the Church. If it is not, what is?

CHARLOTTE I. CLAFIN  
Buffalo, N. Y.

The Rev. Frederick J. Hanna, Emmanuel Church, Baltimore, writes [L.C., June 26th] wondering "who in the world is Langmead Casserley?" I trust his comment is facetious. If so, it is only in poor taste. However, if Mr. Hanna is serious, as I am afraid he is, I think we have come upon the key reason why so many of our clergy are unable to make an accurate judgment of Bishop Pike; that is, chiefly because they are not well read enough in the wide spectrum of current theology and apologetics to place him in his framework.

Any clergyman who has not read Langmead Casserley's important books should be suspended until such time as he can fill in this serious gap in his education.

(The Rev.) JOHN A. RUSSELL  
Rector, St. Andrew's Church  
Lawton, Okla.

The Casserley article [L.C., May 29th] was the most vicious and unchristian I have ever read, and I am ashamed of the L. C. for printing it. If I were a betting woman, I would wager that in fifty years Casserley

## [ Pike—Casserley ]

a progressive and advancing discipline, building upon the work of the past and a careful judging of that work. To deny the fundamentals of Christian theology, as the bishop and other pop-theologians do, is as reactionary as most heresy. It is comparable to what would take place, say, in the biological sciences, if one were to discard cellular theory or the presence of chromosomes.

It is surprising that some of your correspondents confuse the public recognition of the news value of sensational departures from orthodoxy with sound theology. One should not judge sound theology by the best seller test. Mrs. Sybil Harton has done more to help Christians understand and practice their religion than all the books of Pike, Robinson, van Buren, and Altizer combined, and with a far smaller number sold.

(The Rev.) HARRIS T. HALL  
Chaplain, Canterbury House  
Stevens Point, Wis.

Much as I was pleased at the publication of Prof. Casserley's article [L.C., May 29th] I enjoyed almost as much your delightful editorial analysis of the "anti" letters [L.C., June 26th].

I have never bought one of the Pike volumes simply because sales figures are so often used to justify the views as "important"—and I dislike contributing to the notion. The very idea that a clergyman, whose brother is generally indifferent to his religion, could decide Bishop Pike's views are "sound" because they interest his brother! A number of people wonder why this should be so. Why is Pike popular? Why is Robinson's book a "success?" Why such large sales for *The Pew* up in Canada, of all places?

Because God is not "popular," except in fox hole situations, and never has been. In most ages past—in all ages past—death has been very near the ordinary man all the time; for us, life expectancy has almost doubled. Who needs God? Take away the pressure of that immediate fear, and God is merely a figure who cramps my style: He stands over me and warns, "Thou shalt not. . . ." So, millions of people are only too pleased to notice that these professionals (Pike, Robinson, van Buren, *et al.*) are letting the cat out of the bag: there really isn't any God after all, and I can ignore my conscience, and the Commands, and do what I please.

It reminds one of Lucretius, grateful to Epicurus for having banished gods—except

May 29th] says that the dogmas of the Trinity and of the Incarnation are not sacraments. Of course they are not. Yet I should like to testify that in my life, which in religion has ranged from old New England Unitarianism to the glorious fullness of the Catholic Faith as found in Anglicanism, the doctrines of the Trinity and the Incarnation have had a sacramental effect in that they have changed radically the quality of that life. I am now 76 years old, and I was a Unitarian for my first 35 years. I can look back over a long perspective to form an evaluation.

MARGARET KEPHART  
Ithaca, N. Y.

I want you to know that you have many readers who are very grateful to you for printing Dr. Casserley's article on Bishop Pike's book [L.C., May 29th], and that I am one of them.

The most effective critic of Pike is Pike. In *The Faith of the Church*, by Pike and Pittenger, is the effective answer to all the denials that Bishop Pike makes in his recent books. This was first published in 1951, and is a great book setting forth the quasi official doctrines of the Episcopal Church.

A few years ago Bishop Pike said that his beliefs had changed. Before the change he was really an inspiring leader. But the Pike of *A Time for Christian Candor* and *What Is This Treasure?* is an entirely different person. No longer does he inspire by

evoking a recognition of the essence of Christianity. One of your correspondents says that "a number of lapsed, nominal, and non-Christians have found new hope and new possibility through the writings of Bishop Pike." But what kind of hope and what kind of possibility? Have any of them become dedicated Christians as a result?

There are several reasons for the wide sale of Bishop Pike's recent books. It has been said, "Dog bites man" is not news; but "Man bites dog," this is news. Just so,

will be completely forgotten, while Bishop Pike's name will shine brightly among the luminaries of the Church.

E. LOUISE NOYES  
Santa Barbara, Calif.

I'm lucky. I have heard of both Pike and Casserley. But who is Freddy Hanna of Baltimore?

(The Rev.) N. W. RIGHTMYER, Ed.D.  
Historiographer, Diocese of Maryland  
Baltimore, Md.

## [ The Conclusion ]



## Toward a True Mariology

This Monday, August 15th, is the great Feast of the Assumption of the Blessed Virgin Mary in the Roman Catholic Church. The Eastern Orthodox celebrate it as the Dormition or Falling Asleep of the Virgin Mother. In the Anglican Communion, the feast disappeared from the Book of Common Prayer in 1549 and has never been officially restored. However, in the Prayer Book supplement known as *The Lesser Feasts and Fasts*, issued for trial use by the Standing Liturgical Commission of the American Episcopal Church, a set of propers to be used on August 15th is provided under the title "Saint Mary the Virgin." Thus, the Liturgical Commission proposes that Episcopalians commemorate St. Mary on her traditional "birthday into eternity" in the same way that they commemorate many other departed saints. This is a thoroughly sound and admirable proposal. We earnestly hope that it will be accepted by the Church at large and that in the next edition of the Book of Common Prayer August 15th will be the holy day of Saint Mary the Virgin.

### A Typewriter

All before me . . .  
 Nothing yet devised  
 Precisely splattered,  
 Responsive to the touch,  
 Uncommon keys awaiting a unifying strike . . .!  
 qwertyuiop  
 asdfghjkl  
 zxcvbnm  
 Thoughts unformed . . .  
 Feelings unexpressed . . .  
 Words unspoken . . .  
 The treasury of human language yet unborn.

Lord, I look at the family of man . . .  
 Divided,  
 Independent creatures,  
 Spasmodically dotting earth's landscape,  
 A veritable compendium of egotistic designs.  
 What family?

Lord, strike the keys of our diverse hearts.  
 Make us responsive to your touch,  
 That our lives may come together . . .  
 Born anew in thee,  
 Instruments of unity.

Carl G. Carozzi

### Thoughts on Color

Skies can be blue or gray or black at night.  
 Grass green or brown or winter's white.  
 Normal sequence there, no cause for perturbation  
 Yet black, brown, and white skins disturb our nation.

The blood beneath these skins is just as red,  
 When violence comes, the dead are just as dead,  
 Black or white.

God created man in his own image we are told.  
 Since more men are dark we could be bold  
 And ask---Is our God  
 Black or white?

Elizabeth Reed

It is often said in the course of ecumenical discussion that if Roman and non-Roman Christians are to unite there must be a halt, on the Roman side, to the trend toward the deification of Mary (or what appears to non-Romans as such a trend). This may be true enough. But where Roman Catholics exalt Mary, too many non-Roman Christians ignore her. It was, after all, from her that Christ received the humanity to which He unites our own humanity for its redemption; and God Himself sought Mary's free consent, and obtained it. It is impossible to think soundly about the Incarnation, and to give praise and honor for our salvation where it is due, while ignoring her who is rightly called "Mother of God" by the faithful. Indeed, it can be argued on the basis of abundant evidence that when Christians neglect or ignore Mary they tend to lose their awareness of the true manhood of Christ.

The Blessed Virgin is to be honored, loved, and revered without being worshiped; and it may well be part of the manifold calling of the Anglican Communion to lead all of Christendom toward a true Mariology. The propers in *The Lesser Feasts and Fasts* admirably set the right tone and true direction. For those who do not have this book at hand, here is the Collect:

● God, who hast taken to thyself the blessed Virgin Mary, mother of thine only Son: Grant that we who have been redeemed by his blood may share with her the glory of thine eternal kingdom; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

The portion of scripture appointed for the Epistle is Isaiah 61:7-11—a splendid passage for the occasion; and the Holy Gospel is Mary's own Magnificat (St. Luke 1:46-55).

This liturgical venture, now in the trial stage, points toward a sound Mariology in which all believing Christians can unite. May God prosper it and make it fruitful.



# Books

**Creative Minds in Contemporary Theology.** Edit. by Philip E. Hughes. Eerdman's. Pp. 488. \$6.95.

*Creative Minds in Contemporary Theology* is a valuable symposium of the theological contributions of thirteen significant Christian thinkers of the twentieth century, written by sympathetic yet critical scholars and edited, with an introductory chapter, by Philip E. Hughes, a well-known Anglican scholar who is presently serving as professor of New Testament at Columbia Theological Seminary, Stone Mountain, Ga.

Those chosen for their creative impact on contemporary theology, seen primarily from the Evangelical viewpoint, include Karl Barth, G. C. Berkouwer, Emil Brunner, Rudolf Bultmann, Oscar Cullman, James Denney, C. H. Dodd, Herman Dooyeweerd, P. T. Forsyth, Charles Gore, Reinhold Niebuhr, Pierre Teilhard de Chardin, and Paul Tillich. The inclusion of the two Dutch theologians, Berkouwer and Dooyeweerd, is a distinct gain, since their work is probably familiar, on the American scene, only to scholars. With all the others, even the average parish priest and many an informed lay person have at least a bowing acquaintance.

Each chapter, devoted to one "creative thinker," is made up of four sections: (1) a biographical sketch which places the man in his national and cultural setting; (2) an exposition which sets forth the governing concepts and basic contributions of his thought and writings; (3) an evaluation which assesses the man's thought in the light of biblical revelation as viewed from the Evangelical perspective; and (4) an extensive and handy bibliography for reference.

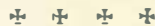
There is not space in this short review to single out for commendation any particular essays, and only a specialist on a particular theologian would be competent to do a genuinely critical analysis. All of them, however, make interesting reading and provide a splendid introduction to



each of the "giants" for those who have neither time nor inclination to go directly to the theologians' works themselves, nor access to a first-rate theological library.

Several points about the selection are worth noting. Gore is the only Anglican in the entire group to qualify as "creative;" William Temple is listed on the publisher's jacket as among "fourteen" selected, but there are actually only thirteen, and Temple's name appears only once, in the essay on Forsyth. Niebuhr and Tillich are the only ones identified primarily with the American scene. Teilhard de Chardin is the only Roman Catholic chosen, and he is something of a maverick, which is perhaps why he appeals to Evangelical Protestants. Any number of dynamic Roman theologians from Gabriel Marcel a generation ago to Hans Küng, John Courtney Murray, or Karl Rahner today should be able to qualify as "creative" theologians, but probably not from the Evangelical standpoint. As we have suggested, Teilhard de Chardin carries wide appeal precisely because he is not altogether orthodox and is first and foremost a philosopher rather than a theologian.

(The Rev.) JOHN R. RAMSEY  
St. John's Church, Ogdensburg, N. Y.



**Charles Péguy: A Study in Integrity.** By Marjorie Villiers. Harper & Row. Pp. 412. \$6.50.

To attempt to review the biography *Charles Péguy* is something like trying to review a kaleidoscope—poet, journalist, theologian, Socialist, devout Roman Catholic, champion of causes, soldier—these were some of the many things he was, and all in the short time of 41 years.

Born in Orléans, France, in 1873, it is no wonder his great heroic ideal was Joan of Arc, and one of his better, if not best, essays, is about her: "She is a hero among all heroes and a woman. She is not less eminent in the heroic hierarchy than in the sacred hierarchy."

In this biography, subtitled *A Study in Integrity*, Marjorie Villiers reveals Péguy as we have long known him: first of all a Frenchman, then one concerned about the "under dog"—it is a marvel how hard he could and did work, and receive, or want, or even expect, so little pay.

While a devout Roman Catholic he would be at home in the ecumenical movement today; in fact, he was something of a prophet of it. He wrote, "I do not believe that I have ever spoken of the Catholic world. I have often spoken of the Church, of communion, I do not feel truly myself, I do not really touch the bottom of my thought save when I write Christendom. Only then I fully see what I say."

Perhaps in his constant excoriation of the dreadful and shameful Dreyfus Case and his famous exposition of its raw in-



justice, he illustrated at his effective best what we have called his championship of causes. References to this case are numerous all through the book. Perhaps the author had the same kaleidoscopic feeling as the reviewer, but we think the biography could be better organized.

In that dreadful September of 1914 came the end. Péguy had foreseen it. When the call to arms came, all his Gallic passion rose. He refused an officer's commission and took his place as a private soldier. The first Battle of the Marne, September 6, 1914, completes the story. For him one believes it was as he had written in his lovely poem, *Hope*:

"My little hope is she  
who goes to sleep every night,  
in that child's crib of hers,  
after having said her prayers properly,  
and who every morning wakes up and rises  
and says her prayers with a new look in  
her eyes."

(The Rev.) JERRY WALLACE  
Grace Church, Tucson, Ariz.



**Teilhard de Chardin and the Mystery of Christ.** By Christopher F. Mooney. Harper and Row. Pp. 287. \$6.

Chardin answers the fundamental problems of modern man because of his awareness of two important issues of contemporary thought. Modern man thinks that the changing universe in which he lives means that there are no abiding values. He is confused and pessimistic because he thinks that a changing world confronts him with fundamental evil and ultimate defeat. As a scientist, Fr. Chardin is firmly convinced that the conception of the genesis of the universe must be taken seriously by the theologian. He thinks that there is a cosmic genesis which has moved into a social and human development. This human development involves the unification of all things through love.

Thus far only the scientific and philosophical thought leads us. But what Chardin calls the Omega Point or the culmination of all things is extrapolated from cosmic and human development but is not empirically given. The revelation of the meaning of cosmic development is given us supernaturally through revelation. The Incarnate Lord is physically the very culmination of all things and the Christ of the *Parousia* is the Omega Point of cosmic evolution. Thus, Chardin thinks that cosmogenesis finds its meaning in

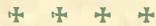




Christogenesis. The Incarnate Lord of Palestine as the resurrected Lord of History is the end of all things. Thus modern man can find in Chardin an answer to his despair. In Chardin's Christology there is a recognition of the development in things which traditional theology does not recognize. But this, according to Chardin, is not a rejection of the great doctrines of the Church, but a re-emphasis and a completion of Christology in terms of the dynamics of a continued creative process of God in Christ through all ages.

*Teilhard de Chardin and the Mystery of Christ* by Christopher F. Mooney reveals Fr. Chardin as a Christologist who reaffirms the centrality of the doctrine of the Incarnation in terms of a revised philosophy itself revised by the new insights of modern science.

JOHN S. MARSHALL, Ph.D.  
The University of the South



**Education and the Worship of God.** By Philip H. Phenix. Westminster. Pp. 192. \$4.50.

Few secular educators have any profound grasp of theological perspectives. Prof. Philip H. Phenix (Teachers College, Columbia University) is an exception. He studied at Union Theological Seminary and is a fellow of the Society for Religion in Higher Education. He has written elsewhere on matters pertaining to the intersection of theology and education, notably as such problems bear on moral and spiritual values in the public schools.

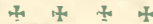
In *Education and the Worship of God* Prof. Phenix continues that interest, but on a more penetrating basis than ever. He tries to make a case for a possible union of "sacred" and "secular" studies. "Even in public education," he says, "the teacher who has some understanding of theological ideas may profitably use them to interpret the ultimate meanings in the regular subjects of study and hence to lead students to deeper insights and more worthy commitments."

The book takes up language, science, art, ethics, and history in relation to the word, wisdom, work, will, and way of God. It is refreshing to find an openness to theological ideas and their relevance for the "secular" disciplines in the halls where John Dewey once held out for "the religious" but eschewed the implications of any particular "religion." Prof. Phenix, too, thinks in quite broad reli-

gious categories, but he states emphatically that "nothing is more important than for teachers and students to be aware of the religious dimensions in all areas of the curriculum. . . ."

(The Rev.) KENDIG BRUBAKER CULLY,  
Ph.D.

New York Theological Seminary



**Saints and Sanctity.** By Walter J. Burghardt, S.J. Prentice-Hall. Pp. xiv, 239. \$5.50.

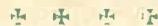
"I sing a song of the saints of God. . . ." Walter J. Burghardt, S.J., in *Saints and Sanctity*, tells the tale of 20 of the saints of God. The selections range from New Testament times to the sixteenth century.

The slanting of the book primarily to Roman Catholic readership limits it somewhat for Episcopalians. Yet it might well be read by informed Church people, for most of the saints here represented belong to the general Western tradition; and as for the rest it will do us no harm in this ecumenically-minded age to read about one another's heroes in the faith.

Fr. Burghardt writes well and has a facility for making the saints relevant to our own time. The lessons he draws from their example and teaching are for the most part applicable to Christians of any and every persuasion. This is seen especially in the chapters on St. Martin de Porres, St. Luke, and St. Dismas.

The handling of Ignatius of Antioch is unsatisfactory. The "thirst" for martyrdom, such as he exhibited, stands condemned before our Lord's prayer in Gethsemane. Martyrdom itself — the acceptance of it if need be — is of course, as Fr. Burghardt goes on to show, "a valid way to God."

(The Rev.) FRANCIS C. LIGHTBOURN  
University Club, Chicago



**Foreign Policy in Christian Perspective.** By John C. Bennett. Scribners. Pp. 215. paper. \$1.25.

The Church is separate from the state in America legally, but not morally. Christian citizens are involved in the nation's foreign policy and overseas actions: involved as Christians as well as citizens. Whether they form their ethical judgments in a nondoctrinaire, pragmatic, and situationist way, or according to pre-fabricated doctrines and principles, they have an obligation in conscience to look at foreign affairs in as Christian a way as they can.

John C. Bennett of Union Seminary in New York, one of America's most eminent theological analysts of social problems, turns his attention in *Foreign Policy in Christian Perspective* to some issues of first order importance. As in his earlier *Christians and the State*, Bennett again approaches his task unimprisoned in any "ism" of any king, political or

theological. He takes a sharp look at the moral problems of nuclear war, Vietnam, Communism, China, the cold war, the United Nations, and the question of how to reach practical agreements about values and goals. As always, his temper is pluralist and his belief in a "common ground morality" encourages hope.

His view is that we cannot evade the burden of nuclear weapons and of keeping a deterrent balance of power, but the U. S. must never be the first to use them. He finds the real strength of the U.N. in its function as a meeting ground rather than as any overall solution. He rejoices in America's restrained military strategy in Vietnam, but is sure that we should not bomb North Vietnamese cities. Moreover, he reasons that we have enough evidence that Communism is not a fixed or inelastic program, always the same everywhere, to encourage us to negotiate and always to open the door out of such dangerous isolation as China's.

The book deals with life-and-death social ethics, and it will help all Christianly-concerned Church people to think constructively about questions which too often only confuse and paralyze our will to believe in the future of God's enterprise, the world.

(The Rev.) JOSEPH FLETCHER, S.T.D.  
The Episcopal Theological School



**The Challenge of Hunger: A Program for More Effective Foreign Aid.** By I. W. Moomaw. Praeger. Pp. 222. \$5.95.

I. W. Moomaw has spent some 50 years studying and working to solve the problems of the poor countries, as executive secretary, field program consultant, and member of the board of directors of Agricultural Missions, Inc. As a friend of the foreign aid program, Moomaw has now written *The Challenge of Hunger*, he tells us, because "The widespread dissatisfaction with our present foreign aid program reflects deep and unresolved defects."

Moomaw surveys the history and present organization of the American foreign aid program, provides numerous valuable insights into the way projects have worked, and recommends specific changes in the program. He argues convincingly for making foreign aid more of a people-to-people program, for increasing emphasis on helping the poorest classes in the poor countries, for strengthening the





teaching of home economics, for much more support for basic, practical education aimed at village and rural life, for a long-term outlook in foreign aid programming and staffing, and for greater professionalism in foreign aid personnel. He urges also the separation of military and economic aid and a re-emphasis on the humanitarian, rather than the self-interested, reasons for our aid program.

In years past I have shared many of the criticisms of our aid program offered by Moomaw. Foreign aid was suffering from an excessive emphasis on a government-to-government approach in which too much of our aid was shortstopped at the top and too little trickled down to the people. There has been a virtual obsession with huge projects such as dams and superhighways, and a revolving door situation in the leadership of the aid program.

Today, however, I believe Moomaw underestimates the extent to which the aid program is on the right track—revitalized with the goal of getting through to people, reoriented to aim at social programs of land reform, tax reform, and better health and education and farm conditions, and strengthened by sure and steady leadership from David Bell.

The separation of military and economic aid and a long-term approach under a five year foreign aid authorization were requested this year by President Johnson.

In one respect, Moomaw's thoughtful book is a disappointment, not in terms of his purpose, but in its brief treatment of the problem of population control and the means of achieving agricultural yield increases.

The prospect of a catastrophic decline in already inadequate food supplies in the poor countries must become a central concern of foreign aid planning. The enormous rise in world population, concentrated in the poor countries, lies at the heart of the impending food crisis. In country after country, per capita food production has fallen below pre-war levels. While population continues to soar, most of the poor countries have exhausted their capacity to expand food production by the traditional means of bringing new land into cultivation. Their chief hope lies in a sharp rise in yields per acre such as developed nations have achieved. Yet here is presented one of the most challenging problems of development, since the poor countries lack almost all the historic prerequisites for achieving a rapid, sustained rise in food yields.



Now that both the United States and some of the developing countries are beginning to come to grips with the food crisis, Moomaw's policy recommendations would have been a welcome addition to the book.

HENRY S. REUSS  
U. S. Congressman  
Fifth District, Wisconsin  
Washington, D. C.

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**Growth in the Spirit.** By Francois Roustang, S.J. Trans. by Kathleen Pond. Sheed and Ward. Pp. 250. \$5.

*Growth in the Spirit* is a worthy contribution to our understanding, and hence profiting from, many of the searching experiences and problems that arise in the developing spiritual life. The Rev. Francois Roustang has combined the fruits of his eminent scholarship and close personal involvement to produce a book illuminating the way earnest, progressing souls will go in their spiritual journey, once they move into encounter with the living God. The lights and shadows on the path of growing intimacy with God are clearly revealed—occasionally in a flashing phrase, more often in heavier going, always with lucidity and truth. This is, then, no manual of prayer, but a perceptive study of the spiritual combat, undertaken from a stance in the heart of the battle itself.

Manifestly the book is addressed to those really sincere about living the spiritual life. Chief profit will undoubtedly come to such as have already made a good start, and whose experience has raised the basic questions that are so carefully answered. The possibility remains that some who have not really been aware of their desire nor conscious of their progress may be led to earnest striving. Both groups will be in the hands of a guide who has personally been over the ground, who can unerringly point out the terrain, and who manifestly loves both the goal and the pilgrim.

(The Rev.) GALE D. WEBBE  
Church of the Incarnation, Highlands,  
N. C.

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**The Ecumenical Vanguard; The History of the Una Sancta Movement.** By Leonard J. Swidler. Duquesne Univ. Press. Pp. 287.

There is no question about the tremendous impact of Pope John XXIII and Vatican II on the Roman Church and her relations with other Communions, but there is the question how this came about. In *The Ecumenical Vanguard* Dr. Leonard J. Swidler describes the changing thought-patterns, both in Protestantism and Roman Catholicism; the movements arising from these; the men inspired by them; the catalytic effect of the Nazi persecution on the Church in Germany and the rise and flow of the Una Sancta



Movement in Germany, playing a role in the renewal movement of the whole Church.

The book is scholarly and well documented. Equally important, it is readable for clergy and laymen alike. It is not merely a history, but an evaluation; and the sensitive reader may find this work in turn becoming a catalyst for a greatly deepened understanding of both the power of the Faith and the Church. For the renewal of the Roman Church, which seemed impossible only a few decades ago, has now become inevitable. Through the hard-nosed reality of history comes the equally hard-nosed reality of the power of faith.

This is an important book for clergy and laity alike and should be on the shelf of every parish library.

(The Rev.) JOHANNES MOHRINGER  
Canon Theologian  
Diocese of Oklahoma

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**Assurances of Eternal Life.** By Margaret E. Burton. Judson. Pp. 162. \$2.

Dr. Margaret Burton has compiled a remarkable anthology in *Assurances of Eternal Life*. An unusual feature of this book is the wide range of persons "from saints to scientists who, believing in life eternal, bear witness to their faith" (in Dr. Fosdick's appreciative foreword). Many of these contributions come from living persons, others from those of the past two or three generations renowned in their day, and the remaining affirmations (not arguments) from worthies known for their discerning the things of the spirit.

This book gives more interest to the present life as a preparative for the glorious adventure which beckons to all mortals.

(The Rt. Rev.) ROBERT E. GRIBBIN, D.D.  
Bishop of Western North Carolina (ret.)

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**Shantung Compound.** By Langdon B. Gilkey. Harper and Row. Pp. 242. \$4.95.

Many books have been published about internment, but *Shantung Compound* is one of the best. Originally written as a diary during Langdon Gilkey's 2½ years of confinement by the Japanese, it is detailed and objective with a story on three levels.

First, we are told the technical account of how 1500 uprooted and untrained people built a temporary civilization in





microcosm. They did it magnificently, with few tools, less supplies, and a growing insufficiency of food, coal, and clothing.

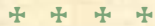
Unfortunately many inmates, missionaries included, showed up less well on the moral plane. They lied, stole, and connived to get that extra potato, lump of coal, or inch of precious living space.

The third theme is the effect in depth on the author himself, and his changing personal beliefs due to life in the compound and observing humanity's actions under stress.

Perhaps Mr. Gilkey undervalued the courage and moral responsibility of those who continued the actual physical work against such odds. And in a multi-racial group it is disappointing that only the English-speaking inmates are really pictured. However, questions only prove the book's vitality, and it is Mr. Gilkey, like Kilroy, who was there.

STELLA PIERSON

Saint Thomas Church, New York City



**The Glass House: The United Nations in Action.** By James J. Wadsworth. Praeger. Pp. 224. \$4.95.

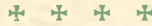
James Wadsworth was both deputy and chief U. S. Representative to the U. N. (1953-60), (1960-61). It is often the custom to write a book after such an experience. *The Glass House* raises again the question of whether this custom is one we could easily do without.

In his favor, he is a well-intentioned man who supports the U. N. as a vehicle to keep nations talking instead of shooting. In terms of any real understanding, at least as reflected in his writing, Mr. Wadsworth's approach must be described as childlike. His section on U. N. structure would be informative at the sixth grade level. His effort at describing and evaluating dynamics deals in platitudes and mixed metaphors. "Altogether a very good show rather than what could have been a very sticky business" (in describing a problem of coordinating several agencies' programs) characterizes the level of insight.

He does more straight reporting on the work of the economic and social agencies (UNICEF, UNESCO, WHO, etc.) and at least manages to generate a feeling of the "witness" of people to people. However, Mr. Wadsworth quickly pleads that "My own training and experience has been political" and proceeds through much of the book to emphasize the political processes. He finally resolves the argument as to whether our chief representative should be a politician or a career diplomat in "his" favor because politicians

do a better "selling" job. So goes Mr. Wadsworth's United Nations.

JOHN W. CHURCH  
Grace Church, Hinsdale, Ill.



**An Understanding of Albert Schweitzer.** By George N. Marshall. Philosophical Library. Pp. 180. \$4.

George N. Marshall is the minister of the worldwide Church of the Larger Fellowship of the Unitarian Universalist Association, which is, according to a statement on the jacket of the book, an "unusual Church-by-mail serving religious liberals in over eighty countries." The title of the book, *An Understanding of Albert Schweitzer*, is aptly descriptive of what Mr. Marshall sets out to do. The book consists of attempts to understand some of the many facets of *le grand docteur's* life. The author devotes considerable time to analysis of some of the criticisms, and the critics themselves, of Dr. Schweitzer. Much of the criticism, Marshall argues, finds acceptance with some people because Schweitzer is not a clear-cut representative of the established religious views of the major faiths. Furthermore, he was not an "organization man;" he fitted no mold, and conformed to no prototype. Most of the criticism of Schweitzer emanates from a real misunderstanding of his purposes. Marshall attempts here to explore and explain Schweitzer's purposes, and hopefully then to understand them.

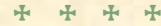
Obviously Schweitzer's religious convictions must be understood if one is to appreciate his apparent liberalism. The author discusses this aspect in the section on "Schweitzer as a Religious Liberal," and characterizes him clearly as a Unitarian so far as his Christology is concerned—"a religious liberal of universal proportion, a Unitarian of universal dimension." In spite of his critical scrutiny of established Christianity, Schweitzer, we are told, was emotionally and ethically close to the Church and to Churchmen. He was not attacking the Church, but urging it to self-improvement. Whatever may be said of Schweitzer's doctrinal Christianity, in the broad sense he put into action those ideals which the Christian faith in actual practice should demand of all men who embrace its message of love. The author quotes numerous passages from Schweitzer's *Out of My Life and Thought*, including perhaps all too brief reference to his profoundly meaningful concept of Reverence for Life. It was Schweitzer's hope that the ethico-religious idea of Reverence for Life would find acceptance within the context of traditional Christian thought.

The chapter entitled "My Life My Argument" probably comes closest to bringing Schweitzer into proper perspective. As the author points out, he was indeed an exemplar of Christian love. He expounded a system of rational ethics for

man in his relationship with all other living creatures. The ethic of Reverence for Life has much to commend it in our age.

This book should prove of great interest in particular to those who would like some insight into the ideas, and the thoughts behind them, expounded by this giant of our time.

ROGER DEAN WHITE, M.D.  
The Mayo Clinic, Rochester, Minn.



**Learning to Worship.** By Theodor Filtbaut. Trans. by Ronald Walls. Newman. Pp. 191. \$3.95.

Père Theodor Filtbaut, a French Roman Catholic liturgical revivalist, advances the thesis familiar to Anglicans that the liturgy itself teaches and hence ought to be regarded as the dynamic center of Christian education. Originally published before the Vatican Council decreed most of the book's recommended liturgical reforms, *Learning To Worship* sets forth the theological thinking behind those changes and shows why they were necessary. The purpose of education, according to Filtbaut, is the formation in the Christian of the proper relationship to reality, and the pattern of that relationship ought always to be consciously imparted by the liturgical activity of the worshipping community.

The book is filled with practical suggestions as to how the formative work of worship can best be carried on and interpreted to the worshipper. Filtbaut's theory and practice are excellent and repeatedly remind one of the best Anglican thought on the subject. Again we are impressed with the similarities of Rome's catechetical renaissance to the reconstructions taking place nearly everywhere in the Christian Church.

(The Rev.) ROGER MARXSEN  
Christ Church, Macon, Ga.



**The Scottish Episcopal Church.** The History by Ian B. Cowan. The Polity by Spencer Ervin. Trinity Press. Pp. xv, 145. \$4.

*The Scottish Episcopal Church* is volume 4 of a series on the government of the Churches of the Anglican Communion. First there is a brief look at the complicated ecclesiastical history of Scot-

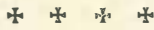




land, and this forms the background for a summary of the canons of the Church.

Perhaps no Church in the Anglican Communion can boast a more exciting code of canons—if canons can ever be called exciting. These canons express the catholic nature of the Scottish Episcopal Church in no uncertain terms. Even as others have received much from this small Church in matters liturgical, so they could also receive much in the way of a deeper understanding of the catholic position of the Anglican Communion.

(The Rev.) M. FRED HIMMERICH  
Board of Examining Chaplains  
Diocese of Milwaukee



**The Historian and the Believer.** By Van Austin Harvey. Macmillan. Pp. xv, 301. \$6.95.

*The Historian and the Believer* is a very important and valuable book. It deals with "the morality of historical knowledge and Christian belief," i.e. with the logic of history and its interpretation. It is a somewhat difficult book, with its long sentences and peculiar technical terminology (e.g. "warrants"). But it is nothing like the mathematical logic applied to history by such a writer as Arthur Danto, in his *Analytical Philosophy of History*, and some of the Cambridge expounders. Prof. Van Austin Harvey's aim is to analyze the problem of combining critical historical interpretation of the Bible and of Christianity with a sound and loyal acceptance of Christian doctrine. He goes back to Ernst Troeltsch, who held that "once the historical method is applied to biblical science and church history, it is a leaven that alters everything and finally bursts apart the entire structure of theological methods employed [hitherto]."

The major requirement in biblical and historical interpretation is sound judgment. The second is thorough knowledge of historical writing in the past, especially in the ancient world, both biblical and classical. Miracles, e.g., were a "dime a dozen" with some writers, so common that they lost all evidential value. On the other hand, apologetic writers warped the records out of shape in their effort to supply—or supplant—faith with proofs. The great struggle in the past three generations has been between orthodoxy, or neo-orthodoxy, and biblical criticism, the neo-orthodox or "dialectical" theologians endeavoring to embrace and retain biblical criticism and at the same time cling to the traditional principles of Christian doctrine. The dialectical theologies are analyzed in detail (in a most valuable chapter), and then the theology of *The*

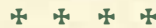


*New Quest of the Historical Jesus* (by J. M. Robinson) and other books by the "new questers."

All along, the central doctrine of Christianity has been assumed to be "Justification by faith only, apart from works of the Law." This boils down to salvation by knowledge: salvation consists in self-knowledge and acceptance of God's absolute sovereignty; and the end result is a new Gnosticism. Surely the Christian faith is something wider and deeper and more vital than "justification by faith," which is still bogged down in the ancient legalism! Paul himself would surely have hesitated to sum up the new life in Christ as "justification." It is only one of a half dozen metaphors he uses in attempting to project (not to define or describe) the idea of the transformed life of one who is reborn in Christ. The great trouble with modern theology is that it is too theological, too abstract and theoretical, too philosophical, too "propositional" and logical, too much devoted to hair-splitting (really often nothing more than differences in the nuances of synonymous terms), and has left religion, i.e. direct experience of communion with God, far behind. It has also left the common world of literature, art, poetry, music, drama, and everyday life completely out of sight. It is no wonder if some of the unwary drift off beyond the borders, and talk nonsense about the "death" of God.

I found only one error (aside from misprints). On p. 218 *Mark* should be *Matthew*.

(The Rev.) FREDERICK C. GRANT, Th.D.  
Union Theological Seminary (ret.)



**Lux in Lumine: Essays to Honor W. Norman Pittenger.** Edit. by R. A. Norris, Jr. Seabury. Pp. 186. \$4.50.

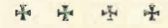
W. Norman Pittenger has just completed thirty years of teaching at the General Theological Seminary. A group of colleagues, friends, and former students honored the former Gomph Professor of Christian Apologetics by contributing ten wide-ranging papers dealing with the Christian understanding of Jesus Christ and the relation between Christian faith and modern culture.

*Lux in Lumine* opens with an appreciation by the Very Rev. Lawrence Rose, recently resigned as dean of the seminary, and closes with a bibliography of Pittenger's writings from 1931 to 1964. Dean Rose writes in conclusion: "Thus in one way or another all that Norman Pittenger has ever taught or written can be related, on the one hand, to the person of Jesus Christ in whom 'the supreme Reality makes his most direct approach to the lives of men' and, on the other, to his passionate conviction that Christian theology has to do not simply with a special religious experience, but with God in relation to the whole creative process and the totality of human experience.



And it may be said that it is precisely the centering of his thought in Christ that has inspired in him, and in those who have learned from him, a generous openness to truth from any source, hospitality to new insights, and joy in life, human and divine." There will be many who will agree most heartily.

(The Rev.) ROBERT L. CLAYTON  
Zion Church, Manchester Center, Vt.



**The People Called Quakers.** By D. Elton Trueblood. Harper & Row. Pp. 298. \$4.95.

Without thinking much about it, most of us have already prepared a stereotype of the Quaker. He is a man or woman who is very sweet and quaint and full of character, who is not very generous except to people who are in desperate need, in which case he gives more than anyone else. He is especially considerate of prisoners, slaves, and children who need shoes. Since stereotypes can easily embrace contradictions, he is thought to be at once very humble and very insolent, saying "thee" and "thou" rather than admitting your rank. He is unrelated, like someone from another century; but he is also a terrific educator and a success at business, like the bankers of Philadelphia or the cocoa makers of Britain. He could never be said to swing, being opposed to music, martinis, and gambling, as well as war.

There is a little truth in this picture, as there is in most stereotypes; but mostly it is wrong, as Dr. D. Elton Trueblood proves in his interesting book, *The People Called Quakers*. The original Quakers were anything but sweet and shy. They were Oliver Cromwell's noisy left wing who were not above parading through the village naked in order to prove a point about culture. Four of them were hanged in Boston. Though they never could be called Toss-pots, neither were they teetotallers in the eighteenth century, and Samuel Johnson sold the Thrale brewery to one of the Barclays.

The modern Quakers seem bent on looking like the rest of us. The fashionable thing to say now at the Yearly Meeting is that while the danger of being priest-ridden is still very great, there is a need for a specialized ministry. The Ohio Yearly Meeting celebrates the Lord's Supper on occasion. The recent Quaker report on sex (not reported by Dr. Trueblood) was so advanced that it caused eyebrows to be lifted in supposedly more liberal denominations. It seems that the Quakers are not really opposed to all wars, but agree with Thomas Aquinas and Joseph

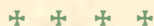




Fletcher that the situation must be considered, and that some wars are actually just. The old angry certainties seem to be shaken, and we seem destined for an amiable friendliness in which all distinctions are blurred.

Quakers have been least attractive sneering at the shortcomings of the steeple-house folk, and laboring the obvious proposition that ceremonies can be empty. They have been creative when they waited breathlessly for the Spirit, which falls like sunlight on a rock.

(The Rev.) PAUL ELMEN, Ph.D.  
Seabury-Western Seminary



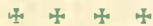
**The Vatican Council and Christian Unity.**  
By Bernard Leeming, S.J. Harper and Row. Pp. xvi, 333. \$7.95.

The Rev. Bernard Leeming, who now bears the title of Newman Professor of Ecumenical Theology at the Jesuit College at Heythrop near Oxford, has long been known as a well-informed and well-disposed theologian of the Roman Communion, especially interested in the doctrine of the Church and sacramental theology. *The Vatican Council and Christian Unity* is mainly an exposition of the decree on ecumenism adopted at the third session of the Second Vatican Council in 1964, and therefore covers a smaller area than its title might suggest, but in greater depth than a general discussion would allow for. Since Fr. Leeming cannot be classed as either *avant garde* or very conservative, his book offers an interesting indication of how central Roman Catholic theology is beginning to move through the doors which Pope John XXIII so graciously opened. One wonders, for instance, whether the doctrine that the Roman Communion is the one true Church isn't sensibly modified by the admission that Christians outside it "are in real communion with the [Roman] Catholic Church" (p. 3, from the decree on ecumenism), are united with Christ through Baptism, and receive the grace of other sacraments (p. 255, from the constitution on the Church). Leeming's survey of the non-Roman Christian world—Orthodox, Anglican, and Protestant—is careful and generous, though some details of American ecclesiastical life confuse an English observer, as they confuse many Americans. And there can be little disagreement with his listing of points on which Catholics and Protestants still differ, such as the Eucharistic sacrifice; or with his hope for increasing mutual understanding and convergence of ideas. One is glad to note that he deprecates continuing the weary Anglo-Roman con-

troversies about jurisdiction and Orders, convinced that "God in his own way will lead us to perfect reconciliation" (pp. 228, 247).

This seems to me a book of permanent importance, though it also definitely belongs to 1965. It refers to the final session of the Council as future, and speaks of our American Conference on Church Union as "rather a remote preparation for union than a discussion of immediate issues" (p. 76). It may well be that "Catholic Ecumenism" already advancing beyond the rather cautious lines which Fr. Leeming indicates as proper, with relation to such possibilities as intercommunion and membership in the World Council of Churches, which he advises against on practical grounds rather than theological (p. 225). One may note finally the interesting collection of documents attached to the book: the text of the decree at the beginning; in appendices, details of the last minute changes of which so much was heard at the time; significant statements by John XXIII and Paul VI; and comments on the decree by several Roman prelates and by the Bishop of Bristol. All in all, a valuable and fascinating book.

(The Rev.) E. R. HARDY, JR., Ph.D.  
Berkeley Divinity School



**Christian Social Ethics in a Changing World: An Ecumenical Theological Inquiry.** Edit. by John C. Bennett. Pp. 381. Association Press. \$5.50.

Since the World Council of Churches came into being in 1948, both the world and the Christian Churches have gone through a radical transformation. One world society has all but become a reality, and the ecumenical movement has virtually come to involve Roman Catholic and Eastern Orthodox Churches as well as the Pentecostalist wing of Protestantism. Furthermore, Christian leaders in Africa, Asia, and Latin America, many of them second, third, and even fourth generation Christians, have become theologically articulate. Issues of social ethics can no longer be approached from any one of the confessional standpoints or in the context of Western or West-dominated cultures.

Part I of *Christian Social Ethics in a Changing World* "reopens the debate on the theological foundations of social ethics" which have not been systematically followed since Oxford 1937. The contributors are American Presbyterian, French Reformed, German Evangelical, Greek Orthodox, British Evangelical, and American Lutheran theologians.

Part II deals with "Theology in Ecumenical Social Thinking." One by Prof. Wendland of Germany is a thoughtful exposition of the WCC's concept of responsible society. The chapter by Dr. Paul Abrecht, Executive Secretary, WCC Department on Church and Society,

traces the development of ecumenical social thinking to date since Oxford 1937. The remaining chapter is a presentation of "A Roman Catholic View on the Christian Concern for Society" by a Fr. Janssens of Belgium.

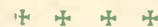
Part III raises ethical issues which face Christians in several different situations: those caught up in the task of nation building in the post-colonial Africa, or social and political revolution throughout Latin America; those in Asian society, like India, where other religions dominate; those in an advanced socialist state; those in a highly developed welfare state; and those in the affluent U.S.A. Anyone can see how utterly impossible it is to find a system of *the* Christian social ethics applicable to all these varied situations.

Part IV raises "issues of critical importance." Chapters by Prof. Soe of Denmark (Lutheran) and Prof. Fletcher of the U.S.A. (Anglican) deal with the problem of Natural Law, while one by Dean Mulder (U.S.A.) deals with the use of social science by theology. And finally, Dr. Castro of Uruguay (Methodist) discusses the inseparable relations between man's conversion to Christ and his social responsibility.

The last chapter is the epilogue by the editor, and is probably the most helpful chapter to the non-specialists. President Bennett has done, in twelve short pages, a remarkable job of summarizing points of general agreement and disagreement among all the contributors.

To American readers, this reviewer would strongly recommend a specially careful reading of the chapter (13) by Prof. Lochman of Czechoslovakia, for one simple reason: it will open our eyes to the creative way in which Christians in a socialist society are witnessing to the Gospel in their situation.

(The Rev.) DAISUKE KITAGAWA, D.D.  
College and University Division  
Executive Council



**Authority in the Church.** By John L. McKenzie, S.J. Sheed and Ward. Pp. 184. \$3.95.

*Authority in the Church* is certainly one of the most significant books of the decade. The Rev. John L. McKenzie establishes the principles of Church authority (as opposed to secular authority) by a careful, brilliant, and scholarly examination of biblical and apostolic treatment of authority. Authority in the New Testament is neither absolute (as it has tended to become in the Church) nor democratic. It is unique.





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The historical distortion of the New Testament principle of authority has resulted in the necessity of Roman Catholics' accepting "authority as paternal in the sense that the members are children incapable of adult responsibility. There may be better ways of destroying communication with adults than treating adults as children, but I cannot think of what these better ways may be. When adults can be trusted only to obey without question, they are not being trusted at all. Over-valuation of authority is under-valuation of those who are subject to authority." (p. 173)

It would be a grievous error for Episcopalians to take such quotes out of context and see in them only a surprising and belated recovery of Reformation prophetic tradition and biblical substance on the part of a modern Jesuit. Rather it should be read as a remarkable contribution of biblical scholarship to a contemporary problem shared by all traditions of Christianity. I should think an honest and thoughtful response, supplement, or answer by a Roman Catholic figure, written out of the agonizing but necessary experience of ecclesiastical authority, could with this volume be new ground and foundation for all Christians upon which to face the present and future.

(The Rev.) C. FITZSIMONS ALLISON,  
D. Phil.

School of Theology, Sewanee

## Booknotes

by Karl G. Layer

**The Handbook of Private Schools, 1966.** Porter Sargent. Pp. 1,456. \$10. The Handbook presents the latest information of 2,200 independent schools throughout the United States. Specific data (including tuition) are given for each listing. Tutoring and remedial schools are listed and detailed separately. Maps are also included.

**Sands of the Kalahari.** By William Mulvihill. Fawcett. Pp. 192 paper. \$50. An exciting adventure novel set in the southwest African desert.

**Social Ethics Series.** Edit. by Franklin Sherman. *The Road to Peace* by John C. Bennett, Kenneth Johnstone, C. F. von Weizacker, Michael Wright (pp. 54); *The Idea of a Natural Order* by V. A.

Demant (pp. 43); *Kerygma, Eschatology, and Social Ethics* by Amos N. Wilder (pp. 38); *The Divine Command* by Paul Althaus (pp. 50). Paper. Facet. \$.85 each. These books contain brief treatments of various aspects of faith and life by leading non-Roman Catholic authorities in the Church today.

**The Anglican-Presbyterian Conversations.** St. Andrew Press and S.P.C.K. Pp. 62 paper. 6s (84¢). This volume contains the report on their work since 1960 of panels appointed by the Church of Scotland, the Presbyterian Church of England, the Church of England, and the Episcopal Church in Scotland. It is interesting reading in light of the activity of the Consultation on Church Union in America currently going on.

**Planning and Furnishing the Church Library.** By Marian S. Johnson. Augsburg. Pp. 47 paper. \$3. This manual falls into the "how to" category, as it is a book of helpful suggestions, together with floor plans, for the building and furnishing of a parish library. The book does not attempt any suggestions on titles to be included in the library once built, since that is not this author's purpose. The plans given might be adapted for use in any church, wealthy or not, that is interested in constructing a parish study center. This manual would be a good one for vestries to have on hand before setting about any plant alterations.

**On Prayer.** Nine Sermons by Gerhard Ebeling. Fortress. Pp. xi, 145 paper. \$2. A book of sermons on the Lord's Prayer. Dr. Ebeling is professor of systematic theology at Zurich and Tübingen.

**The Soul of the Symbols.** By Joseph R. Shultz. Eerdmans. Pp. 198. \$3.95. Here is an interesting book by a Baptist theologian, on the centrality of the Holy Communion in Christian worship. Although one may differ with Dr. Shultz on his particular interpretation of the nature of the elements in the Holy Communion, there may surely be agreements with this Baptist on the central role of our Lord's service in the worship of the Christian community.

**The Ancient World.** Edit. by Zoph Stewart. Prentice-Hall. Pp. xi, 180 paper. \$1.95. This volume contains selections from many ancient world writings on a variety of subjects. It is divided by area (Ancient Near East, Greece, Rome, etc.) and each area is further subdivided. Included are such things as selections from the Code of Hammurabi, The Iliad, Plato, Cicero, and Virgil; and each writing has a brief preface placing it in its historical and literary position. This volume is to



be recommended for qualified young people who would like to have an introduction to the archives of the ancient world, and for anyone whose literary background is incomplete and needs some patching up.

**God's Revolution and Man's Responsibility.** By Harvey Cox. Judson. Pp. 128 paper. \$1.50. A discussion of the role of the institutional Church in the secular world. The lectures on which this volume is based preceded the writing of Cox's better known book, *The Secular City*.

**The Restless Church.** Edit. by William Kilbourn. Lippincott. Pp. 145 paper. \$1.95. This book is a symposium of articles on issues raised by Berton's *The Comfortable Pew*. Authors include Stringfellow, Robinson, and Pike, as well as non-Anglicans.

**The Theology of Romantic Love.** By Mary McDermott Shideler. Eerdmans. Pp. ix, 243 paper. \$2.45. A study of and insight into the theology of Charles Williams.

**Essays Presented to Charles Williams.** Edit. by C. S. Lewis. Eerdmans. Pp. xiv, 145 paper. \$2.45. A series of essays by some of Charles Williams's "literary friends." The five contributors are Dorothy Sayers, J. R. R. Tolkien, C. S. Lewis, A. O. Barfield, Gervase Mathew, and W. H. Lewis.

**How to Be a Christian.** By Werner Pfendsack. John Knox. Pp. 78 paper. \$1.50. This is an excellent and cleverly conceived catechetical manual for use with young people or adults. Many drawings have been used to advantage to illustrate concepts. The only problem is that the author, who is a minister of the Evangelical Reformed Church of Switzerland, reflects, quite naturally, his theological background, and therefore some of the material must be amended for use with Anglicans.

**Fractured Questions.** By Warren Mild. Judson. Pp. 125 paper. \$1.95. An approach to some moral and theological questions current in the minds of young people today. The author, a Baptist, offers some good insights.

**The Other Side of the Coin.** By Juan Isaias. Eerdmans. Pp. 104 paper. \$1.45. A discussion of some of the problems met by evangelical missionaries in Latin American countries.

**Church Growth in Central and Southern Nigeria.** By John B. Grimley and Gordon E. Robinson. Eerdmans. Pp. 386 paper. \$3.25. Another edition to Eerdman's series on missionary activities. As is the case with the other volumes in

the series, this is a thorough job, complete with illustrative material. The authors know their subject on a firsthand basis.

**Grass-roots Ecumenism.** Pub. by the National Council of [Roman] Catholic Men and the National Council of [Roman] Catholic Women. \$5.50. This is a manual for Roman Catholic laity consisting of series of booklets and pamphlets on ecumenical projects. It is designed to help involve the Roman laity in dialogue with their fellow Christians.

**Nagarjuna's Philosophy.** By K. Venkata Ramanan. Tuttle. Pp. 409. \$10. This

work is an exposition of the philosophic concepts basic to Mahayana Buddhism as found in the *Mana-prajna-paramita-sastra*, which is a commentary on the *Prajna-paramita-sutras* and traditionally attributed to Nagarjuna, a teacher of the Middle Way of Buddhist philosophy.

**A Daughter of the Samurai.** By Etsu Inagaki Sugimoto. Tuttle. Pp. xix, 314. \$4.95. The story of how a daughter of feudal Japan became a modern American. Some insights into seldom examined aspects of life come from reading this book. The present is a reprint of the 1926 original.

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**Pittsburgh**—Lynn Chester Edwards, deacon in charge of Trinity, Monessen, and St. John's, Donora, Pa., address, c/o St. John's Rectory, Tenth St., Donora, Pa.; Donald Hays, assistant at Christ Church, 5910 Babcock Blvd., North Hills, Pa. 15237; Robert Gunn Hetherington, assistant at St. Stephen's, Frederick Ave., Sewickley, Pa. 15143; for the Bishop of Uganda, Festo Kivingere, student at Pittsburgh Theological Seminary-Presbyterian, Pittsburgh, Pa. 15206.

**South Florida**—Robert Darling Askren, curate at St. Thomas's, 5690 N. Kendall Dr., Miami, Fla. 33156; Richard Randolph Cooper, curate at Grace Church, 505 E. Broadway, Ocala, Fla. 32670; Samuel Edward Frock, vicar of St. Nicholas', Pompano Beach, Fla., address, 4230 NE. Third Ave. (33064); Roger Lee Henshaw, vicar of Holy Faith, Dunnellon, Fla., address, Box 576 (32630); Lloyd Winthrop Johnson, curate at St. Gregory's, Boca Raton, Fla., address, Box 942 (33432); Forrest Causey Mobley, curate at St. Andrew's, Ft. Pierce, Fla., address, Box 367 (33450); Roger Gibson Smith, curate at Trinity Church, 2338 Granada Ave., Vero Beach, Fla. 32960; Samuel Sutter Thomas, Jr., curate at All Saints', Lakeland, Fla., address, Box 871 (33802); and Charles William Ziegenfuss, curate at St. James', Ormond Beach, Fla., address, Box 1986 (32074).

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## Priests

**Minnesota**—The Rev. John M. Eastwood, priest in charge of St. Andrew's, Waterville, and St. Paul's, Le Center, Minn., address, St. Andrew's Rectory, Waterville, Minn.

**Northern California**—The Rev. Russell Lee Waldron, Maj. Gen. USAF, ret., priest in charge of Our Holy Redeemer Mission, Vallejo, Calif., address, 347 Rollingwood Dr. He organized this mission last year.

## Resignations

The Rev. L. M. Berry, rector of St. John's, Odessa, Texas, since 1954, resigned, effective August 15th, and will study at the graduate school of theology, University of Toronto, Toronto, Canada.

The Rev. John M. Robertson, curate at Christ Church, New Brunswick, N. J., transferred to the Anglican Church of Canada, effective August 1st, and is a member of the team ministry of Christ the King, Port Edward, British Columbia.

## Retirement

The Rev. Frank Reginald Fisher, rector of St. Mark's and St. John's Church, Rochester, N. Y., since 1933, will retire October 1st. Address October 1st: South Shore Rd., Sodus Point, N. Y. 14555.

## New Addresses

The Rev. W. Hubert Bierck, Cardiff Hall, Apt. C-5, 332 Stevenson Lane, Baltimore, Md. 21204.

The Rev. Daniel H. Goodrich III, 17165 Sylvan Rd., Roseville, Mich. 48066.

The Rev. Donald D. Heacock, St. Margaret's Church, Margarita, Canal Zone.

The Rev. Stephen E. T. Kim, St. Michael's Theological Seminary, San Francisco, APO 96301.

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The Rev. Harry B. Whitley, 45 Rensselaer Rd., Essex Fells, N. J. 07021.

The Rev. Richard G. Younge, 535 Boulevard Way, Piedmont, Calif. 94610.

## Schools

The Rev. Henry Tilgham, former rector of Holy Communion, South Orange, N. J., is headmaster of St. Bernard's School, Gladstone, N. J. 07934, effective August 1st.

## Laity

Miss Dorothy Brittain is consultant in Christian education for the Diocese of Central New York. Address: Diocesan Center, 935 James St., Syracuse, N. Y. 13203.

Mr. William G. Moore, communicant of Christ's Church, Rye, N. Y., is director of the department of promotion of the Executive Council.

Mrs. Wade Renn, wife of the curate at Grace Church, Newark, N. J., will go with her husband to Central Africa, and will be a laboratory technician at Macha Mission Hospital, 14 miles from Mapanza, C. A. Address September 15th: St. Mark's College, Mapanza, Choma, Zambia, C. A.



## DEATHS

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

The Rev. Roscoe Conkling Hatch, 84, retired priest of the Diocese of Albany, died in Poughkeepsie, N. Y., May 5th.

Fr. Hatch was a graduate of Harvard and of General Seminary in 1910, and was ordained to the priesthood in 1911. He served parishes in the Dioceses of Long Island, New York, and Connecticut. During WW I he was a lieutenant in the AEF. Following the war, he served churches in the Dioceses of Rochester, Central New York, and Massachusetts. In 1928 he became rector of St. John's, Johnstown, N. Y., and later was rector of St. John's, Richfield Springs, N. Y. He retired in 1950. He also served various American Legion posts as chaplain. In 1947 he retired as Lt. Col. in the USA Reserves.

The Burial Office was read by the rector of St. James', Hyde Park, N. Y. Interment was in Poughkeepsie.

He is survived by his wife, Sophie Lytle Hatch.

The Rev. John Cecil Knewstub, 60, rector of St. David's, Radnor, Pa., died suddenly at home in Wayne, Pa., June 14th.

Fr. Knewstub was a graduate of the University of Toronto, and Wycliffe College, and was ordained to the priesthood in 1939. He served in Bermuda until 1942, when he became rector of Calvary Church, Rockdale, Pa., and in 1945, became rector of St. David's. He was active in the Diocese of

Pennsylvania, especially in Church work for the blind.

The Burial Office was read and a Requiem celebrated by the Bishop of Pennsylvania at Old St. David's Chapel, and interment was in the churchyard.

He is survived by his wife, Audrey Stewart Knewstub, and eleven children.

The Rev. Edgar Louis Tiffany, 74, retired priest of the Diocese of West Virginia, died of a coronary thrombosis July 12th, at his home in Washington, D. C.

He attended Kenyon College, and was a graduate of Harvard and General Seminary, and was ordained to the priesthood in 1919. He served as



associate rector of St. Paul's, Milwaukee, Wis., and as rector of Ascension Church, Pittsburgh, of the Church of the Transfiguration, Buffalo, N. Y., and of St. Thomas', White Sulphur Springs, W. Va. More recently he had been in the bishop's office of the National Cathedral.

A memorial service was held at All Souls', Washington, D. C.

Fr. Tiffany is survived by his wife, Iva R. Micel Tiffany, one daughter, and one son.

The Rev. Heber Williamson Weller, 62,

retired priest of the Diocese of Louisiana, died in Nachitoches, La., and was buried there June 9th.

He attended the University of the South and the Du Bose School and was ordained to the priesthood in 1928. He served churches in the Dioceses of Springfield, South Florida, and West Texas. He was rector of Trinity Church, Nachitoches, at the time of his retirement in 1949. Fr. Weller had been in ill health for some time and was able to assist only occasionally with the services.

He is survived by his wife, Mary E. Foster Weller.

Henrietta Barlow, retired missionary, died in Meaford, Ontario, June 16th.

Miss Barlow served in Alaska from 1914 to 1924, and in Liberia from 1924 to 1935. She returned to Alaska to work on an employed in the field basis following her retirement in 1935. She worked there until 1942 when she moved to Canada.

The Burial Office was read in the Meaford Anglican Church, June 18th.

Mary Gunsauls Urban, 89, widow of the Rt. Rev. Ralph E. Urban, died in Laredo, Texas, June 29th.

Bishop Urban, who was a Suffragan Bishop of the Diocese of New Jersey, died in 1935.

Mrs. Urban is survived by three sons, William Urban, Newark, the Rev. Joseph T. Urban, rector of St. John's, North Haven, Conn., the Rev. Richard G. Urban, rector of Christ Church, Laredo, Texas, a sister, several grandchildren and great-grandchildren.



## GO TO CHURCH THIS SUMMER!

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

### LITTLE ROCK, ARK.

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

### LOS ANGELES, CALIF.

ST. MARY'S 3647 Watska Ave.  
The Rev. R. Worster; the Rev. H. Weitzel  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

### SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

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; EYC, Episcopal Young Churchmen; ex, except; IS, 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, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

### NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.  
The Rev. F. L. Drake, the Rev. A. E. Maarhouse,  
the Rev. R. I. Walkden  
Sun 8 & 10; Daily as posted; C Sat 12:15

### WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., r  
Sun HC 7:30, Service & Ser 10; Daily 10

### 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 6:30, 7:30, 9, 11; Daily 7:15, 5:30; also  
Tues, Thurs, HD 6; Fri & HD 10; HD 6; 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  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 10; Daily 6:45

### DAYTONA BEACH, FLA.

HOLY TRINITY BY-THE-SEA Grandview & Ora  
The Rev. David J. Dillon, Jr., r  
Sun 8 HC, 10 MP & Ser (HC 15)

### 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

### HOLLY HILL (DAYTONA BEACH), FLA.

HOLY CHILD 1445 Flomich Ave.  
The Rev. Frederick R. Trumbore, v  
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

### INDIAN ROCKS BEACH, FLA.

CALVARY-IN-HOLIDAY-ISLES 1615 1st Ave.  
The Rev. Frank L. Titus, r  
Sun 8:30, 10:30; HD 10

### MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst  
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

### ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson  
The 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

### ORMOND BEACH, FLA.

ST. JAMES 44 S. Halifax Dr.  
The Rev. Robert G. Thorp, r  
Sun 7:30 & 10

### ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road  
The Rev. John F. Hamblin, Jr.  
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



# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## CHICAGO, ILL.

### CATHEDRAL OF ST. JAMES Huron & Wabash

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

**ST. CHRYSOSTOM'S** 1424 N. Dearborn Pkwy.  
The Rev. R. B. Hall, r; the Rev. G. N. Price, assoc.  
Sun HC 8, MP 11 ex 1S HC; Tues HC 10, Wed HC 7:30, HD 7:30

**GRACE** 33 W. Jackson Blvd.—5th Floor  
"Serving the Loop"  
Sun 9 HC; Daily 12:10 HC; Air-Conditioned

**ST. MARGARET'S** 2555 E. 73d (car. Coles)  
One block west of South Shore Drive  
Sun HC 8, 9, 11

## PLYMOUTH, IND.

**ST. THOMAS'** N. Center & W. Adams  
The Rev. William C. R. Sheridan, r  
Sun H Eu 7 & 9

## PORTLAND, MAINE

**CATHEDRAL CHURCH OF ST. LUKE** 143 State St.  
Sun HC 7:30, 9, 11; EP 5:30; Daily MP & HC 7:30 ex Mon 10:30, Tues 7, Thurs 9:30; Daily EP 5:30

**BALTIMORE, MD.**  
**MOUNT CALVARY** N. Eutaw & Madison Sts.  
The Rev. R. L. Ranieri, r  
Sun Masses 8 & 10; Daily 7; Tues & Thurs 9:30; C as posted

**ST. MICHAEL & ALL ANGELS'** 2001 St. Paul St.  
The Rev. Osborne R. Littleford, D.D., r  
Sun H Eu 7:30, 9, 11, 4; Daily Eu

**BOSTON, MASS.**  
**ALL SAINTS'** at Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
The Rev. T. F. Frisby, r  
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

## FLINT, MICH.

**CHRIST CHURCH** East Hamilton at Bonbright  
Sun 8 HC, 10; Wed HC 6:30, 10; Thurs HC 6; HD HC 6; Daily MP 7, EP 7

## HOLLAND, MICH.

**GRACE CHURCH** 555 Michigan Ave.  
The Rev. Wm. C. Warner, r; the Rev. D. L. Clark, c  
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LIVINGSTON, MONT.

**ST. ANDREW'S** Third and Lewis  
The Rev. C. Jack Faas, r  
Sun 7:30 HC; 9 HC (1S & 3S); MP (2S & 4S); Wed 7:30, 9 HC

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Tally H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

## NEWARK, N. J.

**GRACE CHURCH** Cor Broad & Walnut Sts.  
The Rev. Herbert S. Brown, S.T.D., r  
Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC 7:30 ex Fri 9:30

## TRENTON, N. J.

**TRINITY CATHEDRAL** W. State St. & Overbrook Ave.  
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10; HD 6:30

The Living Church

## BINGHAMTON, N. Y.

**CHRIST CHURCH** 187 Washington St.  
The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c  
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

## BROOKLYN, N. Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c  
Sun 7:30, 9, 11. HC daily

## GENEVA, N. Y.

**ST. PETER'S** Genesee at Lewis  
The Rev. Norman A. Rimmel, D.D., r  
Sun HC 8, 9:30, 11

## 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 & HC 10 Wed); EP 3:00

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Weekdays HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10; EP Tues & Thurs 5:45 Church open daily for prayer

**HEAVENLY REST** 5th Ave. at 90th Street  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12; HD HC 12

**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

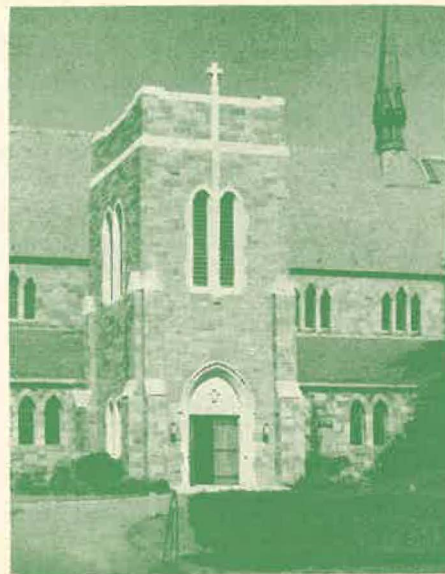
**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c  
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

## ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler, the Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9, 10, 11 (High); Ev B 6; Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

**RESURRECTION** 115 East 74th St.  
Rev. Leopold Damrosch, r; the Rev. C. O. Moore, c;  
Sun Mass 8, 10 (Sung), 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

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



CATHEDRAL CHURCH OF ST. LUKE  
Portland, Maine

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

### THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St  
The Rev. Bernard C. Newman, S.T.D., acting r  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays MP 7:45, HC 8, HC & Ser 12; EP 5:15; Sat MP 7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
The 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.  
The Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

**ST. LUKE'S CHAPEL** 487 Hudson St.  
The Rev. Paul C. Weed, v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

**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; 7:45 Matins, 8 Mass, 5 EP

### SCHENECTADY, N. Y.

**ST. GEORGE'S** No. Ferry St.  
The Rev. Darwin Kirby, Jr., r; The Rev. Richard W. Turner, The Rev. Thomas T. Parke  
Sun HC 8, 9, 11; HC daily 7; C Sat 8-9

## UTICA, N. Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Richard J. Koch, ass't r; the Rev. Lawrence C. Butler, ass't minister  
Sun HC 8; MP, HC & Ser 10; HC 12:10 Tues & 7 Wed; Int daily 12:10

## TULSA, OKLA.

**TRINITY** Downtown 5th & Cincinnati  
Pilgrimage Church of the Southwest  
Curtis W. V. Junker, Dr.D., J. E. Dillinger, C. I. Leach  
Sun HC 9, 11 (1S & 3S) Daily Eu and Offices

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isacksen, r  
Sun HC 9; 10 (1S & 3S)

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 9, 11; Weekdays 7:30 (ex. Sat); Wed. 12:10; Sat 9:30; C Sat 12-12:30

## NEWPORT, R. I.

**EMMANUEL** Spring & Perry Sts.  
The Rev. Daniel Quinby Williams, r  
Sun HC 7:45; MP & Ser 10 (HC 1S); Thurs & PB Holy Days HC 10:30

## DALLAS, TEXAS

**ST. MATTHEW'S CATHEDRAL** 5100 Ross Ave.  
The Very Rev. C. Preston Wiles, Ph.D., dean  
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu; Daily H Eu 6:30, Wed & HD 10; C Sat 5

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1 & 4:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The 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.  
The Rev. John B. Lockerby, r  
Sun 7:30 H Eu, 10 Mat & H Eu

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