

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

## *Lenten Book Number*

### **Lambeth and Unity**

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**THE VERY REV. F. ERIC I. BLOY, D.D.**

Dean Bloy was elected Bishop of the diocese of Los Angeles on January 28th at the second convention called for that purpose. [See page 5.]

# Lenten Reading for 1948

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## LETTERS

### The Benedictus Qui Venit

**TO THE EDITOR:** Dr. Richardson's letter about the *Benedictus Qui Venit* [L. C., January 4th] is interesting, but scarcely answers the points in my previous letter. The significant fact is not that the earliest position of the *Benedictus* is just before the act of communion, but that this position was changed to add the *Benedictus* to the *Sanctus*, and that no liturgy continuing in use to the present day has it anywhere else. Dr. Richardson agrees that the use today in our Communion Service just before communion would be difficult, but how can he recommend any other location as "proper and original"?

He does not discuss the fact that part of the *Benedictus*—the free translation of the first *Hosanna*—is attached to the *Sanctus* in our present Prayer Book. Does he propose to divide the *Benedictus* and insert its two parts in different places in the Liturgy? Or does he propose to remove the "Glory be to Thee, O Lord Most High" from the end of the *Sanctus*? It is unlikely that much support will be found for such a proposal, or indeed that serious support will be given to placing the *Benedictus* in a position which, while primitive, has been unknown anywhere in the Church for a very long time or in a position which is entirely novel.

While I, for one, am very sympathetic to proposals which would make our Liturgy evangelical in character and free from ignorant following of purely Roman imperfection, I fail to find that using the *Benedictus* with the *Sanctus*, and so before the Consecration, either "confuses the Catholic doctrine of the Sacrament" or "introduces a harsh transition" to the Canon.

And I note with satisfaction that Dr. Richardson attempts no defense of the scandalous presumption of the Liturgical Commission to be superior to General Convention.

(Very Rev.) W. D. F. HUGHES,  
Portland, Maine

### "Mr. Blansford Gates"

**TO THE EDITOR:** Mr. Patch's story, "Mr. Blansford Gates Goes to Heaven" [L. C., January 4th and 11th], was very interesting and provocative, but I feel sure he wrote it in Advent, and not at Christmastime.

Most of us have felt at some time, kneeling before the manger, that the helpless Infant there is the awful Judge whose Advent we have been expecting. The judgment is not the magisterial dialogue of accusation and defense which the Advent prophecies naturally suggest, and yet we feel that the spontaneous self-condemnation which comes as we realize our inability to respond generously to generosity is their truest fulfillment.

Our final judgment cannot be very different from this. It must be from such motives that the soul ardently casts itself into the purgatorial fires of which St. Catherine of Genoa speaks.

In these days, when our capacity for natural affection tends to be constricted by

our fears, I wonder if it would not be better for us to associate the idea of God's judgment with the experiences we have all had of self-criticism in the face of another's love, than to think of it as something like an interview between an employe and a personnel manager. I have never found it conducive to devotion to dwell on selfish fears that I may not be unselfish enough to get into Heaven.

(Miss) GERTRUDE C. MOAKLEY,  
New York City.

### Union with Methodists

**TO THE EDITOR:** As a missionary who knows too well the tragic results of Christian disunity and the confusion caused by it, I am interested in the cause of Christian unity, and particularly in the recent proposal for union with the Methodist Church. I am for that proposal, heart and soul. Why didn't we think of it sooner? I believe it is the most sensible proposal that has yet been made along that line. We and the Methodists have a common heritage. The Methodists began as a much-needed revival within the Church of England. They might never have separated from us had the English bishops been a little more tolerant and farsighted, instead of antagonistic. We like to talk about what we have to offer. The Methodists have something to offer too, and much to forgive. Let us face that fact and admit it. Our Church has launched a campaign for evangelism—certainly a most worthy cause. The Methodists can teach us something about that. They have been evangelizing persistently for some 200 years, and they get results.

Another Church with which we could easily unite is the Moravian Church. The Moravians likewise have much in common with us. They value the sacraments. They are accustomed to a liturgical form of service. They believe in long and thorough preparation for confirmation. We would do well to imitate them in that respect. They are great missionaries. They began missionary work on the Kuskokwim River in Alaska at about the same time that we



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**"MORE THAN A BUSINESS:  
AN INSTITUTION"**

## LETTERS

began work on the Yukon. My impression is that they were in Alaska a year or two ahead of us. Their gifts for missions are out of all proportion to their numerical strength. Their zeal in that respect should jolt us out of our complacency.

Formal proposals for union should properly come from our own Commission on Approaches to Unity; but let us not sit back and leave it all to the commission. Let our bishops show the same courageous and forthright leadership in this matter that they showed in the matter of the Philippine Independent Church. Let the rest of us, clergy and laity, get behind this proposal for union with the Methodists and push it. Let us rally the enthusiastic, persuade the pessimistic, and prod the lethargic until we get action.

(Rev.) HENRY H. CHAPMAN.  
New York City.

### Universal Military Training

**T**O THE EDITOR: Your strong support of Universal Military Training [L. C., June 15th] deserves commendation. You are to be thanked for showing that there are many Churchmen who believe that UMT is the one sane policy necessary for us in this rather insane world.

To what you so well stated in your fine editorial, "Indeed it [UMT] may well teach us, what we sadly need to learn, that liberty and democracy involve responsibilities as well as privileges; and if we fail in the responsibilities we are sure to lose the privileges," I say "Amen."

Carry on, sir, with the thanks and appreciation of many, many Christian Americans!  
GEORGE A. J. FROBERGER.  
Scituate, Mass.

### "The Bishop's Mantle"

**T**O THE EDITOR: Last night, after reading the terrific "panning" G. L. Claudius gave *The Bishop's Mantle* [L. C., January 4th], I read the book. My reaction is that the book editor has been most unfair to an interesting and very readable book, and to its author, Agnes Sligh Turnbull.

Mr. Claudius complains that the actions of the Rev. Hilary Laurens are not in keeping with those of an Episcopal clergyman. Doesn't he know that there are priests in our Church who will still marry a couple without three days' notice or instructions? However, the fact is that it is true.

If Mr. Claudius wanted to attack this piece of light fiction on a mere technicality, why didn't he mention the fact that the rector opened the Holy Communion service with one of the sentences from Morning Prayer? One gathers that Mr. Claudius would have greatly preferred this piece of fiction to have been published in the form of a textbook. However, he seems to forget that if this were the case, it would not have the popular appeal it has already attained.

If one is willing to forgive the few minor errors which will appear in almost any novel, here is a book to be enjoyed by any Churchman. The few grounds of complaint may be overlooked when one considers the

remarkable insight the author shows in the life of a particular parish priest, who faces problems we all run into.

(Rev.) JAMES COSBEY, JR.  
Le Roy, N. Y.

### "What's in a Name?"

**T**O THE EDITOR: In your January 11th issue, you have some sloppy writing. In an editorial, you say, "What's in a name? Plenty! Call an Irishman 'Orange' and he'll fight."

My dear fellow, don't you know that the majority of Irish in such a fine county as Armagh are proud to be called "Orange"?

(Rev.) GEORGE E. CONDIT.  
Philadelphia, Pa.

### Editor's Comment:

See what we mean?

### Children's Lenten Services

**O** THE EDITOR: As part of the Church's current campaign of evangelism, may I call the "Suggestions and Helps for Children's Lenten Services from Experience" to the attention of your readers? The "Suggestions" are put out by St. Philip's Society, and are mailed free. Copies may be ordered from me.

Keep up your fine articles for they are very necessary today.

(Rev.) F. S. EASTMAN.  
St. Philip's Society,  
West Stockbridge, Mass.

### "The Bishop's Wife"

**T**O THE EDITOR: Your properly commendatory editorial on "The Bishop's Wife" [L. C., December 21st] stands in contrast to the "Reviews and Ratings of Current Films" of the Protestant Motion Picture Council.

"The Bishop's Wife," is surely as deserving of an Academy Award as was "Going My Way," and will be found just as entertaining. Therefore it seems too bad that the Protestant Motion Picture Council is only lukewarm in its praise, pointing out that one of the miracles wrought by the angel is the continual replenishment of a wine bottle. Surely this is rather similar to one of the miracles Jesus Himself wrought at Cana of Galilee.

It is too bad that, when a producer goes all out to give us a picture so well done and so entertaining, that puts the Episcopal Church in such good light, the Protestant Motion Picture Council cannot be more enthusiastic. Hollywood dearly wants to produce pictures the public will like, but the only way the producers know is by the evidence of our letters and our box-office admissions. When a picture like "Going My Way" appears, Roman Catholics go all out in its support, which is just what they should do. When a picture like "The Bishop's Wife" appears, not only Episcopalians, but all Protestants as well ought equally to support it. Only in this way will we have later pictures of the same quality.

(Rev.) WILLIAM ELLWOOD CRAIG.  
Los Angeles, Calif.

## GENERAL

### EPISCOPATE

#### Dean Bloy Elected Bishop of Los Angeles

The Very Rev. Dr. Francis Eric Irving Bloy, dean of St. Paul's Cathedral, Los Angeles, Calif., was elected Bishop of Los Angeles on the first ballot at the convention of the diocese, held at the cathedral on January 28th. Of the 126 clerical and 317 lay votes cast, Dean Bloy received 66 clerical and 162 lay votes. Sixty-three clerical and 159 lay votes were necessary to elect. The Rev. Dr. John S. Higgins, rector of Gethsemane Church, Minneapolis, Minn., the only other formal nominee, received 57 clerical and 148 lay votes.\* Dean Bloy has accepted the election, subject to a majority of the consents of the House of Bishops and standing committees.

Dean Bloy was born at Birchington, Isle of Thanet, England, in 1904, the son of the Rev. Francis Joseph Feld Bloy and Alice Mary (Pointer). He attended the University of Arizona, the University of Missouri, and the Georgetown University School of Foreign Service. He was graduated from the Virginia Theological Seminary, Alexandria, Va., with the B.D. degree in 1929. Occidental College awarded him the D.D. degree, *honoris causa*, in 1942. Bishop Johnson of Missouri ordained him to the diaconate in 1928, and Bishop Murray of Maryland, to the priesthood in 1929. Before becoming dean of St. Paul's Cathedral in 1937, Dr. Bloy had been rector of All Saints' Church, Reisterstown, Md., from 1929 to 1933, and rector of the Church of St. James-by-the-Sea, La Jolla, Calif., from 1935 to 1937.

Since becoming canonically resident in the diocese of Los Angeles, Dean Bloy has been a member of the standing committee, the executive committee for the Province of the Pacific, the diocesan council, a delegate to the provincial synod, and a deputy to the General Conventions of 1943 and 1946.

In his letter of acceptance, Dr. Bloy asked that the people pray "that God will give me wisdom and strength . . . for this undertaking."

\* Other informal nominees were the Rt. Rev. Spence Burton, SSJE, Bishop of Nassau, and the Rev. Messrs. W. D. Campbell, Clarence Horner, Robert A. Magill, and Anson P. Stokes, all of whom received a scattered number of ballots.



BISHOP EMRICH: Elected Coadjutor of Michigan on January 28th.

#### Bishop Emrich Elected Coadjutor of Michigan

The Rt. Rev. Dr. Richard Stanley Merrill Emrich, Suffragan Bishop of Michigan, was unanimously elected Bishop Coadjutor of that diocese at the diocesan convention, held at St. Paul's Cathedral, Detroit, January 28th. Bishop Emrich was the only nominee, and the election was of course unanimous.

After the brief period of voting was over, the Bishop was brought back to the convention hall, where the Doxology was 'spontaneously sung. Dr. Emrich made a brief address, in which he said that while Suffragan Bishop, he had merely been "going steady" with the diocese; now they were "married, for better or for worse," and that whereas the task of a Suffragan Bishop was "a job," his Coadjutorship would be "my life."

After the election of the Coadjutor, a request from Bishop Creighton of Michigan was read, asking for the election of a Suffragan Bishop. Subject to the necessary consents, this was granted.

Bishop Emrich was elected Suffragan in March, 1946, and went to the diocese of Michigan in September of that year. A year later, Bishop Creighton announced that he would retire on March 1, 1948.

Dr. Creighton later suffered a slight heart attack, and subsequently a stroke from which he is now recovering.

#### Dr. Scaife Accepts

The Rev. Dr. Lauriston Livingston Scaife, rector of Calvary Church, Pittsburgh, Pa., who was unanimously elected Bishop of Western New York, January 20th, has accepted his election, subject to the consents of the House of Bishops and standing committees. In his acceptance to the Rev. Dr. Charles Broughton, president of the standing committee of the diocese of Western New York, Dr. Scaife said:

"In response to what I am convinced is a call from God, I accept election as Bishop of Western New York. May we be given grace and guidance to be strong witnesses to God and His Church. May I be given humility and courage to be a worthy pastor to the clergy and to the people of your great diocese."

In the announcement, which was included in the sermon, to the congregation of Calvary Church, Dr. Scaife said:

"I have constantly tried to keep in the foreground what is the will of the Holy Spirit with regard to the choice that must be made. It has been a tension between two wills — my own and that of God. My own will as every single one of you ought to know and realize is to remain here with you, for this has been a wonderfully happy experience for me, and there is much work still to be done. But I realize that if I am to be loyal to God, I must follow His will, and I am now convinced that it is His will that I should accept the challenge of becoming the Bishop of Western New York. I regret tremendously the fact that

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this decision had to come at this particular time; but having come it cannot be ignored or avoided. Do please feel that I have for weeks struggled, praying, that the mind of God, the Holy Spirit, would strengthen me to make the proper choice. The choice has been made — not lightly not on the basis of what I want to do, but only in a sincere effort to follow what I conceive to be God's will for me. I pray that I have seen aright, and ask your prayers for God's continuing strength and guidance in the days to come, even as you are and will be constantly in my prayers."

Dr. Scaife said that he will remain in Pittsburgh for several months before officially taking over his new duties. He also said that he hoped his consecration would take place in St. Paul's Cathedral, Buffalo, N. Y.

### Consecration of Bishop Hall as New Hampshire Coadjutor

The Rt. Rev. Charles Francis Hall was consecrated Bishop Coadjutor of the diocese of New Hampshire on January 15th at St. Paul's Church, Concord, N. H., of which he has been rector for the past two years. The Presiding Bishop was the consecrator, assisted by Bishop Dallas of New Hampshire and Bishop Nash of Massachusetts as co-consecrators

Other Bishops taking part in the ceremony were Lawrence of Western Massachusetts, preacher; Hart of Pennsylvania and Heron, Suffragan of Massachusetts, Presenting Bishops; Loring of Maine, epistoler; Gray, Coadjutor of Connecticut, gospeler; Bennett of Rhode Island, litanist; and Van Dyck of Vermont, consents of the House of Bishops.

In his sermon Bishop Lawrence pointed out that the diocese of New Hampshire is about the same size as Palestine. "The hills and valleys are much alike in both places. As our Lord walked in and out among the people, healing the sick, helping the weak, ministering to the needy, and winning the love and loyalty of the outcast and forgotten, so you will go in and out among your people, in hamlet and village, and town and city, as their shepherd, as their servant, as their Bishop. It is a great work, and a grave responsibility. You cannot accomplish it in your own strength or by your own power. Constantly you must seek God's help and strength. Always you will need the prayers and support of your people."

After the consecration a reception was held at the Eagle Hotel for the attending Bishops, the diocesan clergy, the trustees of the diocese, and the family of the newly elected Bishop.

Bishop Hall will take over jurisdiction of the diocese of New Hampshire April 15, 1948, when Bishop Dallas reaches retirement age.



AT HALL CONSECRATION: Bishops Hall, Sherrill, and Dallas at the service on January 15th.

### VISITORS

#### Interview with Fr. Scott, Here to Represent African Peoples

By ELIZABETH MCCrackEN

The question of trusteeships under the United Nations, always of interest to Americans as well as to the nations more immediately concerned, was aroused through the visit of the Rev. Michael

Scott, a priest of the Church of England now ministering to native Africans in South West Africa. Fr. Scott came to the United States in October, at the request of the chiefs of the Herero people of South West Africa and of other Africans belonging to that territory, in order to place their case before the United Nations. They were refused permission to do this in 1946, and again in 1947, on the plea that the government of the Union of South Africa would state their case for them. This, the Africans declare, was not done. Fr. Scott, who is in close touch with these natives brought with him documents and petitions signed by native chiefs and other natives of high standing, setting forth their case.

Fr. Scott very kindly consented to an interview. Through the courtesy of the Rev. John W. Irwin, associate secretary of the Department of Promotion of the National Council, the South West African films brought to America by Fr. Scott were shown in the moving picture room of the Church Missions House on the same day. These films serve to emphasize the plea of the Africans to the United Nations.

At the interview, the first question asked Fr. Scott concerned the nature of the petition. He said:

"The tragic plight of these people goes back to the First World War. The Herero people, a fine and civilized tribe, were promised that, if they would join the Allies against the Germans, their lands, which the Germans had taken from them by shameful trickery, would be restored to



FR. SCOTT: "Nothing can convey the plight of these people."

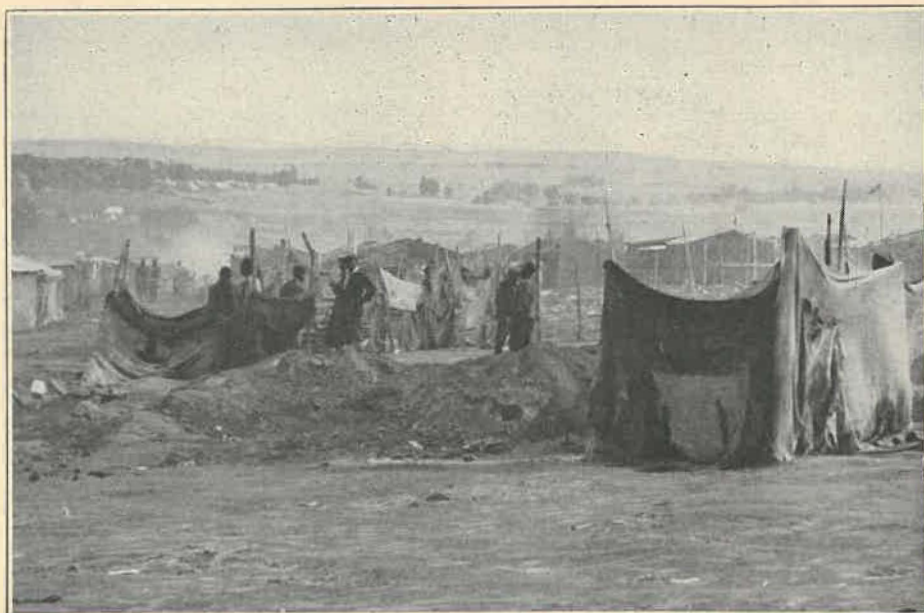
them. Lord Buxton made that promise. This was not done. Under the mandatory power of the League of Nations, they allege, their lands were given to White settlers. The Herero people state that they were driven out, their houses burned, their wind-mills made useless, and their most productive lands given to White settlers from other parts of South Africa and from Portuguese Angola. At the present time, the Herero tribe is confined in the reserves on the borders of the Kalahari Desert, and heavily taxed with regard to the cattle they own. To meet this, they are forced more and more into the European towns and farming areas, where they work at wages below the Minimum Wage Proclamation. The White farmers who have come into the Herero lands have made great fortunes, and have cruelly exploited the native shepherds brought from the reserves in the desert to work for them."

Fr. Scott went on to say that the gold mines of Johannesburg, the farms in the Transvaal, and the sheep and cattle ranches demand more and more migrant labor. He continued:

"There are in the Union of South Africa government laws similar to those in operation in the reigns of Richard III and Edward II in England evoked to keep the peasants down. In South Africa, these laws are called the Pass Laws and the Masters and Servants Act. It is possible to herd native tribal Africans in jail under these laws; and every week arrests are made. The White people who want cheap labor are clamoring for penal settlements, where these oppressed people, landless and homeless as they are, may be gathered, and forced by their necessities, to work for them. Already, within ten miles of the great mining city of Johannesburg, there are now huddled together more than 80,000 Africans, living in shacks made of sackcloth and cane sticks, and in tents, with no sanitation, no privacy, no provision for the education or proper care of their children. The mortality rate is enormous."

In order to experience for himself the way of life in such a place, Fr. Scott went to a typical shanty area and lived there for five months, at the request of some African ex-soldiers who were living there with their families. Fr. Scott's films showed something of the conditions, but, as he said:

"No pictures can convey the actual plight of these people. There were no drains, no rubbish clearance or water or gutters or lights in the streets, or any police supervision. Lack of sanitation led to disease. When latrine ditches were full, they were filled in and more shacks made of sackcloth and wood built on top of them. Smallpox broke out and there were soon forty-five cases. It took nearly five weeks to get all the 30,000 who were there vaccinated. Children died in large numbers; every day we buried them. In some places the infant mortality rate is 500 per 1,000. When I appealed to the Health Department and to several other departments to do something about the place, the reply was that



NATIVE HUTS: *The squalor in which the Colored people of South Africa live is shown above.*

the whole place was 'illegal,' and that the people were nobody's responsibility. Right after that, the authorities arrested me for living there, on the ground that it was a 'native location,' and I was convicted. My case is still pending, on appeal."

After relating a few instances of the suffering and degradation of the Herero and other native peoples, driven from their own lands and reduced to the depths of misery, Fr. Scott was asked a question as to what they wanted the United Nations do to. He said in answer:

"It may be summed up under three headings. When the League of Nations ceased to exist, the Mandate for South West Africa held by the League of Nations was administered by the Union of South Africa. The South West African peoples now ask that their territory may be brought under United Nations trusteeship without further delay. Since the League of Nations went out of existence, these peoples have been inquiring, in effect: 'Whose wards are we now?' They are strongly opposed to becoming merged in the Union of South Africa. One major reason is that this would mean that they would live in virtual slavery, segregation being a powerful force in South Africa. The native peoples desire to develop along modern lines, with access to the advantages of education for their children and opportunities for themselves of becoming what modern civilization permits modern man. These peoples are not savages; they are civilized. Their chiefs are as proud as any other leaders of their forebears, many of whom were chiefs before them. You must have observed in the various statements of the native leaders that very often a man gave the name and standing of his father.

"The second thing asked is that the administration of their territory by the Union of South Africa be brought to an immediate end. They want that trusteeship

under the United Nations as quickly as possible.

"The third petition is that a Commission of Inquiry be sent to South West Africa by the United Nations in order to ascertain the truth concerning the wishes of the natives, the allegations made against the administration of the Union of Africa, and its conducting of the Referendum made earlier. This Referendum, the native peoples declare, was unfairly conducted, the questions being vague, and open to easy misunderstanding."

Fr. Scott went on to say that the appeal that their territory be brought under United Nations trusteeship is supported by African inhabitants of the Union of South Africa, who number four-fifths of the entire population. Although the three African representatives in the Union House of Assembly are strongly opposed to the trusteeship, various public organizations in the Union, such as the Council for Human Rights, have supported the Herero and other tribes. Fr. Scott added:

"The various tribes are scattered in many places, far from their own lands. The Herero tribe has groups in eight different reserves. The paramount chief of the Herero people, Frederick Mahareru, is still in exile in Bechuanaland under British protection. He now asks permission for the Herero people in Bechuanaland to trek back across the Kalahari Desert with their 10,000 cattle, occupy their rightful lands, and be reassembled as a tribal unit."

Fr. Scott returned here again to the question of segregation, saying:

"The issue raised by the petitions sent to the United Nations by me is not only the right of the Union of Africa to keep control of South West Africa. There is another issue—that of the duty of us White people in the Union of South Africa

to amend our attitude and policy toward the non-White groups who make up four-fifths of the whole population. The Africans have been dispossessed of their lands and forced to become migrant laborers. This is one color bar, which is seriously preventing balanced development of the Union of South Africa's great mineral and industrial as well as human resources.

"South Africa has many acute problems arising out of the color bar policies. The relation between White and non-White peoples is deteriorating. The non-Whites are denied any effective voice, so cannot secure needed reforms. This is really why these non-White peoples are looking to the United Nations to help them and prevent the great danger threatening Africa."

Fr. Scott expressed extreme disappointment that nothing was done in the Trusteeship Council of the United Nations toward effecting the trusteeship. Because of delay in securing visa papers, Fr. Scott did not reach Lake Success until after the resolution on South Africa had been drafted and discussed in the Trusteeship Committee. The whole matter is still unsettled. Speaking about this, Fr. Scott said:

"I shall continue to press for a commission consisting of representatives of the five great powers to visit South West Africa, if the Union of South Africa Government can be persuaded to permit this. I only agreed to come to the United Nations when it became clear that the Herero chiefs were not to be allowed to come. The African chiefs feel that the question of their lands is a vital question. They were sufficiently aware of the importance of this issue to send me by air across Africa, Europe, and the Atlantic Ocean to appeal to the United Nations to send an Inquiry Commission to Africa; and I shall not return until I am satisfied that this appeal has been heard by the Trusteeship Council. Our task in South Africa, at the risk of some unpopularity, is to make our people aware of the forces that are moving mankind in the direction of emancipation from the terrors of race-rule and unreason in opposition to the eternal purpose of God and His universe."

The duty of the Christian Church in this matter was cited by Fr. Scott:

"It is imperative that our faith express itself in protest against the unjust laws, inhuman conditions, and brutal attitude toward these peoples. We must find means to protest and to change conditions. The Church is the divine instrument of change in the world. If it brings upon us ordinary people the Satanic forces which can destroy the peace and happiness of God's world, that is only what Christ taught us to expect. His burden is easy and His yoke light. It will take time to bring the opinion of the world to this point; but it will be done. We can all help, by calling it to the attention of the world. The other nations must realize their responsibility — and so must the United Nations."

Fr. Scott holds a general license to



MR. WOODRUFF: *The former associate editor died January 24th.*

officiate as an Anglican priest in South Africa, this license having been given to him by the Bishop of Johannesburg, the Rt. Rev. Geoffrey Hare Clayton, of the Church of England of the Province of South Africa. Fr. Scott was ordained by the Bishop of Chichester, in England. In South West Africa, Fr. Scott ministers whenever and wherever he can. His acquaintance with the native people is wide. They trust him as their friend, choosing him to speak for them to the United Nations. Fr. Scott realizes that there will be bitter disappointment amongst the native tribes that no decision has yet been taken by the Trusteeship Council. The native leaders will not give up. Neither will Fr. Scott.

## L. C. FAMILY

### Mr. Woodruff Dies

The Hon. Clinton Rogers Woodruff, 79, for many years an associate editor of *THE LIVING CHURCH*, died at his home in Philadelphia on January 24th.

A descendant of Capt. Amos Woodruff of the Continental Army in the Revolutionary War, Mr. Woodruff was born in Philadelphia and studied at the University of Pennsylvania. After his graduation from the law school there he became a prosecutor in graft and election fraud cases.

Mr. Woodruff served two terms in the Pennsylvania Legislature, where he sponsored successfully a personal registration amendment to the state constitution. He also was chairman of a commission on state electoral reform.

In 1899, Mr. Woodruff was a member of the Philadelphia committee to the Peace Conference at The Hague. The Romanian Government made him a

Chevalier of the Order of the Crown of Romania in 1923 for his contributions to political and social science.

From 1903 to 1904 he was special counsel to the Interior Department in an investigation of fraud charges involving Indian Territory affairs.

Head of the board of Personal Registration Commissioners in Philadelphia from 1906 to 1920, he then became president of the Civil Service Commission here, serving until 1924. Mr. Woodruff also had been municipal director of public welfare.

He was rector's warden of St. Clement's Church, Philadelphia, a member of the board of the Free Library of Philadelphia, president of the Union Benevolent Association, and vice-president of Pennsylvania Home Teachings for the Blind.

A daughter, Mrs. Edwin S. Dixon Jr., of Sugartown, Pa., survives.

## INTERCHURCH

### Coöperation Discussed

*By the Rev. G. R. MADSON*

Two widely-known laymen of the Episcopal Church were among the principal speakers at the first regional interdenominational convocation to be held in the United States. About 400 representatives of more than a dozen denominations and many state and local councils of Churches, met in Atlanta, Ga., for the Southeastern Church Convocation, January 13th to 15th, which was arranged by the advisory committee of the Southeastern Inter-Council Office of the Federal Council of Churches, the International Council Religious Education, and the Home Missions Council. It was the first such regional meeting, arranged by the first inter-council office to be set up by the sponsoring organizations.

At the opening-session of the Convocation the Hon. Charles P. Taft, president of the Federal Council, spoke on the "Mission of Our Churches in National Life." He declared that how to meet change is the greatest problem of our day, and that it is the Churches' task to provide foundations so that people can meet change. He reminded his hearers that Protestantism is a laymen's religion, and that the ministers of the churches must use laymen for effective work.

Other speakers at the opening session were the Rev. Forrest C. Weir, executive of the Atlanta Inter-Council Office, who outlined the scope of the convocation, and the Rev. George D. Heaton, Charlotte, N. C., who discussed the "Mission of Our Churches in the Southeast," with particular emphasis on inter-racial adjustment.

At the second general evening session the Hon. Francis B. Sayre was one of



two chief speakers. As president of the Trusteeship Council of the United Nations he was qualified to speak of the U.N., and called the organization the only existing organization for international collaboration. His talk opened with a theological discourse on the theme "This is God's World." He then stated that peace is the first problem facing people today, and can come only as the result of cooperation based on common moral and social standards. Since this is God's world, and since God's will is for peace among men, then, Mr. Sayre pointed out, support and encouragement of the U.N. is incumbent upon Christians, since the U.N. is doing the work of building God's Kingdom.

The other speaker of the evening was Prof. Bela Vasady of Hungary, who made a stirring appeal for a fellowship of compassion of American Christians to aid the fellowship of suffering which comprises European Christians. He is in the United States in the interest of Church World Service.

Four addresses on "Exploring our Task"—"Protestantism Faces its Task in the Southeast" was the theme of the convocation—were delivered the morning of the second day, in All Saints' Church. Eleven parallel seminars met during that afternoon to discuss particular means of meeting the task of the Churches. The second morning was devoted to a summary of seminar findings, and addresses on "Bearing our Common Protestant Witness."

The evening sessions were held in the First Methodist Church, and preceding the addresses the second evening was a "Service of Ecumenical Worship," conducted by Bishop Walker of Atlanta.

During the second day the Episcopalians present met for an hour to discuss the Federal Council and our Church's relationship to it, under the guidance of Bishop Sterrett of Bethlehem, chairman of the Episcopal Church's representation on the Council, and the Rev. Beverly Boyd, executive in the Council's Department of Christian Social Relations.

There was some emphasis throughout the convocation on anti-Romanism, no consideration of Christian unity as something to be restored; rather the emphasis was upon uniting for common action in certain specific fields of work; on the local level through Councils of Churches, on the state level through state councils, on the national level through the Federal Council, and finally, in the World Council of Churches.

Many Negroes were in attendance, though none of the Episcopal Church. Meetings were marked by a complete absence of segregation, and there was no over-hearty "acceptance" of the situation. Dr. Benjamin Mays, president of More-

house College, Atlanta, conducted a service of worship at the close of the first morning session. In the seminars the Negro members were enthusiastic participants in discussion.

Delegates from "border" states were somewhat startled at the conditions existing.

Among the leaders of the eleven seminars were two Episcopalians—the Rev. Paul Wilbur, Covington, Ky., and the Rev. Matthew M. Warren, Atlanta, Ga.

## ORGANIZATIONS

### Appeal for Observance of Prayer Book Sunday

The Anglican Society has sent a letter to all the bishops of the American Church, asking that they observe the Third Sunday after Easter, April 18th, as a day on which to instruct the people in sermons and instructions on the Prayer Book. The letter is signed by the Very Rev. Edward R. Welles, president, and the Rev. Canon Charles E. Hill, secretary of the society. The complete text of the letter follows:

"The Anglican Society appealed for the observance of the Third Sunday after Easter, last April 27th, as a day on which to instruct the people in sermons and instructions on the Prayer Book. The society is grateful for the response to that appeal and desires again to use the Third Sunday after Easter, April 18, 1948, similarly, believing that this will help toward better observance of the 400th anniversary of the First Book of Edward VI in 1949.

"Will you, my dear Bishop, for the sake of our beloved Book of Common Prayer, ask your clergy to do this, and will you commemorate the day in your cathedral? The cathedrals in Washington and New York are planning so to do. We of the Anglican Society believe that the more we use the Prayer Book loyally and become familiar with its honorable lineage, history, and beauty, the greater will be the much-needed unity we shall realize among ourselves. As doubtless you know, the Anglican Society exists to emphasize, first the teachings of the Prayer Book, and second the traditional ceremonial which goes with those teaching, 'Prayer Book Use.'"

## INTERCHURCH

### New Haven Chapter Meets

The New Haven (Conn.) Chapter of the Orthodox and Anglican Fellowship held the first meeting of the year on January 14th at Dwight Hall of Yale University. Vespers according to the Greek Rite were conducted in Dwight Chapel by the Rev. James Christon, assisted by the choir of St. Barbara's Church, New Haven. After Vespers, a paper, "Church Life in Athens," was presented by R. P. Sarantides of the

Yale Graduate School. Mr. Sarantides dealt with the current growth of the active lay organizations in Greece, particularly the Christian Union of Professional Men, which is contributing to a revitalizing of the national religious life of Greece.

Election of officers for 1948 was held. The Rev. Dr. E. R. Hardy, Jr., was elected president; Fr. Christon and Dr. Nicholas Lossky, vice-presidents; John D. Worrell, Jr., secretary; and Dimitri Grigorieff, treasurer.

## YOUNG PEOPLE

### Froncon Meets

By PAUL B. ANDERSON

The Student Conference on Christian Frontiers (Froncon) held on the campus of Kansas University at Lawrence, between Christmas and New Year's, was a rich experience for the 1,800 students who came together from all over the United States and Canada. This was the Quadrennial Meeting sponsored earlier by the Student Volunteer Movement alone, but now shared with the Student Christian Movement of Canada, the United Student Christian Council, the Home Missions Council, and the Foreign Missions Conference.

The challenge to students was for Christian service both on the mission field and in the less spectacular but perhaps equally important task of Christianizing our own society in North America. To this challenge the students reacted with splendid seriousness. As contrasted with Student Volunteer Movement Conferences of twenty years ago, students now showed greater awareness of the political environment in "mission lands" and a strong tendency to seek the same relevance between evangelization and social life there that they feel to be essential in the homeland. This is a good thing.

That the mission boards were unable to present a greater number of openings was partly because of the increased cost of mission maintenance, in view of inflation almost everywhere, and partly a consequence of the healthy increase in the number and vigor of the indigeneous Churches. It would appear that the number of students ready to serve is greater than the openings. Here is a challenge to the Churches at home to give greater opportunity for utilizing the Christian idealism of the student generation.

These students showed a great desire to participate in Christian reconstruction in Europe and were ready to do both evangelistic and physical work. They view the European Recovery Program from the angle of Christian reconstruction rather than from the standpoint of political struggle between East and West.

# Lambeth and Unity

By the Rt. Rev. Goodrich R. Fenner, D.D.

Bishop of Kansas

**I**N *Lambeth and Unity* (Morehouse-Gorham, \$2.75), the Rev. Dr. Louis A. Haselmayer, Jr., has given the definite answer to the dilemma in which Anglicans find themselves when they undertake unity discussions and negotiations with any body of Protestant Christians. In a book that shows painstaking research and objective scholarship, he states in his introductory chapter that "the defect in every unity scheme has been the fact that the Anglican Communion has never in any specific plan fully stated its position. We have been so eager to conciliate those communions which do not possess episcopal orders or full adherence to Catholic institutions, that we have seemed to commit ourselves to more concessions than we are really able to make." Keeping strictly to this problem — a statement of the Anglican position — he submits and examines the Chicago and several Lambeth versions of the Quadrilateral and the declared and accepted Anglican formularies as a statement of the Anglican position.

Dr. Haselmayer is to be commended for his objective approach and treatment of these documents, and he insists that in all unity discussions they be taken at their face value. One cannot read very far into the book without realizing, if he was not aware of it before, that the Anglican Church does have a position and that it is quite definite. The manner in which he has gathered together and arranged the different versions of the Quadrilateral and the formularies that bear on unity confronts us with the inescapable fact that we are temporizing in a serious matter if we fail to make the Church's position clear.

## UNITY OF FAITH AND ORDER

In contrast with the unity of the Roman Communion, ours is not a hierarchical unity, but a unity of faith and order, officially declared in its formularies and legally binding upon all Anglican provinces. A faith and order common to all Anglican provinces, moreover, is found not only in our official formularies, but is restated and supported in the pronouncements of Lambeth and in our dealings with the Orthodox and Old Catholics. As the Anglican Communion went out from England, it invariably established itself on the basis of acceptance of a common faith and order with the Church of England. In the beginnings of the Church in our own country, it was marked by the bestowal of episcopal order, and in the case of South India it was marked by the severance of the legal ties of establishment. Lam-



BISHOP FENNER: "We have been spending too much time on isolated pronouncements."

*beth and Unity* was written before the November meeting of the House of Bishops, but what the bishops did there in dealing with the petition of the Philippine Independent Church reenacts with uniform fidelity what the Anglican Church has done throughout her history. The Philippine Independent Church declared her faith and order and on this basis she asked that our province of the Anglican Church give her apostolic order. The parallel with the Church in the United States in the 1780's is almost exact.

One of the greatest services Dr. Haselmayer renders us is the forthright manner with which he checks us up on the

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¶ *This review of Dr. Haselmayer's book, Lambeth and Unity, by Bishop Fenner, is published as a special article because of the special importance and timeliness of the subject. Bishop Fenner is a member of the Church's Commission on Approaches to Unity. Fr. Haselmayer is chairman of the Cycle of Prayer of the American Church Union.*

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careless use of the term "The Lambeth Quadrilateral." We are constantly referring to it as if it were an official and authorized standard of faith and order to which the Anglican Church were committed and as if the acceptance of this standard by any Christian body were

a sufficient basis for the establishment of inter-communion or organic union. There are really six versions of the Quadrilateral; beginning with the Chicago Quadrilateral in 1886 and continuing down, with some changes and considerable theological deterioration, to the Lambeth Quadrilateral in 1930. The most marked theological deterioration is found in Lambeth 1920, in *An Appeal to all Christian People*. In the opening statement of this document, the articles of the Quadrilateral (now become three, with Scripture and Creed grouped together as the first article) are equated with the faith and order of the Church.

This entire document is a far cry from Chicago 1886. The Chicago document was a "report" and the four articles cannot be separated from the report. What had been "inherent parts" of a "sacred deposit" in the Chicago Report had become in 1920 "a basis on which approach may be made." The 1886 Chicago "Report on Christian Unity" thought of unity in terms of adherence to "the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence"; whereas *An Appeal to all Christian People* of Lambeth, 1920, thought of unity in terms of "a rich diversity of life and devotion that the unity of the whole fellowship may be fulfilled." The goal of the "Chicago Report" looks to the acceptance of principles of undivided unity; whereas Lambeth, 1920, moves out on the assumption that unity is the aggregate of diversity.

With respect to the authority of Lambeth and the Chicago Report, Dr. Haselmayer makes it clear that the status of the Lambeth Quadrilateral in that of a historic ecclesiastical pronouncement. It has behind it the prestige of the five Lambeth Conferences that in one form or another enunciated it, but it has no canonical authority in the Anglican Communion. The Chicago Report, however, is binding upon the Episcopal Church in the United States. It was presented and accepted by the House of Bishops in 1886, and by the House of Deputies in 1892.

The time and thought Dr. Haselmayer has given to a study of all Anglican formularies must have been prodigious. Everyone who has an intelligent interest in the problem of unity will be under a debt of gratitude to him for the manner in which he has set forth the faith and order of the Church on the basis of these formularies.

The first source of his statement of faith and order is the Catholic faith of the historic Church as represented in

a continuous and unbroken tradition up to the independence of the Church of England in the sixteenth century. His second source is the explicit statements of faith and order set forth in the official formularies of the Anglican Communion since the sixteenth century. These two sources are clearly stated in all Anglican formularies. Dr. Haselmayer is "concerned only with declared dogma, not the limits of tolerated doctrines." After one reads his section on the source of the faith and order of the Church, it becomes quite evident that we have been spending too much time on isolated pronouncements and not enough on what the Church as a whole has declared and accepted. The Church has always defined and declared her faith and order in terms of these sources.

In his examination of Anglican formularies, the author begins with Canon 3 of the Canons of 1603, which "affirms that the Church of England is a true and apostolical church"; carries on down through the Church of India, Burma, and Ceylon, wherein that Church made declaration that it "is part of the one Holy Catholic and Apostolic Church," to the declaration of the independent diocese of the Church in Newfoundland. In between, every autocephalous Church in the length and breadth of the Anglican Communion, and throughout her history, has legally committed itself by solemn declaration to the historic faith of the Catholic Church. Each of these declarations is quoted in full.

#### RETURN TO ESSENTIALS

In his concluding chapter, Dr. Haselmayer appeals to the American Church to go back to its one sound and officially accepted report: the Chicago Report and Quadrilateral of 1886. The ideal of this report was the "restoration of unity" by a return to the essential principles of apostolic Christianity of which four inherent parts are the Quadrilateral. Lambeth made large use of the Chicago Quadrilateral, but the direction it took through successive conferences was that of "manufacturing" union out of the diverse strands of modern divided Christendom and of getting farther and farther away from the essential principles of apostolic Christianity as set forth in the Chicago Report.

*Lambeth and Unity* is exceedingly well written and always clear. It is not a reaction from attack, but it is a constructive study made on the basis of all pertinent materials. Anyone can read the book with great profit, and certainly no bishop of the Church who expects to attend the Lambeth Conference next summer should neglect the preparation which this book affords. The items to be considered there under the title "The Unity of the Church" are far reaching and *Lambeth and Unity* has a direct bearing on all of them.



## Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



### Stimulating Original Work

A DISPLAY of handwork following a unit on the Bible caused much comment at the wide variety of the forms of expression. There were posters, scrolls, poems, illuminated manuscripts, book binding, prayers, and scrap books. Much of this might be traced to the wisdom and skill of the teachers of the group, but it also revealed the undeveloped abilities of average children.

#### ORIGINAL WORK

There is an impression held by many teachers and parents that original work is very rare, and comes only from the child who is superior or a genius. Such work, they say, comes from some hidden urge which they do not understand, and surely cannot stimulate. It's just there—"Helen does those things"—and there's nothing we can do. Such special performances are acclaimed and exhibited with amazement if not reverence, and are generally held to be so exceptional as to prove the rule. It is simply assumed that most pupils only follow the lesson exactly; do what is expected of them. The one who has done something original is looked upon with interest, but no hope is entertained that more pupils might be led to do some creative work.

Teachers need a better point of view on this, and to have higher hopes of response. Indeed, it should be appreciated that if you get any response to your teaching it will be original. That is to say, unless you dictate the sentences to be written, each pupil will do his part in his own way. Since most of our teaching is tragically limited to talk by the teacher, with more talk expected in reply from the children, we do not often detect originality. Yet almost every week teachers report some unexpected reaction or quotable remark.

Everyone needs the developing experience of creative work. Once, after putting a penny into a "Your-weight-and-your-fortune" machine, I received a card which said, "165 lbs. There is something within you which is yearning for expression. To bring it to light will be the supreme joy of your life." The weight was a little off, but the fortune was absolutely correct, not only for me, but for anyone who might have drawn that card. The mere stating of it made me resolve to get out my paint-box, or write a poem—or something.

Some people early become expressive,

and all their lives become noted for the things they do and say. But thousands of others could have this experience, and their lives be vastly enhanced and made happier if, somehow, they might be launched on the way of original work.

Teachers can do this, far more than they realize.

A writer has suggested that there are at least four basic experiences which every person should have in order to have had a full rounded life: plant a tree, write a book, have a son, and build a house. These four might readily be expanded into a perfect quadrilateral of ideal experiences. All four will be seen to arise from primitive impulses, and to produce life's deepest satisfactions. You have missed something if you crawl into your grave without having done the equivalent of these four activities.

#### WHAT CAN THE TEACHER DO?

You will get original work more often than you do if you will come to expect it. Suggestion and encouragement create an atmosphere in which timid souls reach out experimentally. To suggest what others have done, to show examples, and to provide opportunity and time for individual work are essential requirements. In the rushed conditions of our usual Sunday morning this is difficult. Therefore we may have to have extra meetings of the class for activity. Original writing is not often done amidst the confusion of the class period, but suggestions made there will often induce work to be done at home. Certainly, every child should not be expected to do exactly the same task, make the same article.

You will some day feel amply rewarded for your work when one day a child hands you her own prayer or poem or article made. Indirectly, that will be your creation, the result of your sensitive manipulation of the raw materials of child life. And it will give you a joy akin to the joy of God the Creator.

For, if we may read the first page of the Bible with insight, we may see God, at the end of each Day's mighty work, stepping back from His canvas and saying, "Not bad!... That's good!" If the great Artist can so rejoice, so does every human creature, made in His image, take pleasure in the work of His hands. To give our children, all of them, this exhilarating experience, is the happy work of the teacher.

## Religious Classics and the Bible

**A**MONG the standard Lenten resolutions Church-people make, one of the commonest, and certainly one of the soundest and best, is the resolution to do some serious reading about religion. This Lenten Book Number is prepared primarily with a view to guiding our readers in their choice of books to read during Lent. Our various contributors offer in these pages suggestions as to what to read, etc., and here we would add only one or two further points you might want to consider.

First: we would remind you of a rule for religious reading which Mr. C. S. Lewis proposes, and that is that every new book we read be followed by some old book or "classic." No doubt it is the spirit of this rule rather than the letter that giveth life: we need not obey it slavishly. But as a general policy the rule is a most healthy one. It is easy to take the classics on our shelves for granted: *Pilgrim's Progress* is there, *The Imitation of Christ*, St. Augustine's *Confessions*, and perhaps the jewels of Pascal, Hooker, John Woolman, and all the goodly company of writing saints. Maybe we read them years ago, or maybe (let's be honest) we have never read them but we revere them none the less. Mark Train "had the number" of many of us when he defined a classic as a book that everybody talks about and nobody reads. We do not question that some classics have become classics by strange and devious routes and it may be wisdom rather than folly to leave them unrejected and yet unread. But the religious classics, almost without exception, have earned their immortality. And if we pass them by with never a perusal we are cheating ourselves. So our first suggestion here is that each one of us put at least one religious classic at the top of his Lenten reading list. We offer no particular recommendations. You may want to consult with your rector or some book-minded friend before you make your choice.

Our second suggestion is that we read, and study, the Bible with special concentration during Lent. We say "read and study" advisedly: we mean that our reading should be extensive and our study intensive. The Christian needs to know his Bible both in general and in particular. His ideal should be to transform his general knowledge, as he goes on with his reading and study, into particular knowledge. But he needs first of all a knowledge of the Bible as a whole, so that figures like Abraham, Joseph, Elijah, David, Nicodemus, Mary, and Martha are more to him than just "people somewhere in the Bible."

How often we hear the clergy complain, and with good cause, that the difficulty they find in preaching straight Biblical sermons is that they can't take for granted any familiarity on the part of the

congregation with even the most elementary persons and events of the Bible! Perhaps our spiritual pastors and masters are to be blamed for this situation; but regardless of that, this is the situation.

We belong to a very Biblical Church. It ought to be a very Bible-reading Church if it is to make the most of its inheritance and its mission to the world. And this calls for a clergy and laity steeped and saturated in the holy lore of the Bible. With that in mind we suggest that each one of us do some extensive reading in the Bible this Lent. Then we suggest intensive study. By this we mean singling out some particular book, or section, of the Bible and studying it carefully — line upon line. Or perhaps, one book of the Old Testament and one of the New: Isaiah and Romans, or Job and St. John. Suit yourself. Get a good, up-to-date commentary, and perhaps one of the modern translations, and undertake to master that one particular writing.

Devout and thoughtful Bible reading is one of the most absorbing, rewarding, and profoundly satisfying of all habits. If you get into the habit this Lent you may have trouble getting out of it when Lent is over. But if that happens, you won't be sorry.

### *A Great Statesman*

**T**HE assassination of Mahatma Gandhi brings to a violent and unhappy end the heroic efforts of that great Indian leader to bring peace in the communal strife between the Moslems and Hindus. Whether indeed Gandhi could actually have brought about a non-violent settlement between the two religious groups, torn by age-old hatreds, his endeavor to do so was the most hopeful feature of a situation otherwise characterized by almost unmitigated hopelessness. Now India, sacrificed like Palestine on the pagan altar of partition, seems doomed to long and bloody warfare both between and within the two dominions into which it has been divided.

Gandhi was not a Christian, and many of his beliefs and practices were hard for a Western Christian to understand. But his sincerity was beyond question; and he was more profoundly influenced by the practical implications of the Sermon on the Mount than many a Christian leader. Of this basic summary of our Lord's social teaching, he said: "It went straight to my heart on the first reading. I felt that it contained the truth that renunciation is the highest type of religion. Although I chose a path my Christian friends had not intended, I remain forever indebted for the religious quest they awakened in me."

In Gandhi's death, the world has lost a great statesman and a great religious leader — one who

had the courage to follow his convictions no matter where they led, nor what the personal cost to himself. May his example and his influence long continue in this world, which so desperately needs saints and martyrs, in high places as well as low ones.

### *Clinton Rogers Woodruff*

THE LIVING CHURCH FAMILY has lost one of its most faithful members in the death of the Hon. Clinton Rogers Woodruff, for many years one of our associate editors. From 1924 to 1940 Mr. Woodruff served in this capacity, contributing editorials on various social subjects and on matters of national interest. He also wrote innumerable book reviews for our columns, keeping our readers posted on the latest publications on these subjects.

Mr. Woodruff was a distinguished citizen and a leader in many national, state, and municipal good works, as well as a public administrator of ability and the highest integrity. But primarily he was a Churchman; a practicing Catholic Christian for whom his religion was the center of his entire life, and the focus of all his activities. He was a tower of strength to St. Clement's Church, and to the diocese of Pennsylvania. And even when, as director of public welfare, he was one of Philadelphia's busiest citizens, he always found time to be at Mass not only on Sunday but frequently on weekdays as well.

May he rest in peace, and may light perpetual shine upon him.

### *Three Important Sundays*

THIS Lent, on three successive Sundays, the men of the Church throughout the United States will be called upon to rally in three nationwide corporate observances. The first is the nationwide corporate Communion in the Presiding Bishop's campaign of evangelism, to be held Sunday, February 15th. The following Sunday, Washington's birthday, will be the annual Washington's birthday corporate Communion for men and boys sponsored by the Brotherhood of St. Andrew. The third will be Leap Sunday, February 29th, the day when the Episcopal Church has committed itself to raise a million dollars in one day.

Some of the parish clergy have been heard trying to decide which one of these observances they will sponsor. From our lay point of view, we do not see why all three should not be promoted to the utmost. There really is no reason why laymen can't go to church three Sundays in a row.

In those parishes in which the national plan for Evangelism Sunday is being fully carried out, February 15th will be a day of incalculable spiritual value. During the week preceding parishioners are calling on their fellow Churchpeople, not for any financial reason, but to strengthen devotion and interest.

Every member of the Church is invited, in these

visits, to come to church on Sunday, February 15th, to join in the nationwide corporate Communion which will both exemplify and create the unity in Christ which is the essence of our Christian vocation.

Because of local circumstances, some parishes will find it necessary to carry out the every member visitation and united service on another day. Our precious individualism, it seems, must needs find expression even at the altar! God, who has been patient with the foibles of Episcopalianism this long, will probably be willing to wait for the stragglers.

The second observance — the Washington's birthday corporate Communion — is an event of long standing in the Church. The day primarily belongs to the Brotherhood of St. Andrew, which has been setting the pace in evangelism for half a century, but it has been taken up by parishes and dioceses and has developed into a nationwide act of union, witness, and fellowship. Men and boys meet together for communion, followed by a breakfast and address, and in some dioceses the numbers taking part are so large that one church is not large enough to hold the crowd.

The third Sunday, February 29th, is of unique significance to the life of the Episcopal Church. Nothing like it has ever been done before. At the 11 o'clock service in each of the four time zones, the Presiding Bishop will speak over the radio calling upon the Church to take its part in those works of mercy which our Lord declared to be the basic test of devotion to Him. For those churches which cannot obtain radio facilities, phonograph records will be made available. If even this is impractical — and there are some places where electricity is not available — the prepared text will be sent on request, and the priest or lay reader can read it. The sick and shut-ins can join by means of their radios, tuning in from 11:30 to 11:45 at stations indicated in their local newspapers.

The Presiding Bishop's Fund for World Relief represents the Episcopal Church's corporate response to the need of Europe and Asia for the elemental necessities of life: for thousands of suffering men and women, children, and babies whose needs Christ declared to be His own. God grant that no considerations of slothfulness, self-interest, or custom stand in the way of action by every parish and every Churchman.

The women of the Church are not called upon to take part in the Washington's birthday observance, although they know better than the men that going to church is not an exercise of extraordinary devotion but the duty of every Christian every Sunday. We hope that the clergy generally will not be reluctant to ask their men to keep all three of these important appointments with God, and to make this the beginning of a Lent in which they will loyally fulfill their Prayer Book duty "to worship God every Sunday in His Church."

# Celestial Fire

## I. Turning Again

By Richardson Wright

Editor of *House and Garden*

SOME PEOPLE think becoming converted is like being inoculated against scarlet fever. It takes or it doesn't. They think it an event. It happens to them, and that's that. Like Baptism, it doesn't have to be repeated! They put it away with the rest of their mementos — the first dance card, a graduation program, their baby pictures. It never occurs to them that conversion is a process of continuously being remade, reshaped, refashioned closer to the Divine Pattern; that

"New every morning is the love  
Our waking and uprising prove."

How often in the Old Testament we encounter the appeal, "Turn ye, turn ye, my people"! By blessing and adversity alike, Israel's need to turn to Him was revealed to them. They were given the choice: turning meant life, refusing to turn meant death. "I have no pleasure in the death of him that dieth, said the Lord God, wherefore turn and live ye."

The people of Israel also realized that they could not entirely turn by themselves. Merely resolving to turn was not enough to put a new spirit in them and renew their days as of old. The desire to repent is a God-given grace. Not only must Israel turn but it must be turned. "Turn thou me, O Lord, and I shall be turned."

As in the Old Testament, so in the New; St. Peter for example was constantly being turned. It took four distinct turnings to set him on the road to sainthood.

There was that first calling by the Lake of Galilee, when the divine Master would turn him and his fellows from

fishers of fish into fishers of men, and Peter recognized that He who called them was indeed a holy person with whom he was unworthy to associate. The distance between them was too great. "Depart from me," he exclaimed, "for I am a sinful man."

Again he was turned after Transfiguration, when he grasped who our Lord actually was. "Thou art the Christ, the Son of the Living God." And calling him by his full name, Simon Barjona, our Lord declared that on the rock of such faith He would build His Church.

A third turning came in the Upper Room, when, our Lord having explained what would shortly happen to Him, Peter protested, "Though all should forsake Thee, yet will not I." Within a few hours the taunt of a little housemaid brought denial to his lips. And Peter might have turned completely away from our Lord, had not a glance from Him turned him around again for the fourth time — he went out and wept bitterly.

### NO EASY WAY

What happened to Israel and St. Peter seems far away and long ago. Time softens their intensity. We may think they have little or no "bite" on our problems.

Because to so many people the old religion has lost its appeal, become blurred, they feel that ideas about God and man, about turning to Him and being turned by Him, ought to be streamlined. They claim that traditional belief has increasingly less to say to our inner experience and outer knowledge, that it must be amended to satisfy the needs of modern man in search of his soul.

But are we modern men and women actually searching for our souls? Have we given traditional belief a fair trial? Has it started us searching for God? Are the thoughts we have about religion merely self-centered, or do we try to make them God-centered?

Are we going to disregard the work of the Holy Spirit in our lives, which we know as conversion, just because we think it doesn't always "take"?

But whether we believe conversion takes or not, sooner or later we begin searching for a life inside life, an interior life, a spiritual life. We sheep who look up are hungry and we know not what we hunger for. Our hunger may send us vainly searching through the blind alleys of misbeliefs or it may bring us to the foot of the Cross.



MR. WRIGHT: "Are we going to disregard the work of the Holy Spirit in our lives . . ."

Down the centuries countless men and women have been turned around abruptly and completely to God by God. Their lives and the fruits of their labors have carried the Celestial Fire into many a dark world.

For most of us the turning is by degrees. Not until months and years afterward may we be aware of what it was that first set our feet on the path which leads to God. But we do know that from then on we have an increasing capacity for acknowledging how far we fall short of a standard, how disloyal to One who is all loyal, how lacking in love for One who is all love. St. Peter's cry, "Depart from me; for I am a sinful man," becomes intensely real. And equally does the glance he received when our Lord passed by. His going out and weeping bitterly shows us the first step in our turning.

Repentance which springs from fear of consequences alone soon spends its force. The lightning does not always strike — at least, not immediately. But what does inevitably follow on sin that is unrepented, or explained away, is the ease with which we can sin again. Our capacity for resistance is lowered.

Eventually comes the hour of invidious comparison. First the comparison is with

*Literary historians may well look upon the 20th century as a high water mark of Anglican devotional writing. Among those remembered will surely be Richardson Wright, who has already achieved celebrity as a writer and speaker in the service of the Church. Like most articulate laymen today, he is an unequivocally Catholic Churchman, finding his inspiration in that massive continuum of Faith and Life which stems unbroken from Pentecost. In this series, he interprets the seven gifts of the Holy Ghost as the special equipment of seven critical points in the Christian life.*

those close at hand. The man who has been disloyal to his wife who never has been disloyal to him; the sly bargain driven with men who have always been fair and above-board; our intemperate criticism of others who have had only kind words for us — the list is endless, but the comparison always brings the same result: we realize that we have deliberately put a distance between us and them. Sin alienates us.

Even more devastating is the distance we put between ourselves and the Saviour. How often we invoke His goodness and mercy — "Lord, be merciful to me, a sinner" — how rarely His divine justice — "Lord, do with me as Thou wilt."

We may think to run away, but He will pursue us. We may bid Him depart, but He will never leave our side. He never fails to bridge that gulf for those who truly repent, never fails to

"Enable with perpetual light  
The dulness of our blinded sight."

Repentance, then, is the first step in turning to Him with all our heart.

The second step in our turning is to practice His presence. It is like the telephone at our elbow, giving instant service — but there come times when we don't get a clear wire. Inability to be aware of Him who is in and about us is the price of our alienation, of our turning away from Him who is always there, understanding and ready to forgive.

His coming among us brought a vitally important change in the relation between God and man. Before that, the Old Testament again and again reveals God's merciful forgiveness toward sinners, but it is not until we reach the gospels of the New Testament that we find Him called the "friend of sinners."

Through the Incarnation, God stooped to the level of us human beings, us sinning human beings. He walked among us as both God and man. He died and rose again for our everlasting advantage, that we might be raised to His level.

The practice of God's presence is the normal relation with Him of those whom He has made His sons and heirs to His Kingdom.

Since that close relationship has been set up, it is natural that communication be maintained between us. This is prayer. Any loving address of the heart of man to the heart of God, spoken wherever we are and in whatever circumstances we find ourselves, is evidence of our practicing His presence.

Then there is a fourth way of turning — a most unpopular fourth. Those who thrill over Brother Lawrence's "Practice of the Presence of God," often miss an essential point. He was a cook in a monastery — but he didn't especially like cooking. He had to wash pots —

and he didn't like washing pots. Nevertheless, he continued to cook and to wash pots to the glory of God. In short, he lived a life of mortification. Every day of his life he was doing something he didn't like to do — he knew that God would accept it as a willing sacrifice.

During Lent the necessity for willing sacrifice is especially stressed. Fasting is clearly indicated. Most of us undertake some form of self-abnegation. And after Lent, what?

Brother Lawrence had to wash pots every day of the year. There was nothing unusual, dramatic, or heroic about it. If we are to turn completely to our Lord, no day passes without some such homely mortifications willingly and cheerfully undertaken. Getting up early to tend the furnace, plowing through snow to feed chickens, washing dishes, mowing the lawn, cleaning house, playing games when you don't feel like playing them, refusing to answer back when

we have every provocation to answer — such are some of the unheroic, everyday opportunities for mortification presented to us.

Are these merely spiritual gymnastics, undertaken to keep our character in trim? No, they have a deeper meaning. None of us can ever evade our share of the weight of sin borne by Jesus Christ for mankind's salvation. Our individual failings add to that weight. The world's failings, too, are ours, for the sin of the world is our sin. Self-sacrifice helps lift the load.

#### THE GIFT OF WISDOM

God turns to us in forgiveness, understanding and then with the largesse of His gifts. Among the prophecies made of our Lord was that He would be endowed with seven gifts — the spirit of Wisdom and Understanding, the spirit of Counsel and Ghostly Strength, the spirit of Knowledge and True Godliness, and the spirit of Holy Fear. These manifold graces He distributes to men through the Holy Ghost, each man receiving them according to his capacity. "God is like a spring, whence every man draws water according to the vessel he carries."

Consider the first of these — Wisdom.

Each of us, if he or she has made the slightest attempt to practice personal religion, has had some fundamental experience which makes us state with conviction, "I know." It may have been the impact of a great loss or a great blessing, an escape from danger, or a chance to do an outstanding good deed beyond the call of duty, beyond what seemed the limits of our strength.

In most cases, however, it is a gradual accumulation over the years of minute revelations, whereby we see and "taste" God and divine things. We begin to realize that there is a divine point of view. We have our first faint inkling of that mind which was in Christ Jesus.

However, the most important point for us to learn — and this is also the most important point of conversion — is not so much that we come to know God, as that God has always known us. "But now, after that ye have known God, or rather are known to God, how turn ye again to the weak and beggarly elements whereunto ye desire to be in bondage?" The manner in which we answer that question determines whether our conversion is going to "take" or not.

For these and other blessings of revelation we have to thank the Holy Ghost, Who reveals God to man. When our hearts are ready, He will disclose still other hidden truths or manifest some secret or make plain some mystery from the rich store of Divine Wisdom. As we enter Lent under His guidance, He awakens that supreme conviction of God's love for us — "I know that my Redeemer liveth."

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# Keeping Lent in our Armchairs

By the Rev. Carroll E. Simcox

Book Editor of THE LIVING CHURCH

**L**ENTEN READING ought to be primarily devotional, as most of us see it. But what is devotional reading? You get the impression from the common use of the word that a devotional book is essentially a book that appeals to the heart rather than to the head. This way of thinking and speaking of devotional literature seems to be a symptom of a radical mistake in our souls: about the Christian religion: the mistake of assuming that the mind and the heart cannot both be satisfied by the same thing and at the same time; or that religion is one thing in our heads and another thing in our hearts; or that "religion" is essentially emotional and "theology" essentially intellectual, and that everybody needs the former but the latter is not really necessary for salvation. These are only a few of the several variant formulations of this error.

But error it is; or else, if it isn't, I'm terribly wrong, and growing more and more wrong as a certain conviction grows upon me. The more I read of religious literature the more convinced I become that any book that is purely rational is bad theology, and any book that is purely emotional is bad religion. Our Lord was choosing His words very deliberately when He declared that we must love God with all our heart, and soul, and mind, and strength. He clearly meant that it isn't enough to love Him with mind or heart: that God wants all the love of all the man, and will not be satisfied with less.

What we think about this ought to be decisive for all our religious reading, and above all our devotional and Lenten reading. If Lent is a time for cultivating within ourselves a deeper love for God, born of a deeper awareness of Him, then the ideal Lenten book will be one that quickens that love in our heart and soul and mind and strength. It won't be "purely" emotional or "purely" rational. It will be intellectually instructive and spiritually affective.

With that principle of adequacy in mind, I have chosen a few books that seem to me to meet the test. These are books for all mature Christians. Not one of them is purely emotional or purely intellectual. Each one of them seems to me to come out of a perception and an experience of God which is worth communicating to others, and from which any one of us can learn. There's a curious paradox in this matter of "learning" about God from the testimony of others: we can learn a divine truth, learn it in a most salutary way, when it

isn't a new thing to us at all. You may have "learned" 999 times from others that God is love, and you may have "learned" it yourself directly from God through tasting and seeing the divine goodness for yourself. But if you "learn" that same lesson from another person, for the thousandth time, you still gain by it. So I have not tried to single out any books for my Lenten recipe that will tell you anything new and different about God. At the same time, I have given preference to books which tell the familiar truths in an unfamiliar way—when that has been done naturally, through the originality of the author's perception. In this connection a salty reminder by George Macdonald comes to mind: "Our Lord never thought of being original." This dictum is true, of course; but if our Lord was the world's master teacher it is because, though He never thought of being original, He was as original as only truth can be, whenever and in whomever it appears. Triteness is worse than a weakness in a Christian author: it is a sin. The sinner is guilty of writing a book which manifestly the Spirit has not moved him to write, and his triteness is the Mark of the Beast. By this sign you may know whence came the inspiration.

But to get on to the books that I happen to know and which I can unreservedly recommend for Lenten reading:

### THEOLOGICAL BOOKS

First, two or three that are distinctly theological but which quite as distinctly meet the test I have spoken of and are not purely rational but only properly so.

F. P. Harton's *The Elements of the Spiritual Life* was first published fifteen years ago. It remains the best work of ascetical theology in English. This book is indispensable to the priest, but all too few laymen seem to be familiar with it. This is a great pity and needs to be rectified. Its subject is the supreme science of the life of devotion, and since every Christian is called to be "a good workman" in the vocation of prayer it follows that this science which the saints have developed through the ages is a science for everybody. If you would be a better workman in the highest and holiest activity of life, you will treasure this book. The publisher is the SPCK and Macmillans distribute it in this country. The price is \$3.25.

Another modern work (first published in 1936) which is already a classic is F. H. Hallock's *The Gifts of the Holy Ghost*. Morehouse-Gorham has recently



reprinted this and it is again available. Are you one of those many people who have a vague notion that God bestowed upon you "the sevenfold Gift of the Spirit" at your Confirmation, but you have never known precisely of what that gift consists? Then you need this book. You need it not only for your instruction but for your edification, your up-building, in the life of grace; for the gifts of the Spirit are gifts which we must "stir up" within ourselves, and obviously the first step toward that end is to know what those gifts are.

#### ABOUT THE BIBLE

In any sound Lenten reading regimen the staple must be the Bible. I'm not going to tell you that the Bible is an excellent book for Lent! (No fooling, I once heard a preacher quote, carefully and precisely lest he err in one jot or tittle, this statement by an old seminary professor: "The Bible is a masterpiece of literature!") One's rule ought always to be to read the Bible rather than books about the Bible. But good books about the Bible, used in their proper place, can be of inestimable help to us in carrying out that rule. Here I will mention a few:

Millar Burrows' *An Outline of Biblical Theology* (Westminster Press, Philadelphia, 1946, \$3.50) is a very useful recent book, by a fine Biblical scholar,

on the subject indicated by the title: Biblical theology. Dr. Burrows deals exhaustively with the Biblical treatment of such topics as authority and revelation, God, Christ, the universe, man, the people of God, sin, eschatology, etc. Readers who are not liberals in their approach to the Bible may be mildly annoyed here and there by certain liberal assumptions which the author accepts quite uncritically—after the well-known manner of liberal critics! But these are not predominant, nor are they too obtrusive. I know of no better book for one's guidance in the study of Biblical theology as a whole, and it will greatly illuminate your Bible reading.

There are two small commentaries on particular books of the Bible which have come out within the past year and which you will find profitable. One is E. F. Scott's *Paul's Epistle to the Romans* (SPCK, distributed in USA by Macmillans; 1947; \$2). *Romans* is as difficult a book for moderns as it is fundamental in importance for Christian thinking of any age. Dr. Scott clears up its basic perplexities with admirable effectiveness, and his little book is as readable as it is enlightening. The other commentary is Bede Frost's *To the Hebrews*, indeed an excellent work. This is fittingly described in the sub-title as "a dogmatic and devotional commentary." We need more commentaries of this kind—

for everybody's use and digestion.

One more book about the Bible, which came to me in this morning's mail and which has so absorbed me that I can only say it has ruined my day and restored my soul! This is John Paterson's *The Goodly Fellowship of the Prophets* (Scribners, \$3). This will be reviewed soon in THE LIVING CHURCH. I have no idea what our reviewer will think of it, and to be honest I haven't finished it yet; but I'm far enough into it to know that I shall return to this book many times in the future. It is a presentation of each of the writing prophets of the Old Testament: the man and his message and its relevance for us today. There are many books of this type, but very few of this calibre. The thing I would emphasize here is that it is that rare thing, a scholarly book about the Bible which is not only clarifying but is itself first-rate spiritual reading. In this respect it is like George Adam Smith's wonderful and enduring commentary on Isaiah which contains food for a thousand meditations. Dr. Paterson has become something of a seer from his communion with the seers of the Old Dispensation. And he is a master of the suggestive phrase. One sample: "The ethic of the thing done (in the religion which Amos condemned) had been substituted for the ethic of the clean heart." I never felt that I understood Hosea un-

## Some Suggestions for Lenten Reading

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til I read Paterson's chapter on Hosea; now I feel that I do. That's the kind of book this is.

#### MISCELLANY

We turn now from books about the Bible to others of various sorts.

There are many books, some very good, some very bad, and most of them somewhere in-between, that deal with the subject of Christianity and the world today, the Church and its present task, etc. The best of this type which I have read recently is Elton Trueblood's *Alternative to Futility* (Harpers, \$1; reviewed in this issue. This is the third of a trilogy, the earlier volumes being *The Predicament of Modern Man* and *Foundations for Reconstruction*. Dr. Trueblood is a prophet and an analyst of man and society of the stature of Niebuhr, Berdyaev, and Maritain, but he has certain definitely superior gifts even in this goodly company: he is more down-to-earth, without being pedestrian. This little book, like its predecessors, is at once sobering and encouraging, and above all it makes you, as an individual Christian in the midst of this naughty world, want to start doing something—right where you are, and now. You would do well to read all three of these books this Lent. It isn't a huge undertaking, and your reward will be great.


Probably most of us have read C. S. Lewis' *The Great Divorce* (Macmillan, \$1.50). But it will stand re-reading, especially during Lent. It is a grand parable of divine judgment. And being a fantasy it calls for re-reading, by the very literal-minded at least, for full comprehension. I at any rate have this trouble with good fantasies that have a meaning: I become so wrapped up in the story the first time through that I miss the message. Mr. Lewis, being a first-rate story teller as well as a first-rate moralist, will do this to you if you don't beware. So consider a Lenten re-reading of *The Great Divorce* if the idea appeals to you.

Speaking of Christian *belles lettres*—fiction, drama, poetry, etc., as distinct from straight theology—there is one splendid anthology of recent publication that should please about everybody: H. E. Luccock and Frances Brentano, *The Questing Spirit* (Coward-McCann, Inc.). A good anthology must have something for every decent taste. If you have several decent tastes, you will find each of them generously provided for by this book. There is such a thing as a Christian humor, and also a Christian irony: a fact which most anthologists of "religious" literature seem to forget or not to know. Luccock and Brentano know well the fact and they have acted upon it. There are many pleasant surprises in these pages.

In the line of straight spiritual reading you might consider the following:

Fénélon's *Christian Perfection* (Harpers, \$1.75), the Presiding Bishop's Book for Lent 1947; St. Francis de Sales' *The Devout Life* (the Bruce Publishing Company has an excellent abridged translation at a low price); Caryl Houselander's *The Comforting of Christ* (Sheed and Ward, \$2.50); and Ronald Knox's *Retreat for Priests* (Sheed and Ward, \$2). Although Alan Watts' *Behold the Spirit* (Pantheon, \$2.75) is only incidentally "spiritual reading," it is so decidedly and admirably such that I mention it here. However you classify it, this is a book that must be read, and if you haven't read it yet you will find that it will both sweeten and deepen your intellectual feast of Lent.

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## DIOCESAN

### CHICAGO

#### Catholic Club to Meet

The annual meeting of the Catholic Club of Chicago at St. Thomas', Chicago, of which the Rev. William B. Suthern, Jr., is rector, will be held the evening of February 19th with the Very Rev. Dr. William H. Nes, dean of Nashotah House, Nashotah, Wis., giving the address at the dinner, and the Rev. R. T. F. Brain, rector of the Church of St. Mary Magdalene, Toronto, Ontario, preaching at the service following. Fr. Brain represents the "new spirit of Catholicism" in the Canadian Church and many Midwestern priests have urged the Catholic Club to bring him here to preach.

Dean Nes has chosen for his address, which will highlight the program in the parish house, "The Future of the Catholic Revival."

#### School of Religion at St. Luke's, Evanston

The Rev. Edward T. Taggard, rector of St. Luke's Church, Evanston, Ill., has recently announced that a School of Religion will be held in the parish during Lent. The speakers will be Bishop Page of Northern Michigan, "What is man?" February 16th; Bishop Pardue of Pittsburgh, "What is immortality?" February 23d; Bishop Barry, Coadjutor of Albany, "Can modern man be saved?" March 1st; Bishop Bayne of Olympia, "How does God help?" March 15th; Bishop Whittemore of Western Michigan, "Can we depend on God?" March 22d. On March 8th, the Breck Missionary Society and choir of Seabury-Western Theological Seminary will sing Evensong, and Bishop Conkling of Chicago will preach on "Missions."

### WASHINGTON

#### Three Cathedral Canons Formally Installed

Bishop Dun of Washington and the Very Rev. John Wallace Suter, dean of the Washington Cathedral, formally installed three canons of the cathedral at a special service held in the Great Choir at 4 PM, Tuesday January 6th. The canons, members of the cathedral clergy staff, are the Rev. George J. Cleaveland, canon librarian, the Rev. George Gardner Monks, canon, and the Rev. Crawford William Brown, canon precentor.

Canon Cleaveland, appointed to the cathedral staff in 1946, serves on the staff of the College of Preachers in addition to his duties as canon librarian in charge

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## DIOCESAN

of all cathedral libraries, and his participation in the regular services of worship. He was formerly rector of the Memorial Church of the Good Shepherd in Parkersburg, W. Va.

Canon Monks was appointed in September, 1947. A graduate of the Episcopal Theological Seminary, Cambridge, Mass., he was for 20 years headmaster of the Lenox School for Boys in Massachusetts. His work at the Cathedral of SS. Peter and Paul includes work with the three cathedral schools.

Canon Brown joined the cathedral clergy staff in October, 1947, shortly after his resignation as director of the chaplaincy service of the Veteran's Administration. As canon precentor he is in charge of arrangements for the daily and special services of the cathedral.

## NORTHERN MICHIGAN

### Pre-Lenten Clergy Conference Meets

The annual Pre-Lenten Clergy Conference of the diocese of Northern Michigan was held at the Mather Inn, Ishpeming, Mich., January 20th-22d. For the third successive year the leader of the conference was the Very Rev. Dr. William C. Craig, retired dean of the cathedral, Victoria, B. C., Canada. Dean Craig was for many years the outstanding preacher of Western Canada and is in great demand at the present time as a preacher and leader of Conferences. He is now living in Toronto and has been the leader of conferences at the Canadian College of Preachers, Wy-cliff College.

Dean Craig's lectures were based on the primitive Christian experience, the personal contact of men and women with the living Christ, and the application of this experience as it is shown in the New Testament, particularly through St. Paul.

Bishop Page of Northern Michigan led discussions on the marriage canon and the Presiding Bishop's Fund for World Relief. In many ways this was the most successful and helpful clergy conference held in the diocese in several years. All of the clergy of the diocese but one attended.

## TEXAS

### Dr. Brooks Speaks at Christ Church, Houston

The Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, New York City, was the guest of honor and speaker on January 13th at the 109th annual parish meeting of Christ Church, Houston, Texas. Speaking on "The Challenge

and Opportunity of the Downtown Church," Dr. Brooks told of the many ways in which a downtown parish in a large and growing community can serve as a haven for the spiritual life of the entire city. He pointed out the unique opportunity that the rector of a downtown parish has to preach the gospel to "all sorts and conditions of men." Dr. Brooks demonstrated the missionary and social service imperatives of the downtown church.

**Lenten Preachers Announced  
by Christ Church, Houston**

The speakers at the noonday Lenten services at Christ Church, Houston, Texas, have been announced by the Rev. Dr. Hamilton H. Kellogg, rector. The services are sponsored by the Episcopal Laymen's Association of Houston.

Bishop Hines, Coadjutor of Texas, will speak from Ash Wednesday, February 11th, to February 13th; Bishop Gray, Coadjutor of Connecticut, February 16th to 20th; the Rev. John F. Butler, Jr., February 23d to 27th; Bishop Block of California, March 1st to 5th; Bishop Brinker of Nebraska, March 8th to 12th; Bishop Kinsolving of Arizona, March 14th to 19th; and Bishop Quin of Texas will speak during Holy Week, March 22d to 25th.

**OREGON**

**Rest House Purchased**

Bishop Dagwell of Oregon has announced the purchase for the diocese of Oregon of two lots in Gearhart, Ore., opposite the Gearhart Episcopal Summer camp property, and a completely furnished prefabricated house for the land.

The house and furnishings were purchased at a considerable discount from the Prefabrication Engineering company. The Bishop said the house would be used by clergy needing a place of rest and recreation. Gearhart is on the Oregon seashore.

**CHURCH CALENDAR**

**February**

- 8. Quinquagesima Sunday
- 11. Ash Wednesday
- 15. First Sunday in Lent
- 18. Ember Day
- 20. Ember Day
- 21. Ember Day
- 22. Second Sunday in Lent
- 24. St. Matthias
- 29. Third Sunday in Lent

**March**

- 1. (Monday)
- 7. Fourth Sunday in Lent
- 11. Fifth (Passion) Sunday in Lent
- 21. Palm Sunday
- 22. Monday before Easter
- 23. Tuesday before Easter
- 24. Wednesday before Easter

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- ( ) **LENT, A MANUAL FOR THE CLERGY**. An essential for every parish priest. \$1.60.
- ( ) **GOOD FRIDAY, A MANUAL FOR THE CLERGY**. Includes outlines for the Seven Last Words. \$1.60.
- ( ) **TOWARDS THE CONVERSION OF ENGLAND**. The Church of England's plan for Evangelism. Especially timely for us. \$1.00.
- ( ) **FROM PULPIT TO PEW**, B. G. Bouchier. Sermon outlines for every Sunday and for the Seven Last Words. \$1.75.
- ( ) **LIGHTS AND SHADOWS OF THE SACRED MINISTRY**, Archibald C. Knowles. A wealth of practical suggestions for the parish priest. \$2.50.

**FOR THE LAITY**

- ( ) **ATHLETES OF GOD**, S. C. Hughson. Lives of the Saints for every day in the year. \$2.50.
- ( ) **FULLNESS OF JOY**, J. L. C. Dart. An explanation of the Catholic Faith and its method. \$1.55.
- ( ) **LISTENING TO JESUS**, Gertrude Hollis. A day book for Lent. \$ .40.
- ( ) **ISLAND OF PEACE**, Dorothy Reynolds. The answer to the riddle of life. A story. \$1.00.
- ( ) **CHRIST AND EVERYMAN**, Dom Bernard Clements. A series of brief daily sermonettes of great appeal to lay-folk. \$1.55.
- ( ) **THROUGH THE GATES**, Gertrude Hollis. Some thoughts on the life of Our Lord. \$ .60.
- ( ) **MORE HAGGERSTON SERMONS**, H. A. Wilson. All who have followed Father Wilson's Haggerston (London) books will send for this one. \$1.55.
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# BOOKS



— THE REV. CARROLL E. SIMCOX, EDITOR —

## Quaker Prophecy

ALTERNATIVE TO FUTILITY. By Elton Trueblood. New York: Harpers, 1948, Pp. 124. \$1.

This small but profound and powerful book completes a trilogy. The first two works are *The Predicament of Modern Man* and *Foundations for Reconstruction*. With these three books in hand, you have as convincingly a statement I know of the Christian analysis of the *Weltschmerz* of modern man — and the Christian cure. Niebuhr, Berdyaev, and some others may write more ambitious books addressed to the same end, but for clear, direct vision of what is wrong and what can make it right, Elton Trueblood has earned a peculiar eminence among God's prophets of today.

As for this latest book: it measures up to its predecessors in every way, and is perfectly of a piece with them without seeming to be repetitious. Dr. Trueblood deals here more fully with the Christian cure of the world. One of the many virtues of it is the fact that he does not talk vaguely about what "the

Church" ought to do: he talks about what you and I can do, starting right where we are, and right here and now. (N.B. Not just what we ought to do, but what we can do.)

You need not be deterred from either reading or following Trueblood's counsels on the ground that he is a Quaker and you are a Churchman. He is a Quaker, and an all-out one; but he regards Quakerism as a movement within the Church rather than outside it. I mention the point here because, when Dr. Trueblood commends certain devotional techniques and moral attitudes which we associate with Quakerism, he always does so with the idea that these are things all Christians can use. He isn't trying to make Quakers out of Churchmen, but better Christians out of all of us. Like the late William Temple, he regards the ecumenical Church now emerging among the Churches as the great fact of our era. He thinks very consistently in terms of this, and that is why all of us — Episcopalians or whatever we may be — can hear and heed him with profit.

There is charm and grace as well as insight and prophecy in this little vol-

ume. Every now and then you come upon a statement that brings you up short. In one such you are reminded that "the most beneficent single feature of preaching is the beneficent effect on the one who does the preaching." This is the exact opposite of what most people suppose about the foolishness of preaching. But Trueblood establishes his point. Then he talks about the need for Christian "colonists" today and points out that women are colonists *par excellence*. In this connection he shows how the Christian woman today can play a role of peculiar beauty and importance in the Body of Christ.

But you must read this book yourself. If it disappoints you, never heed my prescriptions again! For my part, I pray that Dr. Trueblood may be given the grace, gumption, and length of days to write one book each year for the next 75 years. C.E.S.

## Christian History in Review

THE SPIRIT OF CHURCH HISTORY. By J. W. C. Wand, Bishop of London. London: Mowbrays; distributed in USA by Morehouse-Gorham, 1947. Pp. 115. \$1.75.

If you have been wanting a chance, or some special incentive, to think through all that you have learned about the history of Christianity, to try to in-

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**BOOKS**

tegrate it and get the loose ends tied together, this little book is exactly what you've been waiting for. You would expect a summary review of the long and complex history of the Church, all in 115 pages, to be either a prodigy of oversimplification or an essay so condensed as to pass all understanding. This book is neither. The Bishop of London has put his finger unerringly upon the essential things, and though of course the book is packed and loaded there is not a paragraph, not a sentence, in it that is obscure.

The chapters are stenographic reports of talks Dr. Wand gave during Lent last year. In print they retain the directness and informality of their original oral presentation. This is only one of the sterling merits of the book. Another is the author's manifest originality and independence as a thinker. So often the writer of such an outline of a big theological subject conforms dismally to O. W. Holmes' characterization:

"Thou sayest the undisputed thing  
In such a solemn way!"

Dr. Wand says nothing "in such a solemn way," and it is clear that he never says "the undisputed thing" merely because it is undisputed. In fact he jolts some of our common unexamined assumptions, such as the universal notion that the Christians during the persecutions used the catacombs as a hide-out. Dr. Wand points out in passing what a pitifully poor hide-out the catacombs would be.

The concluding chapter on "The Anglican Synthesis" takes just 20 pages. I have never seen the subject dealt with more judiciously, fairly, informatively, or in a more interesting and appealing manner.

This book will be equally helpful and delightful to the scholar, the person who knows nothing about the Church but is willing to learn, and everybody in between.

C.E.S.

**Resurrection in France**

FRANCE ALIVE. By Claire Huchet Bishop. New York: McMullen, 1947. Pp. xi + 227. \$3.

A good deal of information has come to us on post-war France, but no publication, until Mrs. Bishop's book, has given us a close range picture of the religious revival in France today.

The book is built on direct observations made in the course of recent trips of documentation through France. It contains thirteen chapters and a bibliography of eighty items.

The starting points of the movement are the sentiment of human communion experienced by those who suffered together at the hands of the Nazis, and the

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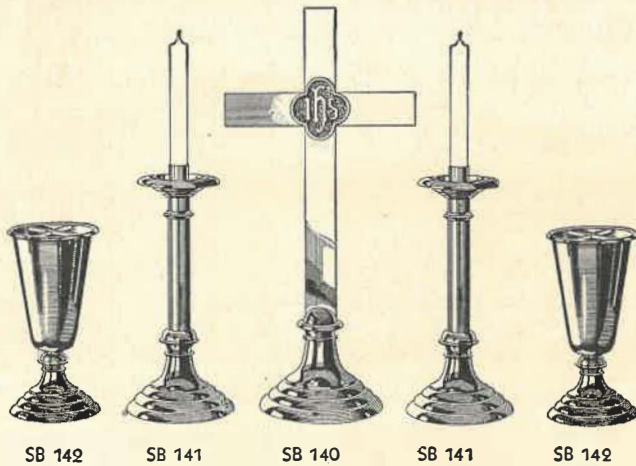
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conviction that only deeds can express the reality and power of that solidarity. That urge for dynamic creativeness should, it is firmly believed, be directed into initiatives proceeding from the bottom up. It should start from below. Furthermore, it is acknowledged that individualism alone cannot achieve worthwhile results: neighborly communal enterprises of all sorts, directed in a spirit of friendship, must testify Christ.

There are minutely documented pages containing lively accounts of certain spectacular ways of interpreting the Christian message to the workers (JOC), of skillful methods used by "teams" in a fraternal approach to social, domestic, and spiritual problems (MPF), and of techniques used to arouse and enlist the charity of the traditionally thrifty peasants (JAC).

Throughout the book, attention is given not only to the Roman Catholic aspect of the revival, but to the similar renewals which flourish among Protestants and Orthodox Christians.

The Protestant reader will find inspiration in the accounts of the fearless and self-sacrificing exploits of the Cimade organization. He may be startled, but only soon to be delighted, with the relation of a visit to the Calvinist Community of Cluny [L. C., January 11th], a Reformed version of a monastery, where one may meet such different guests as Marxist workers and Roman Catholic priests.

But in all probability the book will have a very special appeal for the Anglican reader. How could one fail to notice that many innovations of the Catholic renewal are in sympathy with the now almost five hundred-years-old Anglican practice? One rejoices, for example, that at last, the French Catholics are urged to study the Bible (p. 130), and one is reminded of the profound and beneficial effect of Scripture study in England toward the close of Queen Elizabeth's reign. He who knows the doctrinal and inspirational value of the Prayer Book, in use since 1549, readily understands the desire of the French for a liturgy planned for communal worship and (at least in part for the present) expressed in the vernacular (pp. iii, 123).

With regard to liturgical music, the attempt to create or adapt melodies (p. 122) respecting the speech rhythm of the French language will seem natural. One knows how successfully the same problem was met by Narbeck in his *Prayer Book Noted* in 1550. As for the position of the celebrant facing the people at an altar-table (p. 116), the Prayer Book of 1552 provided for a similar position, and for the same reasons. That arrangement has been kept in many Episcopal churches. It may be ob-

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**BOOKS**

served in St. George's Church in New York City, where a circular communion rail is regularly used. Finally, the description of the Mass celebrated by the bedside of an old sick lady (p. 66), a service still considered as "not done," affords a moving page and evokes the parallel of the Communion of the Sick, which has been the constant practice of the English Church for five centuries.

The book is so rich that one cannot but indicate briefly a few of the other items treated, all of them tokens of France's Christian spirituality and social mindedness — laymen, Protestants and Catholics, plunging into ingenious projects such as that of the Boimondau Community; Carmelites in the world who dress in gay colored everyday clothes; nuns working in the mills, priest-miners and priest-workers; ministers protecting deportees; Church leaders, Catholic and Protestant, giving the world the example of a real cooperation in a spirit of humility and love.

All that naturally leads to a concluding chapter emphasizing the part played by the French Christians in the ecumenical movement.

The book is written in a lively, dramatic style and conveys at every page profound sincerity. **RENE VAILLANT.**

**Ancient Kingship and Christ**

**KINGSHIP AND THE GODS.** By Henri Frankfort. The University of Chicago Press: Chicago, 1948. Pp. 412. \$5.

To most readers this work of a distinguished Orientalist will appear simply as a scientific study of ancient Egyptian and Mesopotamian kingship, of interest and value only to those who have a taste for archaeology. And it is a strictly, rigorously scientific work. But to the Christian who remembers that every phase, every event of history B.C. is a part of the "preparation of the gospel" such a book as this has a definite theological interest and value.

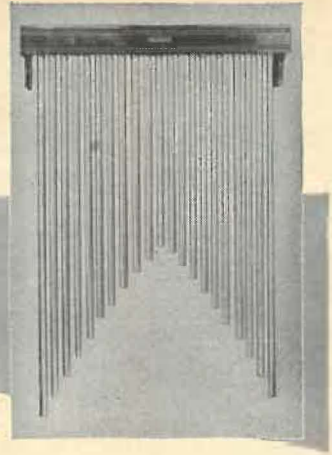
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that is known about kingship, in theory and practice, in Egypt and Mesopotamia. He adds a very short—all too short—epilogue in which Hebrew kingship is discussed only in barest outline. It is regrettable that he does not deal with what is known about kingship among the Medes and Persians, for there is good reason to believe that the cult of "the great king" which began with the dominion of Cyrus was of greater influence upon the West, and upon Christianity itself, than the Egyptian and Mesopotamian institutions of royalty. But, as noted above, Frankfort writes as a scientist, and his special competence lies in the Egyptian and Mesopotamian fields.

From the point of view of Christian apologetics the data he presents are of prime importance. All kings of earth who came before the King of kings in time and history were preparing the way for Him, albeit unwittingly. To protest against this view that it is a long leap of imagination from the Oriental despot to the gentle Galilean is to betray a complete misunderstanding both of Oriental kingship and of the Gospel and its Hero. Jesus came as a claimant to the sovereignty of the world: as an absolute monarch in the basic Oriental sense of God-manifest. The difference between Cyrus the Great and Jesus is the difference between the shadow and the true; but when we approach the Incarnation as an event in history we must look first among the anticipatory shadows for the clue to what is to come. Among these shadows is Oriental kingship, along with the Law and the Prophets.

The foregoing paragraph comes not at all out of Frankfort's book but rather out of this reviewer's reading of it. He wrote it as a scientist; I read it as a theologian. But the scientific substance of the book is of prime importance as theological material, if we recognize the meaning of history in the divine plan of world redemption. C.E.S.

**Theism and Humanism**

**GOD AND MEN.** By Herbert H. Farmer. New York: Abingdon-Cokesbury Press, 1947. Pp. 199.

Mr. Farmer, a well known English Presbyterian, has certainly packed a great deal into 199 pages. His major thesis is that Christianity is first and foremost a religion of personal relationships. God is person and man is person. God has a "claim" upon us and because of this we have a "claim" upon our fellowmen and they upon us. This thesis is not a new one but one which should be reemphasized and driven home to an age which more and more regard man as an accident of the evolutionary process and only valuable in so far as he is a member of a

State, a political party, or a social movement. The author makes and proves his point in a forceful way.

In the process of proving his thesis Mr. Farmer does a fine job in the field of apologetics. This, to my mind, is where the strength of the book lies. His apologetic is no weak compromise or watering-down of the faith. It is no giving way to pseudo-scientific rationalism. Rather he sets forth the faith boldly, saying that Christianity will win only if it shows clearly that its teaching about God and man is something radically different from all other interpretations of human and divine life. This is strong meat for a world which has fooled itself too long into thinking it has been chewing on meat but really has been drinking milk sop!

Mr. Farmer seems to be absolutely orthodox in most of his theology. His one pet heresy is that he slides into "Universalism," but he makes a good case for it and does manage to leave a bit of a loop hole where he could slip out. After all, everyone of us, even the most "orthodox," I suppose, has a little pet heresy!

The first chapter of the book entitled "The Way of Knowledge" and the last chapter called "Skepticism and Faith" I would like to put into the hands and minds of all my friends, inside college and outside college, with sophomore mentalities.

This is the kind of book which we need to have written more and more. It is simple, direct, powerful, and unpromising without being lengthy.

GORDON E. GILLET.

**Goodspeed's Paul**

**PAUL.** By Edgar J. Goodspeed. Philadelphia: Winston, 1947. Pp. 246 + x. \$2.50.

Here is another attempt to produce a popular biography of St. Paul. Paul, the many-sided: Pharisee, Roman citizen, persecutor, convert, missionary to the Gentiles, world-traveller, organizer and devoted pastor of churches, champion of Christian liberty, theologian, martyr—if the story were not already so well-known to the average reader of the New Testament (and how many others will read it?), it would be an exciting tale even in Dr. Goodspeed's somewhat matter-of-fact prose.

As it is, Paul has had a number of biographers in recent years and it must be acknowledged at once that every one labors under the same handicap, that for nearly the first half of the story he is dependent almost entirely upon the already fascinating narrative in Acts. Dr. Goodspeed appears to accept this narrative as accurate history throughout and to indulge in a minimum of critical ap-

praisal even in those portions of the account which seem to be contradicted by Paul's own letters, as for example Acts 15 when compared with Galatians 1:2. He has no doubt that Acts was written by Luke "the beloved physician" of Colossians 4:14, although this tradition may easily rest upon no firmer foundation than some early conjecture from 2 Timothy 4:11, which of course Dr. Goodspeed does not consider Pauline. The result of such almost inevitable handicaps is that much of the first nine chapters of the book, down to the writing of Paul's first letters, those dispatched to Thessalonika in A.D. 50, reads like little more than a modern paraphrase of the story in Acts 7:59-18:11. Thereafter the Apostle's letters contribute much to the narrative; so do the author's own personal theories about some of these letters.

Although what is said about many of the epistles summarizes fairly adequately the more or less generally accepted results of recent critical study of the New Testament, Dr. Goodspeed's peculiar view that Ephesians was written, not by Paul himself, but by the collector of his letters as a kind of introduction to them is set down with an air of finality as if it were an almost universally acknowledged fact.

There is of course no doubt that Dr. Goodspeed has brought to his present task of popularizing the life of Paul the fruit of many years of patient research and that the average layman, cautioned concerning its idiosyncracies, may read this book with considerable profit and pleasure. The clergy, however, and other more serious students of the work of Paul might be better advised to spend the time re-reading the Acts and Paul's letters side by side. If they wish to know Dr. Goodspeed's theories about Ephesians, for example let them examine critically *The Meaning of Ephesians* in which those theories were originally developed and form their own conclusions regarding the soundness of his views.

OSCAR SEITZ.

**Pastoral Counseling**

PHYSICIANS OF THE SOUL. by Charles F. Kemp. New York: MacMillan, 1947. Pp. xi & 314.

This is a history of "pastoral work," the most important work of the Church with individuals. As a history, it is an adequate survey of the work of the Church and of "allied movements" and secular movements that are "person-minded." Both the Rev. Russell Dicks, who writes the "Preface," and the author, the Rev. Charles F. Kemp, point out that "we have long needed this book" and that the story of the Church's pastoral work "had never been made avail-

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able." In 287 pages of text, Mr. Kemp, the minister of the First Christian Church, Red Oak, Iowa, could only summarize. He does that well.

Mr. Kemp writes his history from the point of view of individuals working with individuals. The thesis of the book, the Church's work with individuals, is found in a summary of Jesus' attitude toward that work:

"He (Jesus) was not only the friend of publicans and sinners; he was the friend of all who needed his help, and, in the course of his ministry, he dealt with the sick and the well, the good and the bad, the educated and uneducated, the old and the young, the rich and the poor, regardless of race or color."

He points out that the great teachers, preachers, leaders were great because of the energy devoted to the task of "counselling." In most cases Mr. Kemp simply tells us what the men did, not how they did it. Again, this is not a criticism of Mr. Kemp's work as much as it is a criticism of the restrictions of space.

For those who are parish priests, this book will be a helpful history of the recent history of pastoral work, as well as a good summary of pre-Reformation pastoral work. It is a good guide to the development of psychological work (the footnotes, kept together in the rear of



CHARLES F. KEMP

the book, seem to me very adequate), and a *guide to further study*.

Some readers may miss any history of the use of the post-Reformation confessional. Mr. Kemp is a Protestant and can not be expected to evaluate the Catholic usage. For priests administering the

sacrament of penance regularly I am sure that this will be a helpful guide to aids to counselling.

The Episcopal Church receives mention for work done in pioneering with group therapy ("the Emmanuel Movement" of Worcester and McComb), for encouraging clinical training of ministers and ministers-to-be (the Graduate School of Applied Religion) and individuals (Phillips Brooks, John R. Oliver, Otis Rice, among others.)

The book is objectively written. Mr. Kemp is to be commended for making the history of the Church in its principal work so easily available to general readers.

HARRY H. JONES.

### Anthology of Schweitzer

ALBERT SCHWEITZER: AN ANTHOLOGY. Edited by Charles R. Joy. New York: Harpers 1947. Pp. 307. \$3.75.

If the chief reason for an anthology of a single author is to whet the reader's appetite for the author's writings in full, this one fulfils its purpose. The selections from Schweitzer's writings are well made and comprehensive. It is only fair to warn the reader who has not read Schweitzer that he is not an epigrammatic or otherwise brilliant writer.

C.E.S.

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## DEATHS

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

### Mary Dabney Payson Baker

Mrs. Stephen Baker, widow of the former president and chairman of the board of the Bank of the Manhattan Company, died January 16th at her home in New York City.

Mrs. Baker had long been active in St. James' Church, New York, where she was chairman of the parent's guild. She had also been a member of the executive committee of the New York City Mission Society, a member of the national board of the YWCA, and president of the Studio Club of New York.

Mrs. Baker is survived by a son, J. Stewart Baker, chairman of the board of the Bank of Manhattan Company; two daughters, Mrs. Henry L. Finch and Mrs. Leonard L. Marshall; 12 grandchildren; and 14 great-grandchildren.

### Dove Walter Green

Dr. Dove Walter Green, 60, died in the hospital at the Charleston, S. C., Navy Yard on January 16th, after a long illness. The Requiem Eucharist was celebrated in St. Paul's Church, Conway, S. C., where Dr. Green was a former warden and vestryman. The rector, the Rev. Allen W. Joslin, was celebrant. The Burial Office was read in St. Paul's Church at 3 PM by the rector, assisted by the Rev. H. D. Bull, rector of Prince George, Georgetown.

Dr. Green was a veteran of both

wars, having served at the Charleston Naval Base during World War II. He retired from the Navy with the rank of captain in September, 1946. He practiced medicine in Sumter, Mullins, and Conway for 31 years. A devoted Churchman and Christian gentleman. Dr. Green served as lay reader in the churches in Conway and Mullins when these missions were without resident clergy.

He is survived by his wife, the former Irene Hardwicke; a son, D. W. Green, Jr.; five daughters; five grandchildren; a brother; and a sister.

### James H. Hogan

Mr. James H. Hogan, art director of James Powell and Sons (Whitefriars), Ltd., London, England, died in London on January 12th.

Mr. Hogan was a fellow of the Royal Society of Arts and holder of its silver medal, a member of the Art Workers' Guild and the Arts and Crafts Exhibition Society, master of the Faculty of Royal Designers in Industry, and a fellow of the Society of Master Glass-Painters. Windows designed by him are to be found in the Liverpool, Hereford, Exeter, Rochester, Carlisle, and Winchester Cathedrals, as well as in Perth, Australia, and Dunedin, New Zealand. In the United States, his works are to be found in St. Thomas' Church, the Church of the Heavenly Rest, and Temple Emanu-El, all of New York City; St. Alban's Church, Washington, D. C.; St. Stephen's Church, Olean, N. Y.; as well as in many other places.

### John Jacob Saunders

John Jacob Saunders, 81, formerly treasurer of the University of Louisville, Ky., and president of the board of trustees of Norton Memorial Infirmary, Louisville, died on January 2d at the infirmary. He had been ill for several weeks. Funeral services were held on January 5th at Grace Church, Louisville, with burial at Cave Hill Cemetery.

Mr. Saunders was a prominent lay worker of the diocese of Kentucky. He was secretary and historiographer of the diocese, and editor of the diocesan newspaper, the *Bishop's Letter*. He had been a deputy to General Convention nine times. Before his retirement, he was manager of the Louisville office of the R. G. Dunn Co., and was a past vice-president of the Louisville Board of Trade.

Mr. Saunders is survived by a son; John J. Saunders, Jr.; two sisters, Mrs. J. G. Minnigerode, Jr. and Mrs. Sayre Courtney; a brother, P. H. Saunders; and two grandchildren.

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## NOTICES

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OF YOUR CHARITY pray for the repose of the soul of Louise Marie Weickardt beloved mother of the Rev. George F. Kreutler. Entered into Life Eternal on January 21, 1948. Jesus, mercy! Mary, help!

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## CHANGES

### Appointments Accepted

The Rev. **Raymond E. Abbitt**, formerly priest in charge of St. Francis of Assisi, Upi-Nuro, Cotabato, P. I., is now acting chaplain of St. Luke's Hospital and a member of the faculty of St. Andrew's Theological School, Manila, P. I. Address: St. Luke's Hospital, 1015 Magdalena St., Manila, P. I.

The Rev. **David S. Agnew**, formerly rector of Calvary, Saginaw, Mich., is now vicar of the Kingman Field, in the district of Arizona. Address: 423 Spring St., Kingman, Ariz.

The Rev. **J. Perry Austin**, a special student at Nashotah House, Nashotah, Wis., is now priest in charge of St. Paul's, Watertown, Wis. Address: Nashotah House, Nashotah, Wis.

The Rev. **John Carl Boggis**, formerly assistant at St. Mark's, Milwaukee, Wis., is now assistant at Trinity, Tulsa, Okla., and may be addressed there.

The Rev. **William B. Daniels, Jr.**, formerly rector of St. Paul's, Beaufort, N. C., is now rector of the Church of the Ascension, Cincinnati, Ohio. Address: 33 West Hill Lane, Cincinnati 15, Ohio.

The Rev. **John W. Davis**, formerly assistant at St. Joseph's, Queens Village, L. I., N. Y., is now vicar of St. Mary's Chapel, Carle Place, L. I., N. Y. Fr. Davis continues as assistant youth director of the diocese of Long Island. Address: St. Mary's Chapel, Queens Village, L. I., N. Y.

The Rev. **Peter M. Dennis**, formerly rector of St. John's, Bedford, Ind., is now rector of St. Andrew's, Kokomo, Ind. Address: 602 W. Superior St., Kokomo, Ind.

The Rev. **Frederick L. Eckel**, formerly rector of St. Paul's, Owego, N. Y., is now associate rector of Christ Church, Greenville, N. C., and may be addressed there.

The Rev. **William J. Good**, formerly on the staff of Trinity Church, New York, N. Y., is now curate of St. Luke's Chapel, New York, N. Y. Address: 489 Hudson St., New York 14, N. Y.

The Rev. **Edward T. Haslam**, a priest of the Syrian Orthodox Church, is now priest in charge of St. Andrew's, Mullens, W. Va. Address: Box 693, Mullens, W. Va.

The Rev. **David Jones**, formerly rector of St. Mark's, Clark's Mille, and St. Peter's, Oriskany, N. Y., is now rector of the Church of the Evangelists, Oswego, and priest in charge of St. Luke's, Minetto, N. Y. Address: Church of the Evangelists, Oswego, N. Y.

The Rev. **George Keirstead**, formerly rector of Trinity, Bridgewater, Mass., is now priest in charge of St. Mark's, North Easton, Mass. Address: 16 Hayward St., North Easton, Mass.

The Rev. **John C. Moore**, formerly of the Warren County Associate Mission, diocese of Newark, is now rector of Christ Church, Coudersport, and vicar of All Saints', Brookland, Pa. Address: Christ Church, Coudersport, Pa.

The Rev. **Charles A. Mosby**, formerly vicar of Christ Church, Totowa Borough; St. Andrew's, Lincoln Park; and the Church of the Transfiguration, Towaco, N. J., is now vicar of St. Andrew's, Harrington Park, N. J., and may be addressed there.

The Rev. **Robert O. Reddish, Jr.**, formerly rector of Trinity, Lander, Wyo., is now assistant at St. Stephen's, Sewickley, Pa., and may be addressed there.

The Rev. **George W. Smith**, formerly assistant at St. Luke's Chapel, Trinity Parish, New York, N. Y., is now rector of St. Luke's, St. Albans, and priest in charge of St. Barnabas', East Fairfield, and Trinity, Fairfield, Vt. Address: 12 Bishop St., St. Albans, Vt.

The Rev. **William E. Soule**, a teacher at the Fairfield Country Day School, Fairfield, Conn., is now on the staff of St. John's, Bridgeport, Conn. Address: 768 Fairfield Ave., Bridgeport 4, Conn.

The Rev. **John E. Stevenson**, formerly curate of All Saints', Detroit, Mich., is now rector of Gethsemane, Marion, Ind. Address: 819 S. Washington St., Marion, Ind.

The Rev. **Robert Milton Webster**, formerly rector of Christ Church, Trenton, N. J., is now vicar of St. Thomas Chapel, Clarkdale, Ariz. Address: Box 567, Clarkdale, Ariz.

The Rev. **Frank R. Wilson**, formerly a chaplain in the Navy, is now field secretary of the American Bible Society. Address: 450 Park Ave., New York 22, N. Y.

### Resignations

The Rev. **Edward D. Birch**, formerly rector of Grace Church, Astoria, Ore., has resigned because of ill health.

The Rev. **Charles D. Evans**, formerly rector of St. Andrew's, Denver, Colo., has resigned. Address: 501 W. Orman St., Pueblo, Colo.

The Rev. **Alfred O. France**, formerly rector of St. James', St. Paul, Minn., has resigned. Address: 1121 St. Clair Ave., St. Paul 5, Minn.

The Rev. **Charles W. Henry**, formerly rector of All Saints', Chelmsford, Mass., has resigned. Address: 201 Central St., West Acton, Mass.

The Rev. **Henry P. Manning**, formerly rector of All Saints', Baltimore, and priest in charge of the Church of the Holy Apostles, Halethorpe, Md., has retired. Address: Blue Ridge Summit, Pa.

The Rev. **Henry Mattocks**, formerly chaplain of St. Luke's Hospital, Manila, P. I., has resigned. Address: 326 Bacon St., Waltham, Mass.

### Changes of Address

The Rev. **E. L. Braithwaite**, formerly addressed at 1930 Darrow Ave., Evanston, Ill., should now be addressed at 2036 Dewey Ave., in that city.

The Rev. **Felix L. Cirlot**, formerly addressed at 423 W. 46th St., New York City, should now be addressed at Nashotah House, Nashotah, Wis.

The Rev. **William R. Donaghy**, formerly addressed at 82 Luce St., Lowell, Mass., should now be addressed at 1001 Lawrence St., in that city.

The Rev. **John E. M. Massie**, formerly addressed at St. Edmond's Rectory, Arcadia, Fla., should now be addressed at Box 714 in that city.

The Rev. **Richard Rossman**, formerly addressed at 215 W. Lanvale St., Baltimore, Md., should

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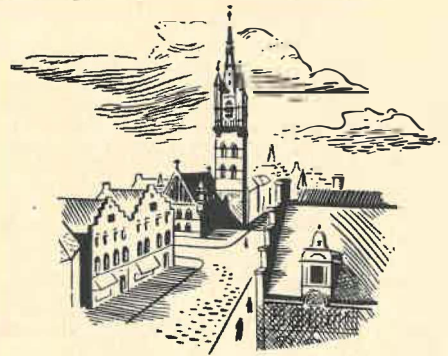
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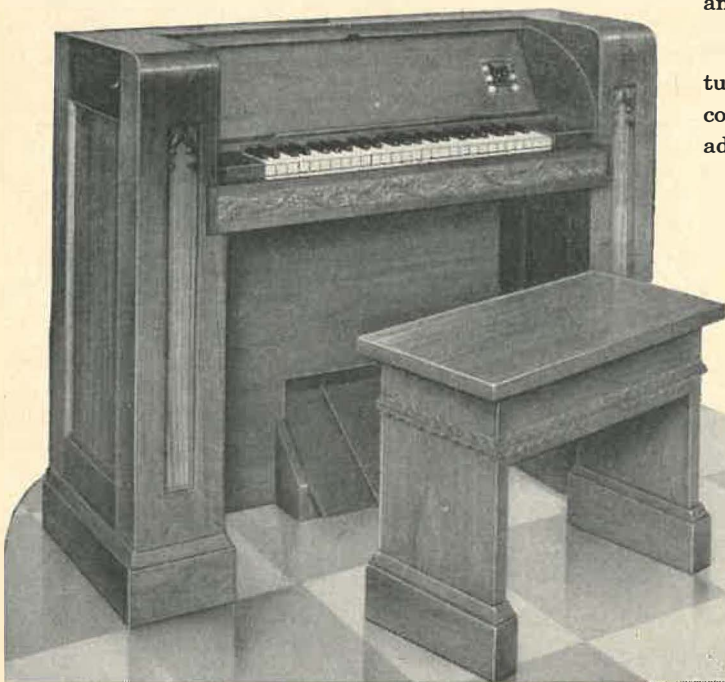
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