

The Living Church

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

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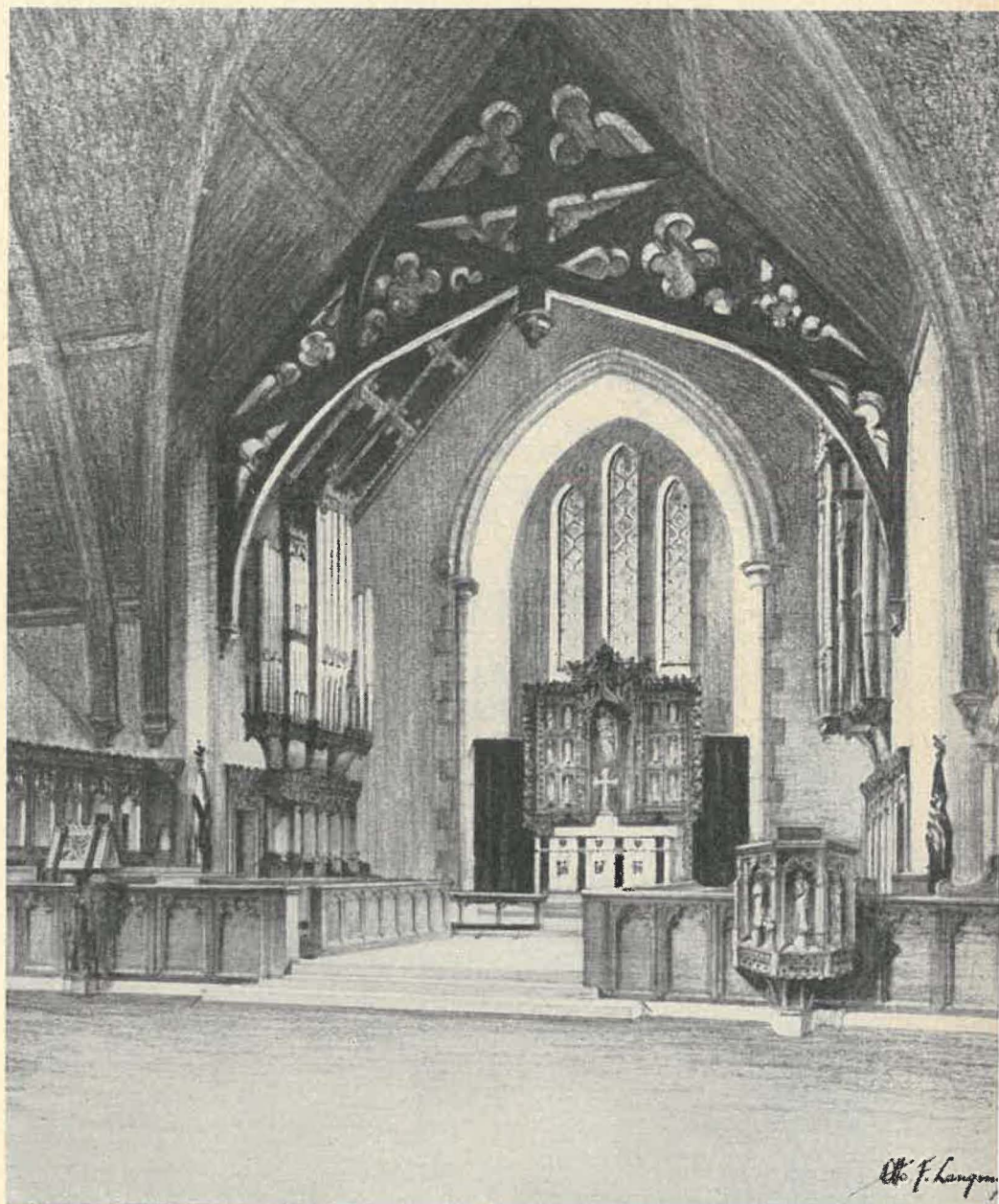
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ST. MARK'S CATHEDRAL, GRAND RAPIDS, MICH.

Architect's drawing showing the chancel as it will look when the remodeling program is completed.

LETTERS

Lambeth on South India

TO THE EDITOR: At the Lambeth Conference last summer I stated at a Conference Session, and personally to the Archbishop of Canterbury, that if the confidential information in regard to the vote on Resolution 54 was given out by any member of the Conference, and especially if anyone saw fit to draw incorrect inferences on this vote, I would feel free to state the facts in regard to what actually happened.

The *Church Times* has seen fit to publish information provided by someone who violated a confidence. It is not my purpose to discuss this breach of ethical procedure. However, the editorial "The Church of South India" in the January 30th issue of *THE LIVING CHURCH* draws such entirely false inferences based on the vote on Resolution 54 that I must avail myself of the right I claimed at Lambeth to present the facts in regard to this vote.

Your editorial states that there were 329 bishops at Lambeth, and that the total of 229 votes (135 in favor of the view "held by a majority," and 94 in favor of the view held by "a substantial minority") showed there were 100 bishops who "withheld their vote." The editorial then jumps to the conclusion that you can properly add 100 votes to the 94 votes in favor of the *second* view presented in Resolution

54 (e), and "it follows that actually the *second* view was held by a majority, and the *first* view only by a substantial minority—135 out of 329 bishops." The editorial questions "whether the Lambeth Fathers were accurate" in their statement about the majority and minority views (thus by implication raising a question of honesty), and states that nearly two thirds of the bishops were really in favor of the *second* view.

The editorial disputes the statement set forth in a carefully drawn resolution agreed upon by all those who knew the facts, and would lead others, ignorant of the facts, to entirely false conclusions as to what actually took place.

EIGHTY ABSENT BISHOPS

There never were 329 bishops at the Lambeth Conference; 326 actually arrived in London. The Archbishop of Capetown died before the first session was held. On the day the vote on Resolution 54 was taken one bishop had left, one had not arrived, and 10 or more were unable to attend sessions due to sickness or other unavoidable causes. Thus the number of bishops who might have voted was less than 315. This means that between 80 and 85 bishops did not vote on Resolution 54. These bishops did not "withhold their vote" as your editorial states. They just

were not present when the vote was taken. Why? Well the honest facts are that a late and extra session was announced on the day in question; few bishops had the slightest idea that Resolution 54 would come to a vote that evening; many were dead tired and not a few on the verge of sickness (listening to between 100 and 160 speeches a day through five weeks of first the coldest and then the hottest weather London had known for years had made a heavy impact on even the hardest); some had important engagements made before the extra session was announced; and all these, and other reasons, resulted in the absence of about 80 bishops.

While no one can say accurately how those absent when Resolution 54 came up would have voted, the only fair assumption is that they would have divided in about the same ratio as the 229 who did vote, and on this basis the vote would have been (if 314 had voted) 185 in favor of the view "held by a majority" and 129 in favor of the view "held by a substantial minority." Actually a majority of all who could possibly have voted would have been 158, or only 23 votes more than the 135 who voted for the *first* view. It would be fantastic to assume that only 23, or fewer, of the 85 non-voters would have supported a view which was held by 135 of 229 voters, and yet it would take such

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LETTERS

an assumption to give any credence to the statement made in your editorial that what the Lambeth bishops announced as a majority was really a minority.

It was, of course, unfortunate that a maximum number of bishops were not present when this vote was taken. However, in any assembly, where parliamentary rules are being followed, a majority of those present (provided there is a quorum) is accepted as a majority of the whole membership of the body.

The facts clearly show that "the Lambeth Fathers" were accurate in their statement covering the majority and minority views, and that *THE LIVING CHURCH* in its editorial makes an unwarranted assumption which leads to inaccurate, misleading and erroneous conclusions.

TWO OTHER POINTS

Two other points presented in your editorial deserve comment.

You imply that the individual Diocese in the Episcopal Church in this country would have no right to recognize the validity of the orders of a bishop or presbyter of the Church of South India who was episcopally consecrated or ordained at or after the inauguration of that Church. You state that such a bishop or priest "is in a category that Lambeth has said needs further determination by the constituent Anglican Churches." Action taken at Lambeth does not support your contentions (evidently based on your erroneous attempt to turn a majority into a minority). The majority opinion at Lambeth was "that such bishops, presbyters, and deacons should be acknowledged as true bishops, presbyters, and deacons in the Church of Christ and should be accepted as such in every part of the Anglican Communion, subject only to such regulations as are normally made in all such cases by the responsible authorities in each area." In other words, the majority at Lambeth did not put Bishop Newbiggin and Bishop Jacob (to use those mentioned in your editorial as examples) in different categories so that the status of the former would require "further determination" while the latter would be fully accepted. It was against this distinction, which the majority at Lambeth considered both unfair and inconsistent, that those voted who supported the majority view in Resolution 54 (e).

In the Protestant Episcopal Church in the United States of America it is the diocesan bishop who has the right to decide whether a bishop or priest, whom he considers validly consecrated or ordained, shall have the right to officiate in his diocese. Also a bishop has the right to refuse to license a bishop or priest, even though he may be validly consecrated or ordained.

The question was raised at Lambeth as to a possible confusion in the Episcopal Church in the USA if dioceses differed in their attitude toward visiting clergy from the Church of South India. In reply I stated that the confusion would not be any greater than that which now exists here due to the different procedures and practices already being followed in our dioceses. I further stated that since I held the view of the majority of the Lambeth Bishops in regard to the full validity of

the orders of the bishops and other clergy who had been consecrated or ordained at or after the inauguration of the Church of South India, I considered that I had the right to permit such bishops or clergy to officiate in my diocese. There are churches and Provinces within the Anglican Communion which require action by Church or Provincial authorities to permit a bishop or presbyter, even though he may be validly consecrated or ordained, to officiate within that Church or Province. I know of no regulation in the Episcopal Church in our country which can either prohibit a bishop from allowing one he considers validly ordained to officiate, or to compel a bishop to license anyone even though he may be validly ordained.

Lambeth took no action which would require, as your editorial implies, that the decision in regard to the attitude of our Dioceses toward visitors from the Church of South India "is clearly a matter for General Convention, or at least the House of Bishops." Quite the contrary, Lambeth recognized "that there will be differences in the attitude of Churches, Provinces, or Dioceses regarding the states of the bishops, presbyters, and deacons of the Church of South India, but it expresses the unanimous hope that such differences may never in any part of the Anglican Communion be made a ground for condemnation of action taken by any Church, Province or Diocese."

CAPITALIZATION

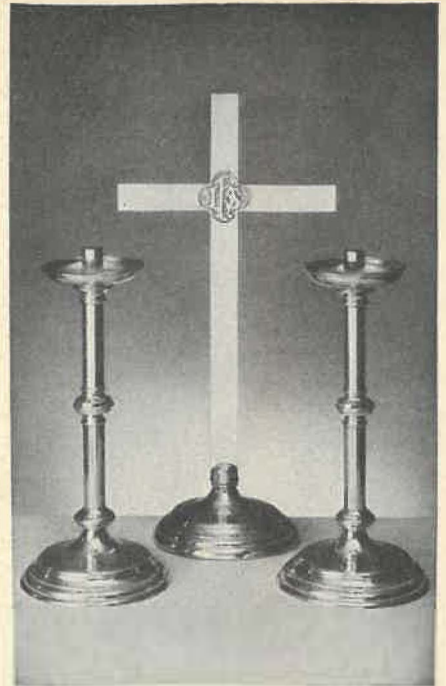
As for the assumption in your editorial that the capitalization of the word "Dioceses" indicated that the reference is to "so-called 'Independent Dioceses' (like Jerusalem or Korea), and not dioceses within a Church," you are wrong again. As Secretary of Lambeth Committee III, I put in those capitals, and I assure you I had in mind the Dioceses in our own Episcopal Church as well as the "Independent Dioceses."

Finally, what your editorial included in reference to the Anglicans in the Nandyal area who have not joined the Church of South India may easily mislead a reader unaware of the actual situation.

It should be known:

First, that the situation in Nandyal did not complicate or influence Lambeth in its consideration of or decisions on the Church of South India. Why? Because all the evidence indicated that the refusal of the Nandyal Anglicans to unite was not due to a fine, loyal, and worthy devotion to the Anglican Church (as has been claimed by some writers), but is the result of certain very unfortunate, and in certain cases long standing, squabbles between the leaders in some of the villages of the area. The simple Christians stirred up by these leaders (who have behaved rather badly on both sides) have joined in the disagreement with a resulting break in fellowship.

Second, that those at Lambeth regretted there are those in Nandyal who have not joined the Church of South India, and hoped, without wanting to coerce, that they will soon join. The episcopal ministrations recommended by Lambeth for the Nandyal Anglicans were in the nature of a temporary expedient and in no sense



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meant to encourage these Christians to remain out of the united Church.

Third, that while your editorial stresses that "it is important that the existence of continuing Anglicans in that area should be recognized and remembered," those who know the Nandyal situation best would not agree with you. They say the best policy will be to take care of these Anglicans as quietly as possible, and pay as little attention to them as possible. Too much importance attached to them will aggravate an unfortunate attitude. Really the less said about, and the less the attention given to, the Anglicans in Nandyal the better it will be for them. The Lambeth Resolution, No. 55, sets a good example. It is three lines in length.

This is a long reply to your editorial. However you have asked for further facts about what happened at Lambeth, and in view of what you have written I feel it is important for your readers to have the information contained in this letter, some of which until now I have not had the right to disclose.

(Rt. Rev.) HENRY W. HOBSON,
Bishop of Southern Ohio.

Cincinnati, Ohio.

TO THE EDITOR: WITH HOBSON'S APPROVAL GLADLY ASSOCIATE MYSELF WITH HIS STATEMENT ON SOUTH INDIA.

(Rt. Rev.) ANGUS DUN
Bishop of Washington

Washington, D. C.

Gratitude

TO THE EDITOR: May I ask the favor of the publicity of your paper as a channel for expressing my great sense of gratitude to the many whose kindness, interest, hospitality, and generosity made my visit to America, both going to and returning from Lambeth Conference, so inspiring and pleasant.

I was privileged to preach and speak to some 40 groups of people.

Although I made no financial appeal, the Church in Korea received donations amounting to nearly \$1,000. The congregation of the Church of the Redeemer, Bryn Mawr, made the wonderful gift of a station-wagon, which will enable the Bishop to overcome the serious problem of transportation.

It would be hard to exaggerate the importance and opportunity of Korea as a field of missionary endeavor, with its population of over 26,000,000 people, starting out again as an independent nation. It is conscious of the lack of any spiritual background in its life, and seeking some philosophy of life.

Today the Bishop has a staff of 17 Korean priests, but only two mission priests. The Episcopal Church of America finds it impossible to add to its present missionary commitments, and to undertake work in Korea; but the U. S. A. has accepted a large political responsibility, and given much economic assistance to the country. I would ask that the work of the Church in Korea may find a place in the prayers of many Churchpeople, both of friends I met, and others in America.

✠ A CECIL COOPER,
Bishop in Korea

"Cry, the Beloved Country"

TO THE EDITOR: Both for its gripping interest and for its spiritual power, I hope very many of our clergy and people will read Alan Paton's novel, *Cry, the Beloved Country*. It is, I suppose, the most remarkable novel that has come out of South Africa and it gives a vivid picture of the racial situation in that country. It is not sensational, or sentimental, but it is most graphic and moving. And (the more effectively because incidentally) it shows what real and consecrated work the Anglican Church is doing there in the face of all the obstacles and difficulties.

This story will speak to the hearts and consciences of all who are concerned (and who is not?) about the crucial matter of racial relationships here in our own country and in our own Church. Without any mention of this, it is a powerful reminder of the need of definite "evangelism" and of simple personal conversion to Christ in the Church of today.

(Rt. Rev.) WILLIAM T. MANNING,
Bishop of New York, Retired
New York.

Critical Need in Alaska

TO THE EDITOR: I have today received the following telegram that speaks for itself:

"We, the residents of Eagle, Alaska, wish to keep Miss Grace Crosson, R.N., our local nurse. We have no doctor to care for ailing or sick. By request of Eagle citizens.

"(Signed) J. E. BRAGHOBLE,
"U. S. Commissioner."

The reason this wire was sent is that I have asked Miss Crosson, the nurse stationed by our Church in the town of Eagle, to accept a temporary transfer to the Hudson Stuck Memorial Hospital at Ft. Yukon to remain until another nurse is appointed by the National Council to this field.

I will be forced to notify Commissioner Braghoble that it will be impossible for me to comply with his very legitimate request in the name of the people of Eagle. It is true that Eagle needs a nurse. It is a small community situated near the Canadian border. Our Church maintains the only mission in the community, ministering to both the White people and the Indians in the community. Miss Crosson takes care of all the medical needs of the community since there is no other medical person there.

However, our usual staff of nurses at the hospital at Ft. Yukon is four. Since the first of November we have been forced to operate the hospital with two nurses. During the month of December we had an average of sixteen patients in the hospital beds with 280 clinical patients during the same month. Such a schedule has worked our nurses to exhaustion. To care for the sick patients already in the hospital, it is imperative that Miss Crosson be transferred to Ft. Yukon for temporary duty until an appointment is made to Ft. Yukon. Then Miss Crosson can return to meet the pressing needs in the little community of Eagle.

At the present time we need critically

LETTERS

Religious Orders

three nurses for our staff and will need another in a short time. Miss Hill, our nurse at the isolated station of Allakaket, was due for furlough last summer but was unable or unwilling to leave her post until her relief arrived. Surely there are nurses in the Church at home who are willing to volunteer for service in these needy areas.

Right now we critically need four priests. We all know of the clergy shortage in the whole Church. However, it is one thing to have a vacant parish in a town where there are ten other churches and recreational and medical facilities available. It is an entirely different matter to have a mission like St. Timothy's, Tanacross, go unministered to for over two years. There is only one church. There the minister is the center of the whole community; there when the minister moves on, the Indian people have no one to turn to. There are over three hundred members of our Church in this area and countless opportunities of ministering to an increasing number of White homesteaders who are moving in along the Alaska Highway.

This same story can be duplicated at Pt. Hope on the Arctic Coast or at Tanana on the Yukon River. Surely there are priests of the Church who are willing to volunteer to go to represent Christ among these needy people.

Our needs are not confined to clergy and nurses. At Ft. Yukon one of our greatest needs is for a maintenance man—a man to do a little carpentering and plumbing and repairing and to care for the heating plant of the hospital there. We do not need a man of great skills, but a man who is willing to give of himself in a real need.

We in the mission fields sometimes wonder if the people at home really know of the needs. So it is my hope that the real opportunities of service to the Church in Alaska may come to the attention of some who are willing to come, through these pages. If there are interested men and women, I hope they will communicate with the Rev. Frank Titus, 281 Fourth Ave., New York 10, or directly with me.

(Rt. Rev.) WILLIAM J. GORDON, JR.,
Bishop of Alaska.

Fairbanks, Alaska.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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TO THE EDITOR: The Episcopal Church has been given back its religious orders for men and women. In fact, the centennial of this great fact was celebrated only last year at a special service in the Cathedral of St. John the Divine, New York City, at which members of every religious order in the Church participated. It was a beautiful spectacle to witness, and the occasion was amply covered in THE LIVING CHURCH and other church periodicals.

However, in some of our country's localities, in the small towns where there are but a few churches, possibly one "high" and a "low" congregation, the work of the religious is not known as well as it should be. Quite frequently, too, the idea of religious orders is quite a ticklish subject to speak of in some Episcopalian circles, inasmuch as to these poor unfortunates, it bespeaks something Roman. Would these persons but realize the fact that religious orders have been a part, and may I add an integral part, of our Church (a branch of the Church of England) for centuries. The unfortunate actions resulting from the Reformation need not lessen the great things accomplished by religious orders in England before that date. If we claim to be a part of the Catholic Church we must, each and all of us, recognize the religious, men and women, who have dedicated their lives to the full service of Christ and the Church.

Would it be possible for rectors of our churches to preach of the work of religious, and encourage their parishioners to give freely toward their respective work? The great missionary field which is open to the Episcopal church is being conquered by religious orders in far away fields but without the help, prayers, and encouragement of Episcopalians here at home, they can do little. The Roman Catholic Church takes great pride in its hundreds of different orders for both men and women. The adherents of that branch of the church are more than encouraged to help them in their work with contributions, subscriptions to various magazines, etc. It will be a great day in our Church, when we shall fully recognize them and propagandize their accomplishments, as have our brethren the Roman Catholics.

In the religious orders there is a dire need of sincere vocations. I have never heard a rector preach on this subject . . . and I have never heard one to encourage religious vocations in his parish. It isn't that the rector does this intentionally, but I think it is a subject that is not even thought about. It doesn't enter into the mind of the parish priest to suggest these ideas among his young men and women.

I believe that every church should also have a yearly retreat given by some member of the religious orders. We have a number to choose from, the Cowley Fathers, Holy Cross Fathers, and the Fathers of the Society of St. John the Evangelist. Women could also benefit if nuns paid a visit to their assemblies and talked of various topics of interest to them. It would be a boon to the Church.

EDWARD D. POPHAM.

Norwich, Conn.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• In THE LIVING CHURCH Question Box for Nov. 28th, you discuss the question of the mixed chalice. In this regard I should like to call your attention to the following rubric from the Book of Common Prayer of the Scottish Episcopal Church. It is found among the general rubrics preceding the Communion Office.

"It is customary to mix a little pure water with the wine in the Eucharistic Cup." The Scottish Prayer Book contains a number of rubrics of value to Catholic-minded churchmen.

Thank you very much for calling my attention to a matter I had overlooked.

• What is the proper use of the Collect for Purity and Summary of the Law in the Mass? Should they be said privately or chanted? Is it proper to use the Collect for Purity as the final Prayer in the Asperges?

They should be said aloud by the celebrant in the speaking voice: the Collect, standing on the pavement before the middle of the Altar; the Summary, standing on the foot space at the Epistle side. The Collect for Purity is a free translation of the Latin Prayer "Aufer a Nobis" which is the final Prayer of the Ministers' Preparation. If you do not want to use the Prayer of the Asperges from the Missal, the Prayer of St. Chrysostom would be a better substitute. It was composed to be said in approximately this place.

• Is it permissible to use electric candles in the Sanctuary Lamp? If not, will you tell me the reason?

I think you must mean a low wattage lamp, as I do not see how one could use a candle if the lamp is of the usual design. If there is some reason for it, such as the difficulty of obtaining the proper fuel, or fire laws forbidding an open flame to be left in an uninhabited building, or if the Church cannot afford the usual olive oil fuel, it is certainly better to use an electric bulb than not to have a Sanctuary lamp at all. The Sanctuary lamp is a substitute for the older practice of leaving the altar candles burning where the Sacrament is reserved. Of course one would not use electric candles on the altar.

A very safe fuel, which is used almost everywhere in the United States, consists of a large glass filled with a solidified mixture of olive oil and wax and burning, as a rule, for a little over a week. This is entirely safe as it goes out if anything like the breaking of one of the chains or the falling of the whole lamp turns it away from an absolutely level position.

The candles and Sanctuary lamp should be something which is consumed in the giving off of its light. The electric bulbs, with their harsh light, are also not desirable for aesthetic reasons.

• How should the Prayer for the Whole State of Christ's Church be treated in the Mass? Should the Secret Prayers be omitted when the Prayer for the Church is said?

The Prayer for the Church is the Great Intercession which is present in every Catholic Liturgy. The place at which it occurs used to be the criterion by which the scholars distinguished the families of liturgies. It must always be said in the speaking voice except the final phrase "our only Mediator and Advocate" which is sung to the same melody as the conclusion of the Canon. The Secret Prayers, among us, are purely private devotions. They are not intercessions so there is no redundancy in using them, but they are not necessary to the completeness of the Mass.

The Living Church

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

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SEXAGESIMA SUNDAY

GENERAL

EPISCOPATE

Bishops Discuss Problems

A group of domestic missionary bishops and three diocesan bishops with similar problems, held a three-day conference at Seabury House, January 26th to 28th, discussing their work and conferring with officers of the National Council. Council officers also presented their various fields of work, including Christian social relations, negro work, overseas missions, rural work, missionary policies, promotion, army and navy, woman's work, Church Pension Fund, finance, Christian education, and church building fund.

At the close of the session, the group voted that similar gatherings should be held from time to time; it recommended a minimum salary of \$2,400 a year for domestic missionary clergy, plus suitable living quarters and adequate automobile allowance. On the subject of automobiles, it was the consensus that automobiles should be owned by the individual missionary clergy and other workers rather than by the missionary district.

It was recommended that jurisdictional surveys be made periodically to evaluate the work and to determine strategy. Also that each jurisdiction conduct a careful survey of every prospective field before inaugurating new work.

It was recommended that a study be made of the capital investment plan operated by some other Churches in providing new buildings for new congregations.

The group urged strongly "a more vigorous program of self-support," to be held before the congregations of every dependent jurisdiction.

The old question of aided dioceses was discussed, the group agreeing that consideration should be given to the matter of bringing all missionary districts to the status of aided diocese.

The need for recruiting for Church workers in rural areas was stressed, and it was suggested that emphasis be given to this program on college campuses.

Study of existing education standards for women workers was urged, "in the hope that specific needs in the missionary field may be met in a more practical way and without the present long delay in filling vacancies."

Bishops attending the conference

were: Atwill of North Dakota, Barton of Eastern Oregon, Cross of Spokane, Gesner, Coadjutor of South Dakota, Hunter, Coadjutor of Wyoming, Kinsolving of Arizona, Lewis of Nevada, Nichols of Salina, Quarterman of North Texas, Rhea of Idaho, Roberts of South Dakota, Stoney of New Mexico, Walters of San Joaquin, Horstick of Eau Claire, Page of Northern Michigan, and Henry of Western North Carolina.

Bishop Keeler Asks for Suffragan

Bishop Keeler of Minnesota announced at a recent meeting of the Bishop and Council that he will call a special meeting of the diocesan convention so that he can present to it his request for the election of a Suffragan Bishop.

In commenting on the situation, Bishop Keeler said that he had no particular candidate in mind. He felt sure that under the guidance of the Holy Spirit the diocesan clergy and laity would elect the right man.

Bishop Keeler advised that the new suffragan have administrative abilities and that he be missionary-minded. He asked for this last quality, he said, since "Minnesota is, in the last analysis, a missionary diocese, and missionary motive and purpose is of the very essence of the Christian religion."

PUBLIC AFFAIRS

Bishop Manning Condemns Mindszenty Trial

"Decent men and women everywhere stand appalled at the spectacle of the mock trial of Cardinal Mindszenty," said Bishop Manning, Retired, of New York in letters to the *New York Times* and *Herald Tribune* published on February 9th.

Bishop Manning said that the mockery of justice "calls the attention of the world to the ruthlessness and savagery of the Communist tyranny. It follows the regular pattern under Communist regimes. It is of the same character as the deeds in Yugoslavia—the imprisonment of Archbishop Stepinac, and the recent sentencing, practically to death, of the noble and heroic young Bishop Varnava of the Serbian Church and

other bishops and clergy of the Eastern Orthodox Church.

"May the mock trial, the torture and the sentencing of Cardinal Mindszenty arouse all Christians, all Americans, all believers in God and human freedom, all civilized men and women, to realize the meaning of the cruel, inhuman and godless creed of Marxian communism and totalitarian despotism."

NATIONAL COUNCIL

February Meeting

By ELIZABETH MCCrackEN

The February meeting of the National Council, which is the annual meeting, held February 8th-10th at Seabury House, Greenwich, Conn., considered and took action on a number of important matters. Among these were the budget for 1949, "Great Scenes from Great Plays," the Bishop Payne Divinity School, the response from the College of Preachers to a request from the Department of Christian Education, and plans for "One Great Hour" on March 26th. The new division of Town and Country made its first report, and the Department of Promotion had an entire afternoon in which to present "The Church is One," the beginning of a proposed presentation to the General Convention of a unified program, including every aspect of the work of the National Council. Every member of the Council, excepting Col. Jackson A. Dykman, was present at the meeting. There were several discussions, the most important, though not the longest, being that on the budget for 1949.

The 1949 Budget

A budgetary statement, with certain priorities, prepared in advance of the meeting, gave a budget of \$3,764,816.00 for 1949. When subsequently it became clear that probable receipts would amount only to \$3,450,000.00, this statement was revised through adjustments in priorities, bringing the figure to \$3,650,000.00. To meet the difference was the problem of the National Council. The Presiding Bishop, speaking to this point, said:

"I wrote to the bishops, asking for their help. Many dioceses increased their pledges

1949 BUDGET OF THE NATIONAL COUNCIL

	(1) 1948	(2) Askings	(3) 1949	(4) Priorities	(5) 1949
Domestic Missions	\$ 757,594	\$ 807,102	\$ 754,279	\$ 17,760	\$ 772,039
Foreign Missions	1,605,531	1,947,827	1,605,685	142,342	1,748,027
Christian Education	100,720	141,910	100,852	43,760	144,612
Christian Social Relations	31,800	34,150	31,800	1,800	33,600
Promotion	177,528	199,300	177,525	19,500	197,025
Finance	72,700	72,700	72,700	7,500	80,200
College Work	49,945	60,200	49,945	4,105	54,050
Woman's Auxiliary	53,780	59,530	53,780	2,750	56,530
Laymen's Work	24,150	25,150	23,138	1,000	24,138
General Administration	43,370	43,370	47,370	—	47,370
Operating Accounts					
Office Equip. & Maint.	42,000	61,500	62,500	—	62,500
Staff Insurance	33,500	33,500	33,500	—	33,500
Other Accounts	21,000	30,900	30,900	—	30,900
Administration					
Supt. Division	44,500	46,500	50,500	—	50,500
Shipping	24,650	24,650	24,650	—	24,650
Book Store	14,500	17,700	17,700	—	17,700
Library	2,580	2,580	2,580	500	3,080
Other Appropriations					
1. Missionary Work	209,406	238,025	209,406	14,800	224,206
2. Education & Promotion...	12,576	14,791	15,052	100	15,152
3. Misc. Activities	81,170	86,170	76,170	10,000	86,170
4. Cooperating Agencies	23,700	36,985	23,700	6,100	29,800
5. Administrative Expense ..	22,548	25,107	29,067	—	29,067
	\$3,449,248	\$4,009,647	\$3,492,799	\$272,017	\$3,764,816
			157,201	114,816*	114,816†
			\$3,650,000‡	\$157,201	\$3,600,000

Explanation:

- (1) Budget of 1948
- (2) Askings for 1949
- (3) Adjusted totals for 1949 on 1948 basis where possible
- * (4) Priorities selected by Departments cut by \$114,816
- † (5) Revised askings 3 plus 4 \$3,650,000
- ‡ Of which \$200,000 will come from Church World Service

for 1949. Still there was not enough. Some of the items in our budget are also Church World Service items, being for relief. We raised for Church World Service last year a total of \$1,466,857.09. If we ask Church World Service, they will take care of \$200,000.00. That will still leave a sizable deficit in our proposed budget.

"We went into it with the departments and we are able to present a balanced budget, with the help of Church World Service, though at great sacrifice. If Church World Service were *not* taking over \$200,000.00, our situation would be extreme. I must stress the point that we cannot get this help *again*. I am hopeful that we may gain more from the dioceses that haven't done so well and may do better and that those that have done well may be able to do more. It is dangerous to get help from Church World Service because it is a non-recurring item. That must be kept clearly in mind."

The Rev. Dr. Almon R. Pepper, the next speaker, director of the Department of Christian Social Relations, clarified the relation of the Episcopal Church to Church World Service, saying:

"Our people did their part for the fund for world relief. That fund is for the benefit of *all* the Churches. We have a real right to ask for allocations from it. Other Churches, in addition to their funds for Church World Relief, raised emergency funds for their work overseas. All of the \$1,466,857.09 that we raised for Church World Relief in 1948 has been turned over to them, with the exception of \$203,000.00. It is from that amount, still in our own hands, that we would ask the allocation of \$200,000.00. They will be willing to

allocate it, since it is for relief of the very situations for which all their funds are used."

Bishop Mitchell closed the discussion, saying:

"I think the distinction should be made that the Church did not raise that 1948 \$1,466,857.09 for our *own* work. We are simply asking for \$200,000.00 from Church World Service as any other Church to be served would ask it."

In reply to a question, the Council was told that \$114,816 had been cut from the priorities of \$272,017.00 listed in the preliminary budget. The budget of \$3,650,000.00 was then voted.

Expectations Report, 1948

The Treasurer, Russell E. Dill, reporting on expectations for 1948, said that the year closed with every continental diocese and district having met its expectation in full; and that the percentage that met their quota in full was 75 as against 69 for 1947. The budget for 1948 was balanced, the estimated deficit being \$32,410.75; but, Mr. Dill said, this was expected to be met by lapsed balances and payments not yet turned in by local treasurers. Mr. Dill reminded the Council that the financial problem was the difference between quotas and expectations — the figure set by a diocese or district as its probable limit of payment.

The Presiding Bishop, speaking to the report, said earnestly:

"This report raises very serious questions. I have no criticism of any place or person. Perhaps the quotas are not realistic. The problem is in the Second Province. We must face it. What are the factors that make that province unable to meet its quota? [For 1948: quota, \$832,625.00; expectations, \$525,489.00; paid on expectations, \$542,976.89.] Are there special reasons? [in the four or five dioceses that do not come at all near to meeting their quota]."

E. Townsend Look of New Jersey asked a question:

"Is the 1948 figure worse than that of other years?"

James E. Whitney, Assistant Treasurer answered saying:

"The amount is about the same in percentage, but larger in actual figures."

The Presiding Bishop spoke again, saying very seriously:

"I am not criticizing anyone. I don't know *what* the trouble is. But it must be discovered and overcome, or we are defeated, and shall have deficits still to face. I can go around and tell the needs, and I do, and I shall. I have gone around. But the problem still remains."

"Great Scenes from Great Plays"

Robert D. Jordan, director of the Department of Promotion, presented a report concerned with two important matters: "Great Scenes from Great Plays" and the radio program for March 26th, "One Great Hour." The first led to a long discussion, which was renewed at a later session. Mr. Jordan began by saying:

"It was necessary to send letters on January 28th to all the clergy, saying that we must close 'Great Scenes from Great Plays' on February 25th. [See L. C., February 7th.] I should like to say something about the size of the listening audience, by which the success of a radio program is rated. This audience is estimated by radio people as over 6,000,000. One rating put the figure at between 6,500,000 and 8,000,000. A special survey of ten cities of widely different types, none large, scattered all over the country, showed that 47% of the radio listeners at a given time were listening to 'Great Scenes from Great Plays.' The program is a *success*. The *only* reason we must give it up is that the Church is not providing the money needed. Another proof of this, if another were required, is that *Pulpit Digest* is presenting to the National Council an award for the 'Great Scenes from Great Plays' as being the religious radio program which has done most to bring religion into homes. This is the first time the award is being given.

"It has had more publicity in the local press than any other radio program. Recently, Canada, through its representative, said that Canada wished to come

in. If the program should continue, it would be put on a larger Canadian network than has ever been used for a religious program. From all over the country, clergy and laity have written in, commenting on the program and telling how and why it is succeeding in their localities. It is a pity to have to discontinue it in the face of this tremendous success, and to give it up for the reason that the Church will not support it."

Several short speeches were made, exploring the cessation of the program.

Those speaking for its continuation were Dr. Clark Kuebler, Champion McD. Davis, and the Rev. Dr. John S. Higgins.

There were a few more brief speeches about the success of the program. Then Bishop Dun of Washington spoke, voicing another point of view:

"I happen to be one who agrees that the radio program is a success, as a radio program. I have heard nothing to show that it is a great evangelistic medium. I do not think so, nor have I seen evidence of it.

"I was silent when the program was extended for a limited period. [to 26 weeks, or double the original plan for 13 weeks] Now we are asked to throw money in to save money already there. I don't happen to think great evangelistic success is so secured. I must protest against identifying a great listening audience with great evangelistic success. If I am voted down, I shall work loyally for it; [the continuance of the program] but I must say what I think and believe."

Bishop Nash of Massachusetts indicated agreement with Bishop Dun, saying that in Massachusetts the program had not rated high as evangelism but had received a high rating as a radio program.

The Rev. Dr. Robert A. Magill of Southwestern Virginia reminded the Council of a relevant fact, saying:

"We have said from the start that we would spend only what we got. The whole Church has been told that. We *have* spent what we got, and we should say so to the Church."

After more discussion on the following morning the Presiding Bishop appointed a committee consisting of Bishop McKinstry, Dr. Higgins, and Mr. Thomas B. Ringe to draw up a resolution. They met at once, and brought in the following resolution, which was unanimously adopted:

"Resolved. That the National Council confirms the recent action of the officers in deciding that the 1948-1949 series of the radio program, 'Great Scenes from Great Plays,' must come to an end as of February 25th, 1949;

"That the Council regrets that a program cannot be resumed immediately after Lent, because the Church as a whole has not supplied the necessary funds;



ROBERT D. JORDAN: "'One Great Hour' is an enterprise in which all Christian America will be doing something at the same time."

"That the Council is confident of the high success and value of the program and is concerned that a radio program should be carried on, provided that the necessary funds are supplied by the Church;

"Be it Resolved: That the National Council instruct its Department of Promotion to use, and assist in, every effort to collect the funds pledged to complete the payment of the obligations already incurred for the 1948-1949 program, and to obtain the funds required for the new season of 1949-1950 as early as may be possible in the fall of 1949."

The Presiding Bishop appointed a committee of three lay members of the Council to lead in carrying out the provisions of the resolution. The members are J. Foster Taylor of New York, W. Ted Gannaway of South Carolina, and Thomas B. K. Ringe of Pennsylvania.

"One Great Hour"

Mr. Jordan gave an encouraging report of the program for Church World Relief, entitled "One Great Hour."

"There is some degree of coöperation from all the Christian Churches in the United States, including full coöperation from the Roman Catholic; so 'One Great Hour' is an enterprise in which all Christian America will be doing something together at the same time. The Roman Catholics are acting with the consent of their bishops, and taking their offering on the same Sunday, with their own program. They will ask their people to listen to our broadcast, provided it is made clear that it is for Church World Relief and is not a special endeavor of 'Non-Roman Churches.' They mean by that, I know, that the relief of suffering is the reason for the program.

"We have distributed about 60,000 clergy manuals, and we expect to send 10,000,000 of the reminder post cards into as many homes. The poster will be exhibited by more than 75,000 churches for three weeks before the broadcast. We believe that 20,000,000 blue envelopes will be used by the various Churches."

Mr. Jordan mentioned again the dates. The broadcast will be on Saturday, March 26th, and the offering on the next day, Sunday, March 27th. He said that the program of a full hour would consist of dramatizations showing the needs, opportunities, and accomplishments of the Churches in world relief overseas.

Christian Education

The Department of Christian Education reported through its chairman, Bishop Dun of Washington, its director, the Rev. John Heuss, and the heads of its various divisions. Progress in building up the staff was cited. Two new members have been appointed: Miss Dorothy Scott as an assistant editor, and the Rev. Reuel L. Howe as a part-time consultant.

Dr. Heuss reported that the course in the family study program, "The Prayer Book Speaks to Our Uncertain Age," had already aroused wide interest, shown by the fact that 3,000 individual orders for the series had been received. The interest is even greater than that taken in the Epiphany course. Dr. Heuss attributed this partly to the fact that study courses for the Epiphany season are somewhat new; and partly to the fact that the celebration of the 400th anniversary of the Book of Common Prayer is arousing especial interest throughout the Church.

Dr. Heuss described in some detail each of the five pamphlets of the series, and explained the use of the Leaders' Guide, entitled "Opening the Prayer Book to Adults." He pointed out that to get the history of the Prayer Book into 17 pages meant extreme compression of material. In order to get full value from the first pamphlet, "The Struggle for the Prayer Book," even the most careful reading by an individual would not yield the fullest results. Group study was the better, as well as the more interesting plan.

The second pamphlet, "Power for Living from Worship," concerned with the use of the Prayer Book in church, not only sets forth the life of the Christian community in corporate worship, but also gives practical helps to the worshippers. To make this the more plain and practical, "Discussion Statements" are provided at the end of the pamphlet, to be used by the little groups of five into which the larger study group is divided. The third pamphlet, "Our Difficulties

as Christians," has a similar helpful guide to discussion. The fourth, "How to Say Your Prayers with the Prayer Book," is in itself so sufficient a guide that no "Discussion Statements" are needed. But they appear again in the fifth pamphlet, "The Prayer Book and a Christian Society."

This last pamphlet is the one most likely to arouse discussion, though all of the series, Dr. Heuss declared, are intended to be studied by the groups, not to be made the subjects of academic lectures to them. The Council was visibly impressed by Dr. Heuss's description of the course, even those who had read through the five pamphlets before hearing his report. The course, as Dr. Heuss said, demands work on the part of those who enter upon it, and upon their leaders. It was purposefully planned for the Lenten season, when many Church people are accustomed to doing "guided reading" and studying.

Bishop Payne Divinity School

The National Council received a report of a special meeting of the Board of Trustees of the Bishop Payne Divinity School, signed by Bishop Penick of North Carolina, Bishop Powell of Maryland, and Bishop Goodwin of Virginia. The report contained a request to the National Council:

"To continue its annual appropriation for the school for such a reasonable time, not to exceed three years, as may allow a thorough survey to be made and definite decisions determined as to the location, facilities, curriculum, faculty, and student registration with reference to the opportunity and expansion of the Church among the Negroes of this country."

The report went on to say that a committee had been appointed to undertake the work. It asked that a small committee of the Council and the American Church Institute for Negroes be appointed to collaborate with them, with power to invite experts in the educational field to assist them.

The Council heard the report and passed the following resolution:

"Resolved, That the National Council has received with satisfaction the statement unanimously adopted by the Board of Trustees of the Bishop Payne Divinity School at its meeting in Richmond, Va., on Feb. 7, 1949, and assures the board of its sympathetic cooperation in effectuating the plans set forth in that statement. The Council would remind the board that its appropriations to the American Church Institute for Negroes, as also to all dioceses, districts, and agencies, are on an annual basis; but assures the board that the Council will be favorably disposed toward a continuation of the appropriation to the Bishop Payne Divinity School for a limited period but not to exceed three years, while the board's plans are being

worked out. The Council urges all dispatch and diligence consistent with sound decisions in perfecting these plans, and expresses the hope that they may be consummated not later than June 1, 1950; and be it further

"Resolved, That the Presiding Bishop appoint a committee of not more than three members of this Council to collaborate with the committee of the Board of Trustees of the Bishop Payne Divinity School, as requested."

"The Church Is One"

Very nearly the whole of a session of the National Council meeting was devoted to a presentation, under the direction of Robert D. Jordan, director of the Department of Promotion, of "The Church Is One." This was the beginning of a proposed presentation to be made, it is hoped, at the General Convention, in an effort to show that the program of the Church is a unified program. Every part of the work of the National Council will be shown. Several important parts were shown to the Council. Mr. Jordan introduced the presentation by saying:

"The financial request only has gone out to the parishes and dioceses in the past. Every year, there is a deficit, and a difficulty in balancing the budget. Why? I think it is because the people have not known what the program of the Church is. If the people did know the program, they would respond. We shall not talk now in terms of departments, but in terms of the elements making up the parts. Dr. Heuss will speak first, on 'The Function of the Church in Relation to Children.'"

Dr. Heuss spoke at some length. He mentioned the fact that there are more than 500,000 children of the Episcopal Church, and declared that these children are its most precious possession and its greatest potential asset. The Church dare not neglect the training of these children: that claim is primary and essential. He went on to say that the Department of Christian Education will give help to the parish.

Its great project is the creation of a new curriculum. Four things, he said, were essential to carry the enterprise to a successful conclusion. First, securing the best available educational brains and talent to guide and advise. This has been done. Second, to assemble a staff to do the actual work. This will be completed by the end of next June. Third, a place to work in. This has been found in the remodelled garage of Seabury House. Fourth, the financial resources to create and publish the new material.

Dr. Heuss outlined the work of the various divisions of the department: the Children's Division, the Division of Audio-Visual Education, and the Adult. He then went on to describe the plans made in cooperation with the College of

Preachers to provide training for leaders and teachers, as follows:

"The department proposes to provide this training in four different ways. First, a most fortunate arrangement has been made with the College of Preachers in Washington. The Chapter of that college will inaugurate a new program next autumn in cooperation with our educational Department. The 'Teaching Vocation of the Ministry' will be emphasized. Sixteen five-day workshops in religious education will be conducted there next year. This will train about 500 ordained clergy. The department will provide a number of religious education experts as permanent faculty members. It is our hope to continue the program each year of the triennium.

"Second, we propose to conduct a series of diocesan clergy workshops in religious education in as many dioceses as possible each year of the next triennium. We shall conduct them in Harrisburg, Florida, and Western Michigan before June of this year. We shall set up others to begin after General Convention. Running from three to five days, they will be devoted exclusively to educational training. In them the clergy will have the chance to work with new materials, to learn how to conduct classes for children, youth, and adults, and how to plan a full educational program. We estimate that we can train between 500 and 1,000 additional clergy a year by that method.

"Third, we are even now setting up clergy education conferences in various localities which will draw together clergy from a number of dioceses for five-day workshops. . . .

"Fourth, we must give aid to the seminaries in their training of young men for their future educational tasks. To do this we as a department must provide teachers and money. At present several young parish clergy are in training in graduate schools, working for their advanced degrees in religious education. We need twenty-five at least. We believe that the Church should give this help to the seminaries for a few years in the form of subsidies for religious education."

Mr. Jordan then introduced the Rev. William Crittenden, executive secretary of the Division of Youth. Fr. Crittenden spoke of the responsibility of the Church toward boys and girls of the ages between 12 and 14.

Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, the next speaker introduced by Mr. Jordan, spoke on adult education.

The Rev. Dr. Almon R. Pepper, director of the Department of Christian Social Relations, gave a fine presentation of the relevance of religion to life, using for a locality the vivid appellation, "Normal Town."

The Rev. Dr. George A. Wieland, director of the Home Department, presented the field, ripe for the harvest, of home missions. The Presiding Bishop, the last speaker on Mr. Jordan's striking program, spoke on foreign missions.

WEST INDIES

Provincial Synod Discusses South India

The Provincial Synod of the Province of the West Indies, meeting in British Guiana, January 17th to 21st, has issued a statement making clear its position on the Church of South India.

The following were present: The Archbishop of the West Indies, the Bishops of Guiana, Nassau, Barbados, Antigua, Honduras, and Trinidad. The Bishop of the Windward Islands has offered his resignation and so did not attend; the Suffragan Bishop of Kingston, Jamaica, was prevented from attending by school duties.

The text of the statement follows:

"The following statement, proposed by the Bishop of Nassau and seconded by the Bishop of Honduras, was unanimously passed:

"The Synod of the Province of the West Indies has given careful consideration to Resolutions 53 and 54 of the Lambeth Conference which relate to the Constitution of the Church of South India. The Synod of the Province of the West Indies has noted that the Church of South India asked that the experiment in Christian Unity be tried outside the Anglican Communion for a period of 30 years, and that the anomalies of the scheme were fully noted.

"This Synod of the Province of the West Indies declares that:

"A. The Church in the Province of the West Indies is not in communion with the Church of South India.

"B. The Synod of the Province of the West Indies cannot form any definitive judgment on the scheme as a whole or the status of particular bishops, priests, and deacons, until the end of the 30-year period, or, alternatively, until the Constitution of the Church of South India has been amended in accord with the following paragraph from page 44 of the Lambeth Conference Report:

"In honesty we must make it plain that the scheme as finally adopted is in certain ways less satisfactory to Anglicans than the scheme which the Lambeth Conference of 1930 had before it. Many of us, while most deeply concerned for the unity of Christ's Church, have found ourselves exercised, in the later stages of the negotiations, by a grave and deepening anxiety. It was in view of this anxiety that in June 1946, the Archbishop of Canterbury appointed a committee of Theologians to advise him on the doctrinal and ecclesiastical soundness of the scheme as it then stood. This committee reported as follows:

"A clear majority of the committee is disposed, with varying degrees of emphasis, to regard as being likely to be essential, if in the end there is to be full intercommunion with the Anglican Churches, the amendment of the Constitution in some or all of the following ways.

"1. The statement of the Faith of the Church should be so redrafted as to place the adherence of the Church of South India to the historic faith of the Church Catholic beyond question.

"2. The statement on the Sacraments of the Church (Constitution 11.6) should be freed from misleading ambiguities.

"3. The use of the rite of Confirmation should, as soon as may be practicable, be made the general rule of the Church.

"4. There should be a modification of the rules for synodical procedure, clarifying and properly safeguarding the position of the Bishops.

"5. There should be a reconsideration of the ultimate relation of the Church of South India to other Churches not episcopally ordered.

"6. There should be a satisfactory clarification of the circumstances, if any, in which non-episcopally ordained ministers may continue to exercise ministry in the Church of South India at the conclusion of the interim period.

"There will further be needed, as has already been noted, satisfactory provisions in respect of the forms to be used at consecrations and ordinations and of the marriage law of the Church."

"C. The Synod of the Province of the West Indies concurs in the statement on page 45 of the report that 'catholicity is a matter not only of a constitution, but also of the life of a Church.'

"D. The Synod of the Province of the West Indies also concurs in the statement of an eminent Anglican theologian that 'valid orders do not make a valid church; only a valid church can convey valid orders.'

"E. Former non-Anglicans, whether clerical or lay, cannot be admitted to communion in this Province.

"F. Former Anglican laity who have been confirmed, may be admitted to communion in this Province at the discretion of the Diocesan.

"G. A former Anglican bishop, priest or deacon, may exercise his ministry in this Province with the permission of the Diocesan, provided that:

"i. The Diocesan is satisfied of his orthodoxy.

"ii. He gives an undertaking to minister only in Anglican churches."

RESOLUTION ON MARRIAGE

The following statement relative to the Church's discipline in marriage, proposed by the Bishop of Trinidad and seconded by the Bishop of Guiana, was unanimously passed:

"1. The Synod of the Province of the West Indies has given long and careful consideration to resolutions 92 to 99 of the Lambeth Conference relating to the Church's discipline in marriage. The Synod of the Province of the West Indies endorses Resolutions 92, 93, 94, 95, 97, 98 and 99. Resolution 96 refers to members of the Church who re-marry after divorce proceedings and the exercise of the Bishop's discretion in the matter of their admission to Holy Communion. The Synod

of the Province of the West Indies is fully mindful of the many hard cases for which the easy facilities for divorce are largely responsible. The problem, however, is far less simple. The Synod cannot ignore the high illegitimacy rate in the Province which ranges from 45% to 70%. This fact creates a problem for the Church in relation to marriage discipline almost unique in the world. The task before the Church in the Province is to build up Christian home and family life and to win acceptance for the Christian Marriage Law. The Synod cannot countenance any weakening of Christian standards in order to meet the difficulties of particular persons re-married after divorce. The Synod therefore agrees that in accepting Resolution 96, the discretion of the Bishop to admit to Holy Communion shall *not* be exercised.

"2. Where, in the case of a divorced person, the Bishop considers that a decree of nullity could have been granted, having taken the advice of Canonists as to the grounds for nullity generally accepted by the Church, the Bishop shall submit the case to the Archbishop, who shall appoint two other Bishops of the Province to review the facts, and if they concur that a decree of nullity could have been granted, the diocesan Bishop may exercise his discretion and admit to Communion."

BULGARIA

Evangelical Church Leaders Accused of Spying

The Communist-led Bulgarian government has announced the indictment of 15 top leaders of the United Evangelical Church on charges of spying for the United States and Great Britain.

They were also charged with treason and violating the foreign currency law, and a government official asserted they had already confessed to the espionage charge in preliminary questioning.

They are accused of espionage, contact with:

Cyril Black, professor of history at Princeton who has been adviser to the American delegation in the United Nations Security Council Balkan Commission.

John Evarts Horner, former American acting political representative at Sofia.

Louis Beck, present American commercial representative.

The Very Rev. Dr. James Hutchison Cockburn, director of reconstruction and inter-church aid of the World Council of Churches, former Moderator of the Church of Scotland.

Bishop Paul N. Garber, Methodist Bishop representing 11 European nations, former dean of the School of Religion at Duke University.

The Prayer Book as a Book of Devotion

By the Rt. Rev. Stephen F. Bayne, Jr., S.T.D.

Bishop of Olympia

IT IS worth examining, in the first place, that the Prayer Book can be used as a book of devotion at all. It was not published toward that end 400 years ago; it does not, at least ostensibly, serve that purpose primarily now. It sets out to be only a book of authorized public services for Anglicans.

Yet how marvellously the Prayer Book has become, generation after generation, the very heart of devotional life for Anglicans! Other books of devotion are on our shelves — hymnals, litanies, offices, little books of prayer, and schemes of Bible reading. Yet there is little doubt that the controlling spirit of them all is the Prayer Book itself.

I find four reasons for that, in my own experience. One, perhaps the least important, is the extraordinary simplicity and objectivity of most of the Prayer Book language. Very few parsons are under any illusion about the difficulty of writing prayers, necessary though that task often is. We read our turgid and very elaborate polysyllables after we have written them, or we reflect on the often sentimental character of what we catch ourselves saying, and we marvel anew at the ability of the Prayer Book to say what needs to be said in as simple and unemotional a way as it does. "Grant to us, Lord, we beseech thee, the spirit to think and do always such things as are right." No person using prayers like that, worn as smooth as an old axe handle, and cleaving as sharply as the axe itself, can fail in time to build his whole devotional life around that simplicity. Nor can he fail to be nourished and strengthened by the objectivity of it. The Prayer Book is not primarily a book for those in intense doctrinal accord; it is not a book for those who think alike; it is not a framework of introspection. It is the place where straightforward men and women meet together in prayer; and where we use it in our private devotions we are continually checked and guided by the remembrances of the whole company of us at prayer and by our common needs and common dependencies upon God.

But this first consideration is largely one of knowledge, and there are deeper levels where the devotional use of the Prayer Book helps us to be better Christians and better Churchmen. One I find in the very act of using a book of corporate prayer itself. It is certainly true that the great hazard of the use of the Prayer Book in our Church is that it sometimes works to nourish a kind of "gentleman's agreement," religiously.

We can and do use such phrases as those of the General Confession, "we have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us." But we often use them on the tacit assumption that this is gentlemanly prose and so to be understood by God, and not to be taken too seriously by Him.

But that is a superficial danger. What really happens is that when we use those phrases in question we fill them with our own personal conviction and thereby achieve all through the years an extraordinarily deep and rich sense of the brotherhood. We may be properly quite reticent in public as to our shortcomings, and not given to elaborate professions of unworthiness. But when privately as well as publicly we say the Confession together, it is as if the Brotherhood of the Church and of mankind is continually nudging us and reminding us that we are not alone in this world.

That is an example of what I think of as the humanizing effect of the Prayer Book on those who use it. It speaks always for the Body and it leads us closer and closer into the Body as we use it. "We who profess and call ourselves Christians," who individually pray to the "God, unto whom all hearts are open . . . and from whom no secrets are hid" — we may well start off as individual men and women praying at our bedsides or by ourselves in church, but we cannot remain there for very long. We become part of the worshiping community and so our own devotional life is filled up by the prayers of others.

In the third place, I find the Prayer Book continually exciting to the imagination devotionally. I can well remember the day when for the first time I opened the Psalter and used it, not as an instrument of corporate worship, but as part of my own interior life. From that day to this, I have found in the Psalter a way in which God seems to lead our dull and blunted imaginations into new places, often strange places, and vividly to open to our spirits totally new understandings of man and nature.

I often wonder how many laymen, for example, have ever read the ordination service, as part of their concern and love for their parish church and their parish clergy. I wonder how many people, when they are well, have used in their prayers the office for the Visitation of the Sick, not only to prepare themselves

for illness but also to have a whole new face of the everlasting love of God open to them.

And then this, finally: the unique texture of the Prayer Book serves so well to save us from provincial narrowness in our devotional life. By its tensions between various ages and schools of thought it continually stretches and widens our spiritual experience. Every person finds in the Prayer Book his own favorite Collects, and that is as it should be. But the disciplined use of the Prayer Book, perhaps most especially where the prayers and phrases are not particularly congenial to our experience, is what really tells the story. What we really have in the Prayer Book is the whole gamut and range of the experience of the Christian Body. Prayers written in the darkness and disillusion of the end of the classic era, prayers written during the eager expansive days of the mediæval Church, prayers written among the sharp divisions of the Reformation, prayers against the troubled and uncertain times of the Georges, prayers expressive of the optimism of the Nineteenth Century—what a range it is!

I think this is the way God intended that we should use the Prayer Book, that we might come to know the Church for what it is, timeless and inclusive, holding all of our separate freedoms within the scope of its everlasting and undying fellowship.

These, then, are the ways in which I view the Prayer Book as a Book of Devotion, affecting and strengthening my own life. None of these values come, of course, without the careful discipline which is the basic pattern. The Prayer Book must be used, and used until it is as familiar to us as our own name, before it will yield its fruit, used not only at our strict moments of prayer but used whenever during the day or the week there are a few minutes with nothing else to do.

A friend of mine has long had the custom of carrying a Prayer Book in his brief case. On the train or subway on his way to the office, he finds a few minutes at a time to read anew a passage he may in truth know well by heart. How good it would be for us all if the Prayer Book were that kind of companion for us, at many times and in many places. Using the Prayer Book will turn our eyes away from ourselves and on to the Brotherhood; it will stir our imagination and equip our minds to make us more free and so more willing to serve God.

Reading Unto Edification

By the Rev. Carroll E. Simcox

Book Editor, THE LIVING CHURCH

IF THE chief end of Lent is to mortify both mind and body there are many books I could suggest which would make a gloriously miserable Lent for anybody. Many, if not most, "religious" books can be fittingly described by those three adjectives Huck Finn applies to the Widow Douglas: "dismal, regular, and decent." If you must suffer for the sake of suffering during Lent, a diet of one such book a week should produce the desired effect.

But I and, I am sure, most of our readers do not believe that the chief end of Lent is to mortify both mind and body. Let us assume that we agree upon the purpose, and hence the right keeping, of this season: that it is a time God provides for spiritual refreshment, true discipline, increase of devotion, growth in the knowledge and love of God—in a word, *edification*. To be edified means to be built up, in Christ. Is this not the true end of Lent? It involves self-discipline, to be sure; and discipline for most of us must mean the curbing of our inveterate desire to please our own selves in all things. Keeping a good Lent necessitates, for anybody who is not yet a saint full-fledged, giving up some pleasures which, if indulged, make edification impossible. But that is a very different thing, certainly, from giving things up just to get that rotten feeling. The word for this perverted asceticism is not Christian discipline but masochism, and it is rightly classified as a malady of the mind.

This principle applied to our Lenten reading means that we set aside for this season our usual policy of reading only the easy and intriguing books. We resolve to read only books that will edify us. If such books are delightful as well as edifying—and there are many such—so much the better; we shall certainly not pass them up on that account. But our sole principle of choice, if we are to keep a good Lent in our reading as in other things, will be that of edification.

An edifying book is one which in one way or another contributes to our knowledge of God, quickens and deepens our devotion to Him, and serves as an instrument of the sanctifying Spirit in renewing our minds. Such a book may be on any subject and be written by almost any author. Many an author who has no desire to edify and who might be amused or outraged at the charge of being edifying does, nevertheless, edify.

No modern writer is more edifying, for some of us, than Bernard Shaw. It is seriously arguable, I think, that his

Saint Joan is as edifying as the Book of Esther. Mr. Shaw himself would probably modestly submit that it is a better piece of writing, but would he tolerate the suggestion that it is a godlier piece? Still, you never know when Shaw is going to claim for himself the *daimon* of the prophet, among other things. But my point is that God uses many books as well as many people who have never been to seminary for His purposes of edification. We should keep this in mind as we make out our Lenten reading list.

I know many books that are meant to edify and do not; not so many books that are meant to edify and do; and quite a number of books that are not meant to edify but do.

None of the first category will I mention here. Life in this vale of tears is too short to be taken up with the reading of platitudinous trash; and a merciful God cannot wish such reading upon anybody. Why wish it upon yourself?

The few books listed and briefly commented upon below are such that the average intelligent reader can derive real edification from them, and that quiet but real pleasure which always accompanies a truly profitable spiritual exercise.

My list does not even begin to be exhaustive. I take for granted that the Holy Bible will be the staple in every Christian's Lenten reading. And the great devotional classics—the *Imitation of Christ*, the *Confessions* of St. Augustine, Brother Lawrence's *Practice of the Presence of God*—certainly need no commendation. As a starter I might suggest that you undertake daily reading and study of the Bible and the reading of some devotional classic as the groundwork of your Lenten reading program. Then you may consider a choice, or several choices, from among the following:

Things That Matter: The Best of the Writings of Bishop Brent. Edited with a biographical introduction by Frederick W. Kates. Harpers. \$1.50. This is the Presiding Bishop's Book for Lent, 1949. It is fully reviewed in the book review section of this issue [p. 20].

The Religion of the Prayer Book. By Pell and Dawley. Morehouse-Gorham. \$2.50. This little book was written several years ago, but is more timely than ever in this year of the Prayer Book's 400th anniversary. It is surprising how little we think about the *religion* of the Prayer Book. Yet that is, or is meant to be, the religion of the Churchman. You may think you know the Prayer

Book very well. But have you seriously considered the strictly religious implications it has for you? This masterful book will help you to use the Prayer Book with an intelligent appreciation and a spiritual discernment that can greatly enrich your religious life.

The Diary of a Country Priest. By Georges Bernanos. Macmillan. \$3.50. Now available in a new American printing, this masterpiece of spiritual writing appeared in its first French edition 20 years ago. Bernanos writes with the vividness of French literary genius at its best and with the awareness of the things of the spirit which only the pursuit of sanctity can provide. Although every Christian reader will be edified by it, it should be especially helpful to the priest who takes his priesthood seriously enough to know the loneliness of his calling.

Sermons and Discourses: The Works of John Henry Newman. Vols. I and II. Edited by C. F. Harrold. Each volume, \$3.50. Longmans, Green. Just off the press is this new-edition anthology. Newman's sermons are more than sermons: they can be classified as literature. But above all they are spiritual literature of classic simplicity, nobility, and depth. Newman was a subtle theologian but his sermons breathe simple religion. You must make due allowance, as you read, for the fact that there was nothing "modern" about Newman, even for his age. If the tone, and some of the arguments, of Newman's sermons strike you as rather oppressively archaic, you may turn for relief to *The Best of Studdert-Kennedy*. Harpers. \$2.00. Probably another hundred years will pass before anybody can accuse Studdert-Kennedy of being archaic! He is thoroughly modern, yet not in the least modernistic. I recommend reading Newman and Studdert-Kennedy together. They are very different in style, manner, outlook, and even in their apprehension of some dogmas of the Faith. But fundamentally they are teaching pastors and prophets of the same Lord, and both competent guides on the way.

For anybody who wants to devote this Lent to a serious study of the Gospels, the best new book is G. S. Duncan's *Jesus Son of Man*. Macmillan. \$3.50. It is a work of scholarship, insight, and sober sense. Dr. Duncan knows how to use modern critical theories without being used by them. He can employ "form-criticism" without succumbing to its enchantment! The book is not diffi-

(Continued on page 31)

The Democracy of the Dead

THE "AVERAGE" Episcopalian is likely to be an "average" American as well, and one of the consequences of this is that he is very impatient of antiquarianism. He is not given to the idolatrous veneration of things that happen to be hoary with age. This, we believe, is a virtue rather than a fault. But in this great anniversary year of the Book of Common Prayer, which will be 400 years old on Whitsunday 1949, we have one earnest hope: that American Churchmen will take a little time to look back to the liturgical "rock whence they are hewn." We refer specifically to the first English Prayer Book of 1549.

To the American this book seems very ancient: it antedates the landing of the Mayflower by nearly 75 years. From an exclusively American point of view it is actually pre-historic. But as the American Churchman examines that venerable book he will find that most of its contents were ancient even then. Archbishop Cranmer, the chief author, was more a compiler and an editor than an author. He was not a fussy antiquarian who accepted some things merely because they were old and rejected other things merely because they were new; but he was a passionate traditionalist.

This distinction between antiquarianism and traditionalism may need some explaining to the modern man, but it is a real and essential one. We tend to assume that the older a thing is the more worthless it is for present use. In many matters this is patently true. A 19th-century musket is not very useful in modern warfare, but it is better than a medieval catapult. This principle covers many cases. But not all. In religion it does not always apply. Our Lord was surely a religious revolutionist, on any showing; but when He introduced His revolution in the holy estate of Matrimony he set aside the Mosaic provision for divorce — which was only a few centuries old — and invoked a principle which was "from the beginning of the creation" (St. Mark 10:6). We cite the case as an analogy. The true Christian revolutionist in worship is tremendously interested in what has been essential "from the beginning" in the Church's common prayer and sacrifices of praise and thanksgiving.

There is a reason why. Christianity is an historic religion. It begins with a revelation of divine Being and Will in the Person of Jesus of Nazareth who "suffered under Pontius Pilate" at a particular time long ago. That means that everything that comes to us through historical, human, earthly channels from Him must be what we call *tradition*. The Gospel is itself tradition: that which has been handed down.

The Liturgy is tradition. What else can it be, if it is the Christian Liturgy?

Those of us who confuse traditionalism with antiquarianism need to learn that the value of a tradition lies not in its age but in its content: it is *what* has been handed down that we must examine and evaluate, not how long it has been handed down.

This is the right test to apply to our Liturgy. The Church in each generation must be applying it to the Prayer Book. Each generation must ask whether the tradition of worship is suitable as it stands or whether it needs alteration. Here is another fact about the Prayer Book tradition of worship which we do well to remember: it does not tend to petrify old forms in such a way that the forms become fetters. It is a living tradition as contrasted with some dead traditions. Mr. Chesterton gave us an immortal definition of tradition when he called it "the democracy of the dead." By that he meant that the dead had their rightful word to say about what we should receive from them. Not all traditions of worship live up to that definition. Our Prayer Book tradition does. You see this when you place the first English Prayer Book of 1549 and our present 1929 American Book side by side. There have been changes: "the dead" have exercised their suffrage. They have not seen fit to change any really essential element, but they have introduced such alterations of words as have seemed necessary to edification. A truly living tradition, a truly living liturgy, will change as life itself must change: to meet new needs.

BUT those who have made these alterations in the Prayer Book have taken the same attitude toward liturgical changes as we are bidden to take toward Holy Matrimony: it is something not "to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God." We must thank God for the grace of this wisdom given to them, and pray that we in our day may walk in it. We rob ourselves and our children's children when we lightly scrap the devotional treasure we receive from the past. The Liturgy in the 20th century must express adequately the common prayer and praise of the faithful of the 20th century; but it must not be made into a distinctively 20th century book. It comes to us from the far reaches of the past, richly laden with treasure. Ours is the task of using it in our day then handing it on without having plundered it recklessly. This attitude of reverent gratitude to the past and intelligent regard to the future is, we believe, of the essence of true loyalty to the Prayer Book.

Four hundred years hence, God willing, our de-

scendants in the Faith will be celebrating the 800th anniversary of the first English Prayer Book. We shall have cast our vote in "the democracy of the dead." We may well pray throughout this year that the great tradition will pass from our hands strengthened and enriched by our devout loyalty to it.

Communism's True Nature

IF THE world-wide revulsion that has followed the virtual martyrdom of Cardinal Mindszenty really awakens the free nations to the true nature of Communism, it may prove a turning-point in the world's history. For "martyrdom" is hardly too strong a word to use, even though the Cardinal was sentenced to life imprisonment. It may well be only the fact that the attention of the world that was focused on the mock trial at Budapest that prevented the death sentence; we should not be surprised any day to read of the victim's "suicide" in his cell.

As Cardinal Mindszenty himself said in an interview with this editor last fall, the Communist methods do not differ materially from those of the Nazis. But the strange, stage-like atmosphere of the Cardinal's trial was more like that of the Russian treason trials of some years ago, when prosecutors and accused alike seem to be playing a carefully rehearsed part. Whether this was because the prisoner was drugged, as charged in some quarters, or for some other reason may never be known. The Cardinal spoke like a true confessor of the Faith, however, when, at the conclusion of the cruel trial in which even his own attorney seemed against him, he prayed for his judges and for the people of Hungary.

We have not heard the last of this case. The resignation of legation and consular officials in New York, Washington, and elsewhere shows that, where the truth can be known, the trial has caused revulsion among Hungarians as well as citizens of the Western democracies. The protests of this and other governments have begun to pour into Budapest, and more will be heard when the Assembly of the United Nations resumes its sessions. Anglicans, Protestants, and Jews have joined with Roman Catholics in expressing their indignation. And many have remembered that the Lutheran Bishop Ordass, who also refused to toe the Communist party line, was imprisoned even before Cardinal Mindszenty. Can there be any doubt that, when the time comes, other religious leaders will be liquidated, even though their temporizing with the Red State may have gained them a little more time?

Hard on the heels of the Mindszenty conviction comes the news of the arrest of Protestant leaders in Bulgaria — their crime being, apparently, that they have been in close contact with leaders of the World Council of Churches and have been receiving aid from Church World Service. This, apparently, is considered evidence of treason, espionage, and violation of currency regulations — three serious charges which,

in Communist countries, are commonly made in such cases.

Thus the Communist axe that struck down the Cardinal in Hungary, has now fallen upon Protestant leaders in Bulgaria. Where will it strike next? Czechoslovakia? China? For the evidence mounts that world-wide Communism has again turned its party line against religion, after a period of more or less toleration.

Soviet Communism and Christianity are fundamentally irreconcilable. No matter what specific charges may be made in Bulgaria, as in Hungary, this fact is clearly illustrated by the current developments in these two lands. Yet there are those, even in this country, who still think that Christianity can get along with Communism, if only we understand each other a little better. As a matter of fact, the better Christians understand the true nature of Soviet Communism, the more they must realize that it is diametrically opposed to the Christian doctrine of the nature of man, and is therefore irreconcilable with it. It seems to us high time that Christians in this country face that fact quite squarely and realistically.

Behind the Velvet Curtain

WE WELCOME the letter of the Bishop of Southern Ohio, which lifts a corner of the velvet curtain that has heretofore guarded the secrecy of the Lambeth Conference, to give some of the facts concerning the voting on the resolutions concerning the Church of South India.

Bishop Hobson says: "There never were 329 bishops at the Lambeth Conference." But the Encyclical Letter adopted there and sent out to be read in every congregation of the Anglican Communion, begins: "We, archbishops and bishops of the Holy Catholic Church, three hundred and twenty-nine in number, assembled from all parts of the earth at Lambeth, . . ." Apparently we are not only wrong if we doubt what Lambeth says, but we are also wrong if we accept what Lambeth says.

We are interested in Bishop Hobson's explanation of the high degree of absenteeism when this important vote was being taken, but it still does not make 185 a majority of 329, or even of the 326 who "actually arrived in London." It is certainly pertinent to ask why so important a vote was taken at "a late and extra session" when some 80 bishops were absent and when "few bishops had the slightest idea that Resolution 54 would come to a vote that evening." We are glad to see that Bishop Hobson shares our regret that the vote came under those circumstances.

We certainly do not want to argue with Bishop Hobson about the capital letters for "Church, Province, or Diocese," and their significance. But we are somewhat surprised at his claim that the Bishop of each diocese is a law unto himself, so far as recogniz-

ing the right of non-Anglican clergy to officiate is concerned. The canons are quite specific as to the procedure to be followed in the cases of ministers of other Churches which were in existence at the time the present canons were adopted, and it is up to General Convention, not the individual Bishop, to legislate for the new conditions which now exist.

As to the 36,000 continuing Anglicans in the Nandyal Deanery, we are simply shocked at the cavalier manner in which Bishop Hobson impugns their motives, and his callous statement that "too much importance attached to them will aggravate an unfortunate attitude" and "the less said about, and the less the attention given to, the Anglicans in Nandyal the better it will be for them." It certainly stands in sharp contrast to the charitable statement in the Lambeth committee report: "We agree that no form of coercion should be used to bring any Christian into the Church of South India against his conscientious convictions."

Bishop Hobson is certainly entitled to his views on this subject, and we are glad that he has also told us a little of the "inside story" of Lambeth. But we are also entitled to our own views; and if they are based on less than complete information, that is the fault of the policy of secrecy adopted at Lambeth, not our own fault.

We do not think that Bishop Hobson's letter negates the main point of our editorial, which is that if any action is taken in regard to the recognition of the Church of South India, pro or contra, it should be done by General Convention and not by individual bishops.

Labor and the Church

DID you read that article in *Harper's* last November, or the condensation of it in the January *Reader's Digest*, on "Priests, Workers, and Communists"? It told how, last year, a group of amateurs defeated a group of professionals in the New York transport workers' labor struggle, thus saving a vital transportation center from Communist domination. And it showed how the leaders of the non-Communist workers were trained for their task by a Roman Catholic labor school, set up to put into practice the social principles set forth in the papal encyclicals of Leo XIII and Pius XI.

The Episcopal Church has also set forth forward-looking labor policies, in pronouncements of the House of Bishops and resolutions of General Convention. But has any potential young labor leader ever turned to the Episcopal Church for practical help in putting these principles to work? Would he get such help if he asked for it?

One weakness of the Episcopal Church in this country is that it is largely thought of as a Church of the "better" people — those on the right side of the tracks. But this is only partly true. The Episcopal

Church has parishes of working-class men and women; it ought to have many more. Perhaps one way in which it could become more truly a Church for "all sorts and conditions of men" would be to go to the workers and help them meet their actual problems, by teaching them, through schools of applied religion, just what the Church really stands for in terms of their own jobs.

One thought in the *Reader's Digest* article struck us particularly. A Roman Catholic priest was quoted as saying that the translation of the Church's teaching into terms of social action was like "the difference between telling a man that the manly art of self-defense is a good thing to know and teaching that man how to box." Shall we leave all the social boxing to the Roman Catholic Church, or shall we get into the ring and deliver a few punches ourselves?

West Indies and South India

THE ACTION of the bishops of the Province of the West Indies in regard to the status of the Church of South India is significant, as it is apparently the first action taken by any Church of the Anglican Communion to give force to the recommendations of the Lambeth Conference on this subject. It is of further significance because it represents the unanimous judgment of the Archbishop and all of the diocesan bishops of the autonomous Province.

The statement of the West Indian Church indicates clearly that it is not in communion with the Church of South India, and that it cannot form any definitive judgment in the matter until the new Church shows by its own action its soundness of faith and practice. This may be done, according to the statement, either by demonstration during the 30-year "trial period" (which the Church of South India has itself set up), or by the amendment of its constitution in the ways recommended in the report of the committee of theologians appointed by the Archbishop of Canterbury.

We think that this decision of the West Indian Bishops combines firmness in the Faith with Christian charity. If our own Church takes any action in this matter at General Convention, we hope it will be along similar lines.

Prayer By a Recent Convert

O GOD, whose infinite love reaches out to all men everywhere; Bless especially, we pray, those of us who have just come to know Thee. Strengthen us with thy Holy Spirit every hour, as we can do nothing without Thee. Make us to turn to Thee for guidance in every thought and deed, and inspire us to tell others what we have learned of Thee. When we turn again to selfishness, in thy great mercy bring us back, strengthened and humble, into thy grace; for Jesus' sake. Amen.

C. S. Lewis: The Word-Weaver*

By Chad Walsh

Professor of English, Beloit College

"If the people have never shown less taste for good books, it is also true that those capable of writing good books have seldom taken less pains to please the people, or, indeed, so freely insulted them. There are members of the intelligentsia at present (some of them socialists) who cannot speak of their cultural inferiors except in accents of passionate hatred and contempt. Certainly it is fatal to approach this or any other quarrel with the assumption that all the faults are on one side: and just as certainly, in all quarrels the task of reconciliation belongs jure divino to the more reasonable of the two disputants."—C. S. Lewis, "High and Low Brows"¹

THE 20th century is remarkable for many things, none of which is more striking than the vast gulf fixed between the highbrows and the lowbrows. Picasso for the highbrows, Norman Rockwell for the lowbrows; W. H. Auden for the highbrows, Eddie Guest for the lowbrows. When a rare artist or writer manages to bridge the gulf he is looked upon as an esthetic freak; many highbrows read Robert Frost in semi-secrecy because his works are sometimes found on the same shelf with James Whitcomb Riley and Sara Teasdale.

The cleavage is probably a symptom of something deep-seated and unhealthy in the state of modern civilization, but I shall not speculate about that here. The results are sufficiently obvious and are injurious to both the highs and the lows. The lowbrows are spoonfed a meager ration of ideas in a debased and oversimplified form, and offered esthetic experience on a sentimentally false level. The highbrows are driven together, united by the spirit of coterie, and encouraged to hail the latest eccentricity as a milestone in the progress of the human spirit.

C. S. Lewis ought to be the complete highbrow. He is a leading English critic, has a command of Greek grammar which is said to be equal to that of any man in classical Oxford, is well read in philosophy, theology, and pagan mythologies. If he chose to go esoteric, he could produce something a good deal more baffling than Eliot's *Wasteland*.

It is probably true that Lewis's most

enthusiastic readers are highbrows or upper-middlebrows. He is a cult figure with many college students, professors, writers, and the like. But his following is by no means all highbrow. I have had a chance to observe that he cuts across all frontiers of high and low, and that one will find his books in homes with almost every conceivable educational and cultural background. He is one of the few modern religious writers who have succeeded in doing this. Reinhold Niebuhr, owing to his complex way of presenting his already complex ideas, is read almost entirely by highbrows; Harry Emerson Fosdick by low and middlebrows.

Lewis has deliberately worked to bridge the gap, and he wants to bridge it (this is at least one reason) because he regards the distinction as artificial. One might conjecture another motive. Lewis never calls himself a missionary, but he is one. It would be a strange Christian missionary who regarded only the souls of Ph.D.'s and literary critics as worth saving.

In style, Lewis's books range from the slangy chattiness of the broadcast talks to the more formal style and denser texture of *The Problem of Pain*, but anyone who has read two or three of his works could almost unerringly spot him as the author of the others.

The most obvious thing is the ease of the writing; the smooth flow of the sentences, which seem to leap from the author's mind full-grown (as indeed, they often do; his most casual letters are stylistically like his books).

An easy prose style is commoner among British than American writers. It may be that American essayists and novelists, taken as a whole, have had more of importance to say than their British cousins during the last couple of decades, but it is certainly true that they have said it with more fumbling. American style is always swinging back and forth between the he-man monosyllables of Hemingway, the lyric lushness of Wolfe, and the gobbledegook of government reports and the social sciences. There is no national norm which the writer can use as his point of departure. That such a norm exists in England is evident if one compares writers as diverse as Aldous Huxley, Evelyn Waugh, and C. S. Lewis. The way they manage the language—with an ease and economy of means that make the reader forget the means and think of the meaning—has an unmistakable British flavor.

Some have tried to explain the supe-

riority of British prose by the influence of Greek and Latin studied from an early age. This is probably not the whole story, but may well be part of it. To figure out the meaning of a sentence from Cicero is not too great an intellectual feat, but to put it into English that sounds like English is so severe a discipline that original composition in the native tongue henceforth seems a pleasant recreation. Lewis had this workout and he also was educated under the essay-a-week tradition at Oxford; as a result he began his writing career with far more actual experience in putting words on paper than the average American student receives in college.

In most of his books Lewis avoids highly technical words as far as possible. If an erudite word must be used, he often supplies a brief definition. The word "monism," for example, is hardly known outside philosophic circles. In *Miracles* he uses it, then immediately translates it by the ingenious barbarism, *everythingism*.

His vocabulary, with rare exceptions, is that of any reasonably well-educated man; it does not require extensive knowledge in specialized subjects. The sentences are usually short without being choppy. When, for rhetorical effect (as to build up a climax) he uses longer sentences he handles them with enough skill to keep the conjunctions and relative pronouns from sticking out like dislocated bones.

For a writer on philosophy and theology he is remarkably successful in avoiding vagueness. His favorite device for making the abstract concrete is analogy. The Trinity, to give one instance, is defined by the Council of Chalcedon in language that is a perfect network of abstract words; Lewis takes the concepts of Chalcedon and turns them into the analogy of the cube and six squares.

Often the analogies have an ironic or comic twist. Instead of saying, "We must be spiritually reborn," he says,² "We're like eggs at present. And you can't go on indefinitely being just an ordinary, decent egg. We must be hatched or go bad." He compares God's love for man to a man's love for his dog, and points out that we should be complimented when God puts us through a school of spiritual hard knocks. "It will be noted that the man . . . takes all these pains with the dog, only because it is an animal high in the scale—because it is so nearly lovable that it is worth his

² *Beyond Personality*, p. 42. By permission of the Macmillan Company.

*Copyright 1949 by Chad Walsh. Based on a chapter from the book, *C. S. Lewis: Apostle to the Sceptics*, to be published by the Macmillan Company on May 10, 1949.

¹In *Rehabilitations and Other Essays*, p. 116n. By permission of the Oxford University Press.

while to make it fully lovable. He does not house-train the earwig or give baths to centipedes."³

Lewis's humor is mostly quiet chuckles of this sort. He does not go in for whole pages of rollicking paradoxes in the manner of G. K. Chesterton.

One reason for Lewis's success as a writer is undoubtedly his modesty, which I believe to be genuine, and which is revealed frequently throughout his books. He is constantly telling the reader that he is a mere layman and no authority on theology. Sometimes he confesses that he cannot make up his mind between two points of view, and offers them both. When he ventures an opinion on some controverted point of orthodox theology, he usually prefaces it with a warning that this is merely what he thinks and he may be wrong.

The tone thus created is calculated to soothe and ingratiate. The reader feels, "At least this fellow isn't trying to shove anything down my throat." Then suddenly, when the reader's guard is relaxed, the other Lewis springs into action — the Dr. Johnson, who is very definite about certain things and leaps in with both feet.

I recall a non-Christian friend of mine who read *The Case for Christianity* with great enjoyment (admiring its moderate air and sweet reasonableness) until he reached the point where Lewis, having presented the arguments for Christ's divinity, abruptly said:⁴ "Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit on Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God."

"I should have known it was all a trap," my friend protested. Trap or whatever one chooses to call it, a large part of Lewis's effectiveness comes from the combination of iron hand and velvet glove. It gives him psychological change of pace and a chance for dramatic emphasis.

I have noticed that Lewis's books often have an unsettling effect on readers who completely disagree with him or are only half in accord. This comes partly from his shrewd understanding of psychology. He knows pretty well what the average reader will be thinking at a given moment, and works to counter it. In the Epilogue to *Miracles* there is a good example of insight into the reader's mind, and Lewis's way of saying the last word and leaving troubling questions behind in the subconscious:⁵

"And yet . . . and yet . . . It is that *and yet* which I fear more than any positive argument against miracles: that soft, tidal

³ *The Problem of Pain*, p. 32. By permission of the Macmillan Company.

⁴ P. 45. By permission of the Macmillan Company.

⁵ P. 199. By permission of the Macmillan Company.

return of your habitual outlook as you close the book and the familiar four walls about you and the familiar noises from the street reassert themselves."

Going on in this vein, Lewis succeeds in suggesting that the arguments against miracles that are inevitably arising in the reader's mind are automatic reflexes of habit, not reasoned objections. In *The Screwtape Letters* there are many examples of such psychological astuteness; he makes the adversaries of Christianity seem obscurantist and foggily emotional.

When he lets his imagination roam at will — as in the novels — Lewis's descriptions of strange scenes are as concrete as his exposition of theology. There is no swirling vagueness about the landscapes of Malacandra, and the floating islands of Perelandra are as gaily precise as the illustrations from an illuminated manuscript. For a writer who passionately defends the Romanticists, he is remarkably clear and classical in his feeling for scenery.

The novels bring out Lewis's knack of linking events or things that are far

apart in time or space. He is always tying the parts of the universe together. The most arresting — and poetically effective — instance occurs in *Perelandra*, when the Un-man, at the beginning of the death struggle with Ransom, throws back his head and cries out the words he has remembered for nineteen hundred years: "*Eloi, Eloi, lama sabachthani.*"

The most important reason for Lewis's literary appeal may simply be variety. One reader likes exposition, another prefers fiction, a third goes in for satire or fantasy. Lewis has written a small library, offering half a dozen literary roads to Jerusalem. In this he is well nigh unique among modern religious writers. I can think of only three rivals: G. K. Chesterton, Charles Williams, and Dorothy Sayers.

To a large extent, as I have said, Lewis bridges the gap between the low-brows and highbrows. But he also bridges the gaps of temperament that cut across the low-high classification. Like another famous missionary and writer, he is all things to all men.

The Miracle of the Prayer of Faith

By the Rev. H. ROSS GREER

HAVE you ever experienced a concrete answer to prayer that was nothing less than a miracle? Did you make your prayer one of faith in God's willingness to answer our prayers (as indeed He has instructed us), with faith also in His wisdom to answer it in the best way for you — as you would want it if you knew all He knows? Have you felt the wonderful uplift and the sense of vision and the assurance that came with the answer? This is the prayer of faith as many of us know it. Many of our men in danger and in the midst of conflict have known what this means. Many mothers, wives and women at home in war areas have known this too.

We are faced with a gigantic force of evil — fear of another war with all its unknown and sure horrors, with an indefinable frustration of the desire of the best in mankind to bring a real peace — a lasting peace. Why is it? Why are we confused in peace, with division in our forces, when we were strong and united in war? Because then we all had one aim — now we have none or too many little weak ones. We fail to see we are fighting the forces of evil in the world and in ourselves, with man-made weapons. We cannot fight an indefinable power or force with guns or atoms. The evil of war and its aftermath is of the devil, and how are we fighting it?

Right now with words, threats, compromises, appeasements — lowering of earlier ideals — frantic gestures, most of them man-made and inspired by man.

Yet, we have a powerful weapon at hand if we will just stretch out our hand and grasp it. It is the power God has given his children to move mountains with the prayer of faith — a Faith as small as a mustard seed. If you have tried this you know it is true. So while the world trembles and quarrels, we hold back our hand.

Prayer means asking God with faith and confidence for our sincere needs and desires, and then going out into our own world to help carry out these desires. It may be to get others to pray and help form a ring of prayers around the fulfilment of our aim, or a consistent prayer of faith whenever we read or hear of the evil and frightening happenings in the world. It may be our steadfast attitude against all this evil by repeating to ourselves and others "only prayer can cure this," but it must be a spreading infection in the lives of us all if it is to succeed, and we must infect others with our assurance and faith.

God has given us the high duty and responsibility to touch the match to this flame by the prayer of faith. There is a time for prayer — and the time is now.

Prayer Book Studies for Laymen

By the Rev. P. M. Dawley, Ph.D.

Professor of Ecclesiastical History, General Theological Seminary

WHILE a wealth of excellent material on the Church's liturgy exists for the use of clergy and serious students of the history and principles of worship, there is a surprising lack of adequate books designed for reading by the ordinary layman. A large number of popular works, procurable ten years ago, are now out of print, or available only with difficulty. The books listed here are suggested as popular studies now available.

The American Prayer Book by E. L. Parsons and B. H. Jones (Scribners, N. Y.) is a careful study of the ancestry of our Prayer Book, together with an analysis of the nature and meaning of the services of the Church. After a brief introduction on the meaning of worship, the authors present a sketch of the history of the Prayer Book. This is followed by a detailed examination of each of the services, concluding with an interesting appendix dealing with ritual and ceremonial. Sound scholarship is presented in a popular, readable form.

Two histories of the Prayer Book have proven popular for general reading. F. G. Burgess' *The Romance of the Book of Common Prayer* (Morehouse-Gorham, N. Y.) is a general introductory sketch of the history of the Church's worship. It should be supplemented by more detailed study of the Prayer Book itself. The longer and more attractive volume by Percy Dearmer, called *Everyman's History of the Prayer Book* (Revised and edited for American use by Dr. F. C. Morehouse, Morehouse-Gorham, N. Y.), is one of the best popular histories of the Prayer Book ever written. Its illustrations alone are sufficient to engage the attention of most readers. This edition is available only with some difficulty now, but a revision was issued by the Oxford Press under the title *The Study of the Prayer Book in the Old and New World*.

Two shorter, but still helpful books are F. E. Wilson's *An Outline of the Prayer Book* (Morehouse-Gorham, N. Y.), and N. R. Boss' *The Prayer Book Reason Why* (Morehouse-Gorham, N. Y.). The first is an outline introduction to the Prayer Book. The second is designed to answer the questions of those who are unacquainted with the ways of our Church.

A popular study of the faith and practice of the Prayer Book is *The Religion of the Prayer Book* by Walden Pell and P. M. Dawley. (Morehouse-Gorham, N. Y.). Its purpose is to supplement the purely historical studies of the Church's

services with a presentation of the Christian faith and life as they are enshrined in the Prayer Book.

Good tracts are often very useful to arouse the interest of the beginner. An admirable introduction to our concentration on the Prayer Book in this 400th Anniversary Year is provided by a tract recently published by the New York Bible and Common Prayer Book Society, *The Book of Common Prayer 1549-1949*. An attractive folder in quantity for distribution, or use in parish tract-cases, it is available in quantity upon application to the headquarters of the Society (74 Trinity Place, N. Y.).

STUDY PAMPHLETS

The Department of Christian Education has published material for Prayer Book study in parochial study-groups. Five pamphlets have been issued (together with a Leader's Guide for those who wish to use them in group discussions). One of these, called *The Struggle for the Prayer Book* is an excellent sketch of Prayer Book history. Two of them, *Power for Living and Our Difficulties as Christians*, deal with the religion of the Prayer Book. The others concern the use of the Prayer Book in family prayer at home, and the social teachings of the Prayer Book. The greater part of this material is well-arranged and well worth the attention of every parish priest. It may be used in a variety of ways—as the basis for parochial discussion groups; as suggestive outlines for the priest who is preparing parish lectures; or as straight reading by the layman. Any pamphlet, of course, may be procured separately from the others.

Often Prayer Book study leads to a renewed interest in the nature and position of Anglicanism. While at the moment there are a number of books dealing with the peculiar ethos of our Church, perhaps two recent ones should be suggested. Both are devoted to the Church of England, but the application to the Anglicanism of the Episcopal Church is readily made. One is written by Cyril Garbett, the Archbishop of York, and called *The Claims of the Church of England* (Holder & Stoughton); the other is the shorter volume of A. T. P. Williams, the Bishop of Durham, *The Anglican Tradition* (SCM Press). Dr. Garbett's book is more apologetic in character; Dr. Williams', more historical. Both are significant recent contributions to the material on Anglicanism.



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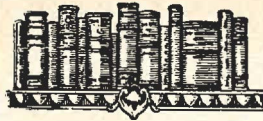
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BOOKS



The Rev. CARROLL E. SIMCOX, Editor

Presiding Bishop's Book

THINGS THAT MATTER: *The Best Of The Writings of Bishop Brent.* The Presiding Bishop's Book for Lent, 1949, edited with a biographical sketch by Frederick W. Kates. New York: Harpers. Pp. 132. \$1.50.

"*Things That Matter*—that will be the title of my next book," wrote Charles Henry Brent in his diary on January 2, 1929. Before the end of March, he was dead, and the book was never written. However, during his final weeks, the Bishop wrote an article, the last from his pen. It was entitled "Things That Matter" and addressed to the clergy and laity of his diocese. This article, published in the monthly magazine of the diocese of Western New York in the spring of 1929, has, so far as this reviewer knows, never been reprinted. Frederick W. Kates, the rector of Christ Church, Oswego, New York, now makes it readily accessible in this latest Brent book.

The 15-page article alone is worth far more than the modest cost of the book. Here indeed is a precious gem—this chapter may well prove to be a turning point in the lives of many of its readers—for it concerns the "things that matter" most in this world and the next.

Writing from what he himself prophetically calls "the edge of the grave," Bishop Brent at the end of this stimulating and inspiring chapter says, "My solemn conviction born of years of pain and struggle, confirmed as I skirt eternity, is that what I have said in the foregoing pages must form the main background for the truly Christian life. It is the kernel of the matter. All else, however important, is of a subordinate nature. If you have, in a sincere soul, as your permanent ideal, the great principles upon which I have touched and if you pursue them with 'terrible meekness,' you will accomplish a work greater than that of empire builders or world statesmen."

The Presiding Bishop writes the book's foreword, and the editor sketches a brief illuminating biography of Bishop Brent.

The remainder of the volume consists of selections from the writings of Bishop Brent: excerpts from sermons and addresses, from articles, from books, from letters written to those in bereavement, from his prayers and meditations. The prayers which he composed are glorious and will be of considerable use to clergy and laity alike.

The chapter on Christian unity has unusual interest since Charles Henry

Brent was the greatest apostle of Christian unity in his generation.

The Bishop says, "The unity of Christendom is not a luxury but a necessity. The world will go limping until Christ's prayer that all may be one is answered. We must have unity, not at all costs, but at all risks. A unified Church is the only offering we dare present to the coming Christ, for in it alone will He find room to dwell.

"Humbled and awakened the Churches must renew their search for peace and unity according to God's will. But how? (1) Not by slurring over honest differences or by slighting convictions. There is one thing worse than war—saying peace, peace, where there is no peace. (2) Not for economic reasons. (3) Not for the sake of ease and convenience.

"Experience has taught me that what is needed for a long time to come is unsuspecting, friendly, personal touch between Christian leaders of every opinion, not in order that they may have joint services or force outward ecclesiastical unity, but that they may come to understand one another by the only process that can create mutual understanding."

EDWARD R. WELLES.

The Anglican "Experiment"

THE ANGLICAN TRADITION IN THE LIFE OF ENGLAND. By A. T. P. Williams, Bishop of Durham, London: S.C.M. Press. 6 Shillings.

This is not a short history of the Church of England, but an interpretative essay on what the author calls "the Anglican experiment." This "experiment," which began with the conservative reformation in England, was deeply rooted by the end of Elizabeth's reign, and it had found itself by 1662. Even so, Anglicanism was not able to embrace the religious life of the whole country in that day: and the presence of Independents, Romanists, Jacobites, and Methodists in succeeding eras guaranteed that the same situation would continue. The Church's administrative machinery had not been overhauled at the Reformation, and not until 1832 was this accomplished by Parliament, and in the teeth of ecclesiastical opposition! These reforms, coming as they did between the Christian humanitarianism of the Evangelicals, and the ecclesiastical revival of the Oxford Movement, together gave rise to the significant awakening of the Church of England at home, and tremendous expansion overseas. This present century has seen both an increasing attempt at self-government in the Church of England, and an

awareness for closer coöperation with the autocephalous Anglican Churches and missionary dioceses abroad. It is not yet clear what is the place of Anglicanism with relation to the "separated" churches, but since the "influence of Anglicanism is not to be found in documents but in its history," the future alone will reveal the answer.

JOHN S. HIGGINS.

The Liturgical Movement

THE MASS OF THE FUTURE. By Gerald Ellard, S.J. The Bruce Publishing Co., Milwaukee, 1948. Pp. xx-360, \$4.00.

In his latest book Fr. Ellard, author of the well known *Men at Work at Worship* and *Christian Life and Worship* writes again of the Liturgical Revival at work in the Roman Church and presents a wealth of material both on its principles and accomplishments.

The book has three distinct sections: The Mass of the Past; the Mass of the Present; and the Mass of the Future. Reiterating that the Liturgical Revival aims not at innovation but at restoration, the author first traces the whole concept of sacrificial worship from Old Testament forms to its Christian norm. This presentation is rich in Scripture references, citations from the Fathers and illustrations from primitive usages.

The second section looks with undisguised dissatisfaction upon the Mass of today. The author lists the problems of which we are all aware — ignorance of the basic meanings of Christian worship, neglect of the Holy Communion, the deep gulf existing between the celebrant and the congregation, the lie which so much of our Church architecture sets upon our faith, and the shockingly careless and casual way in which the Lord's Supper is often celebrated.

None of these of course can make the Holy Eucharist other than what it is — the Divine institution, the "perpetual memorial of His precious death and sacrifice." Yet simply because the Eucharist is by that same institution, our joint worship, Christ's and ours, its offering "is capable of a good and better, of stagnation and growth, of loss and gain."

And so in the final section of the book Fr. Ellard looks ahead and makes his plea for many of the goals of the Liturgical Revival — goals which would more clearly manifest the faith and joy and fellowship of the Body of Christ. Dealing with the "who, what, where, when, and why" of Christian worship, the book will prove of great interest and value to every Churchman concerned with the mission of the Church in the world of today and tomorrow.

The Episcopalian will not be sur-

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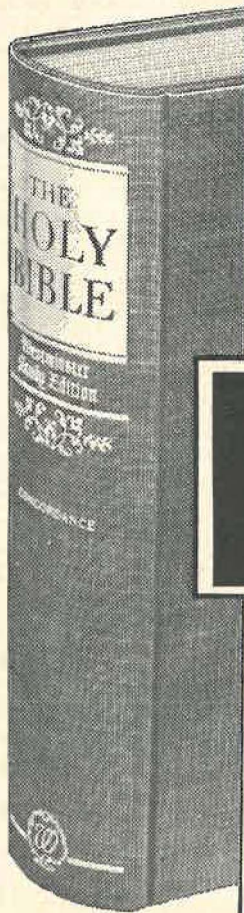
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BOOKS

prised to find things in the book with which he cannot agree, for the author is a member of the Jesuit Order. He may be surprised however at what seem to be contradictory points of view expressed: for example, one chapter of the book lays great emphasis upon the corporate nature of the Eucharistic offering, while a later chapter justifies "private Masses." This reviewer was distressed by the unnecessary, indeed pointless, use of Latin on every page and in every paragraph and by the occasional self-consciously "snappy" chapter headings: "Power to Take High Mass on High," "On the Vatican Beam," etc.

But these are minor criticisms and perhaps unworthy of a book that offers the Church so much sound, practical help and hope for the future. Here is one more worthwhile contribution to the growing literature of the Liturgical Revival. JOHN O. PATTERSON.

Sane Gospel Study

JESUS SON OF MAN. By George S. Duncan. New York: Macmillan 1949. Pp. 290. \$3.50.

Dr. Duncan is Regius professor of Biblical Criticism in the University of St. Andrew's. His Biblical scholarship is in the best Scotch tradition: learned, balanced, and devout. I would stress first and foremost the sanity of this study, since it is made in a field which is notoriously a Walhalla for theorists whose long suit is anything but sanity.

The book is not an attempt at another "Life of Jesus." Duncan never tries to answer a question about Jesus unless the Gospels provide enough facts to permit him to reason intelligently to an answer. He is cautious and properly conservative; but not afraid to go out on a limb if it looks to him like a solid limb. He gives you a chance to take issue with him concerning the solidity of this limb or that, but if and when you do, you will find him a capable opponent.

Here are two of his strongest contentions:

The message of John the Baptist was one of redemption rather than of doom. This he demonstrates—as I see it—convincingly.

Second, "Messiahship was not a category in which Jesus could find satisfaction. Messiah was altogether too vague a designation." This again is ably argued, but not so convincingly. The rejoinder to it is that several different strands mingled and met in the pre-Christian Messianic tradition, and because of the several-sided nature of the concept Jesus could adopt it and apply it to Himself: at least implicitly.

It is regrettable that Duncan, dealing with the problem of the Fourth Gospel, did not take into account Albert Ten

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Eyeck Olmstead's *Jesus in the Light of History* in dealing with the problem of the Fourth Gospel. And his interpretation of the earliest Atonement doctrine would be greatly strengthened by a thorough statement along the lines of Aulen's *Christus Victor*, with which his position is in substantial agreement. But these are minor faults.

This is one of the lamentably few "critical" studies of the Gospels whose author can walk with the facts and not faint rather than fly through the air with the greatest of ease.

C.E.S.

On the Social Order

THEOLOGY OF SOCIETY. By V. A. Demant. London: Faber and Faber, 1947. 1/6.

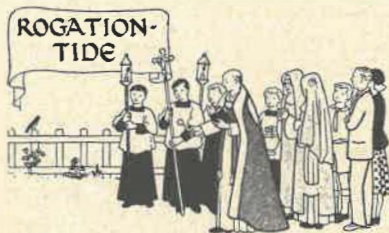
These "essays in Christian polity" will be read by every follower of the Anglo-Catholic Summer School of Sociology, but I should warn you that you will find nothing new here. Everyone of these 18 essays has been published before in various books and journals. They were written over the period of the last 12 years, and they are dated not only by the occasion of the writing but also by the present world situation. "The theme is the problem of the Western World"; the solutions offered are too pat and oft repeated. The presentation is frequently narrowly English in its application. The three short papers on Kierkegaard are interesting, but quite outside the general theme of the other essays. Another such essay is a critique and review of Christopher Dawson's *Beyond Politics*.

Many American readers will be familiar with Fr. Demant's *Christian Doctrine of Human Solidarity*, which was background reading for the recent International Priests' Convention. He has an excellent essay on *The Tragedy of War*, which can be summarized in his sentence, "Men are moved not so much by what they hope to get out of war, as by what they hope war will get them out of," and yet I did not feel that he reached the world of today. Our native Nationalists will enjoy his despair over the idea of collective security and the term Internationalism, to which he returns in another essay. In his Malvern essay he makes prophetic statements which prove him to be no prophet: "if we (Great Britain) emerge as the sole great power; so is Russia's Communism (liquidated)." He belabors the old controversy of social change versus individual conversion, seeing everything through the economic eye. He demonstrates the weakness in the recurrent desire for a practical religion and does a nice job on the humanistic liberal gospel of our day.

But all in all I was disappointed in

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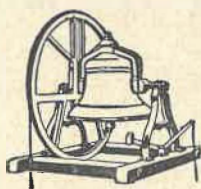
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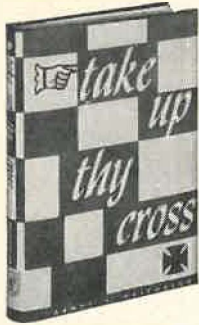
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GEORGE B. WOOD.

The Christian Underground

GOD'S UNDERGROUND. By "Father George," as told to Gretta Palmer. Foreword by Fulton J. Sheen. New York: Appleton-Century-Crofts, 1949. Pp. 296. \$3.

"Father George" is an alias, adopted, for safety's sake, by a Roman Catholic priest of Croat nationality who has been a leader of the Christian underground war against atheistic totalitarianism, both black and red, since the early days of the Nazi terror. For 18 months he was an officer (his priesthood concealed) attached as a Partisan to the Red army, and during six months of this period he traveled in Russia itself investigating the state of religion in that land after the Soviet restoration of "religious freedom."

His story carries you back imaginatively to the catacombs of the Neronian age. The details of the horror are enough to sicken; the details of the heroism of the Christian underground witnesses of today are enough to reassure you that the Faith is the anvil upon which the Communist terror will eventually shatter itself.

It is a pity that more "liberals" among us will not read this book. Alas! they won't. A "liberal" is evidently a man who has made up his mind that anybody who criticizes Russia is a lying propagandist. It is especially regrettable that people who listen with any credence to the vaporings of the Dean of Canterbury about the "Christianity" of Stalinism will not read it for an antidotal dose of reality. But even if they do, they probably will not believe it.

Reasonable readers, however, in honest and intelligent doubt as to what to believe about the dark mysteries on the other side of the Iron Curtain, will get some welcome light from "Father George." The welcome light must come as unwelcome news: the war-time restoration of "religious freedom" within the Soviet was only eye-wash for the credulous abroad. The crafty clique of assassins who rule Russia today hate and fear Christianity as their deadliest foe. And, as "Father George" reveals, they have good reason to fear it. The blood of the

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martyrs is once again sowing the seed of the Church over the length and breadth of their unhappy land. "Holy Russia" is still invincibly holy—in secret trysts with priests carrying secret sacraments, in the veneration of icons that somehow will not disappear, in silent prayer that constantly ascends from millions of Russian hearts. C.E.S.

America's Religious Future

CAN PROTESTANTISM WIN AMERICA?
By Charles Clayton Morrison, New York: Harper and Brothers, 1948. Pp. 225. \$2.50.

'This book is a revision and enlargement of a series of articles which appeared in the *Christian Century*. Dr. Morrison's many years' experience as editor of that magazine should, of course, assure one of his interest in the condition of Protestantism and his qualifications for writing this book.

He asks the question: Can Protestantism win America? His usage of "Protestantism" is the common one, meaning all non-Roman Christianity. Many Protestants who will read this as "Can Protestantism hold America?" will receive a jolt when confronted with the author's belief that Protestantism has already lost America. It is not a question of holding; it is a question of winning even a bridgehead with the conclusion in doubt.

Dr. Morrison sees three forces contending for victory: Roman Catholicism, Secularism, and Protestantism. Roman Catholicism, which he thinks is an inhuman, anti-democratic, non-Christian organization, is described at length, showing the ways it is securing positions of power in the political, press, movie, and economic institutions. He believes that Rome has a more effective appeal to the baffled and weary citizen (intellectual and non-intellectual) than does current Protestantism. Apprehension of an ultimate victory for Rome shows throughout his book because, as he sees it, modern Protestantism has found nothing in the Christian ethic to offer modern "totalitarian" America and Rome does have such a totalitarian ethic.

Secularism, however, having made extensive inroads into Romanism and having swamped Protestantism with the weapons of scientific achievement and the public schools, is the dominant force at present. Let it be clear: secularism has already won and is now engaged in the mopping-up operations in the major battle area—the mind and spirit of Protestant clergy and laity. Clergymen capitulating before the enemy and worshipping at the altar of secularism have led Protestants into a "Christianity" which is not Christianity at all but Secularism. As a result, joining a Protestant church

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by Caryll Houselander

The theme of this new book by a favorite spiritual author is the redemptive value of Christ's childhood: contemplation of Bethlehem and Nazareth, she believes, is of the greatest value to us today. As a *Living Church* reviewer wrote in reviewing one of her earlier works, *The Comforting of Christ*: "She is a mystic, but a practical mystic. In the quiet restraint and simplicity of her writing there is a passion of faith and love. This book, prayerfully read, ought to make any Christian a better Christian." To be published March 7th. \$1.75

THE OLD TESTAMENT

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Translated by Monsignor Ronald Knox

We have no Episcopalian review of this yet (Hurry up, *Living Church!*) so give you instead the following comment from Dr. H. S. Ficke, in *The Presbyterian Messenger*: "Perhaps the most important event in the field of literature in 1948 is the fact that Sheed & Ward have just published Ronald Knox's new translation of the Old Testament, vol I . . . a beautiful volume of 739 pages. The type is large and clear, and it is handsomely bound, not in black but in an attractive red. . . . It will make reading the Old Testament easy." \$7.00

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BOOKS

has no more religious significance than joining a service club or a kid's club which meets in a shack behind the barn. Dr. Morrison's analysis of Protestantism is devastating. He sees Protestantism emasculated of its faith and utterly incapable of meeting either of its enemies. Whatever adverse criticism one might make of his prospectus for a new church organization, his analysis of the mind and spirit of Protestant clergy and laity cannot be brushed aside.

After lengthy analysis of the actual weaknesses and of the potential strengths of Protestantism, Dr. Morrison finds an almost extinct, a microscopic glimmering of belief that Jesus was God. On this, he believes, can be founded the revival of the Church, for he does believe that there is a Church, a Church whose visible unity has been shattered by many sects, each of which (Rome first) accepted the Petrine theory and the doctrine of Papal Infallibility and applied them to itself, becoming thereby an exclusive "Church" claiming infallible truth. This finally reduced all to the absurd and so created the disunity and finally the secularism of today. Reverse the process and an ecumenical, organic Church of Christ will become visible.

There is, he writes, no vital difference among Methodists, Presbyterian, and Episcopal systems. The spirit of Christ which is still faintly visible in Protestantism can be increased to a burning flame if we will remove Bible, Creed, and constitutions from the throne which should be occupied by Christ. If all Protestants will come into the Church uniting in one belief, the sovereignty of Christ; if Congregationalists will bring to it their principal of congregational freedom; and Episcopalians will bring to it their historic episcopate (minus sacerdotalism), Dr. Morrison believes there is a chance for the revival of the Church, perhaps a last chance in this era.

WARREN G. JENKINS.

Brief Book Notes

NO PLACE TO HIDE. By David Bradley. Boston: Atlantic-Little, Brown, 1948. Pp. 182. \$2.

Dr. Bradley is a young medical man who was specially trained to be one of the "radiological monitors" attending

the Bikini A-Bomb tests. This book is his daily log, plus an appendix: "A Layman's Guide to the Dangers of Radioactivity." The title of the book is most aptly taken from the spiritual "There's no hidin' place down here." The author tells us as a scientist just what the Bomb — from which there is indeed no hiding place under the sun — will do to us, if ever we let it get beyond the stage of "controlled experiment."

ON THE EDGE OF THE PRIMEVAL FOREST AND MORE FROM THE PRIMEVAL FOREST. By Albert Schweitzer. Both books in one volume, with 35 photographs. New York: Macmillan, 1948. Pp. 222. \$4.50.

Reprints of two of Schweitzer's classics. Together they are a full autobiographical account of his work in Africa as a physician of bodies and souls. Though the story itself has been superbly told by recent biographers, Dr. Schweitzer's own record is of unique value.

THE QUEST OF THE HISTORICAL JESUS. By Albert Schweitzer. New York: Macmillan, 1948 (First German edition 1910). Pp. 413. \$5.

This is a monumental criticism of the critics. In it Schweitzer traces the whole course of German Biblical study up to the time of his writing: *i.e.*, 40 years ago. It is still the fullest and most authoritative study of the kind, and indispensable to the student of modern critical principles — and prejudices. It seems only fair to add a warning: this book is for the specialist, not for the general or casual reader.

THE BEST OF STUDDERT KENNEDY: With a tribute by the late William Temple. New York: Harpers. 1948. Pp. 173. \$2.

The prophecies of Studdert Kennedy are as fresh and vigorous and antiseptic as ever. Many of us have read a good deal of "Woodbine Willie" in years past. He was a true and eloquent prophet of the World War I generation. Time alone will tell whether he will suffer a fate common to many prophets: receiving, before they are long departed, the label "dated."

Younger Christians who missed him in his own day ought to read Studdert Kennedy now. Like most prophets, he tends to be incautious theologically. But he is good for our theology: not to give it food but to give it fire.

The anthology is a judicious selection of some of his finest passages. William Temple's tribute is not only fitting as the testimony of a great prophet to another great prophet: it is itself a ponderable essay on "the theology of the Cross."

JERUSALEM CYCLE OF PRAYER

February

27. Bendigo, Australia, Charles Lawrence Riley
28. Bermuda

March

1. Bethlehem, Frank W. Sterrett
2. Bhagalpur, India, Thomas Lenman
3. Birmingham, England, Ernest W. Barnes
4. Blackburn, England, Wilfred Marcus Askwith (Burnley), Edgar Priestley Swain (Lancaster), Benjamin Pollard

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St. Mark's Will Remodel

A new memorial chancel is included in building improvement plans for St. Mark's Cathedral, Grand Rapids, Mich. It is expected that work will begin immediately.

New sacristies, a baptistry, a children's chapel, and a remodeled choir department also are included in the plans. Chancel and transepts will be refurnished. A major part of the revision will be the remodeling and enlarging of the Cathedral House.

Mr. Roger Allen, Grand Rapids architect, will supervise work on the Cathedral house. Mr. Allen, formerly senior warden, is now a lay reader. Architects for the memorial chancel are Messrs. Otto F. Langman and Thomas M. Bell, both of New York City.

It is expected that the structural alterations necessary for the memorial chancel will cost between \$25,000 and \$30,000, and that Cathedral House changes will cost about \$45,000. At present the Cathedral has about \$61,000 in its building fund.

The Very Rev. H. Ralph Higgins is dean.

UTAH

Archbishop of York to Visit Mormon Tabernacle

The announcement that arrangements have been completed for the Archbishop of York to speak Friday evening, September 23d, in the Mormon Tabernacle, Salt Lake City, Utah, was a feature of Bishop Clark's address to the 43d annual convocation of the missionary district of Utah. The use of the Tabernacle has been offered to Bishop Clark by President George Albert Smith of the Mormon Church, and the nation's famous Tabernacle Choir, which has sung for more than 1,000 consecutive weeks over the CBS, will take part in this program.

A committee is being organized to arrange for invitations, hospitality, and sight-seeing in the area, and it is hoped that many General Convention deputies and officers will arrange to stop over for the occasion. A special train will be arranged to leave Salt Lake City in time to reach San Francisco the night before the opening of the General Convention. Those who are driving their cars may leave the morning after the program, and still have the necessary two days for that trip.

The district has paid its entire missionary quota for the year 1948, and has

Let's hold our tongues

You all will certainly think that we're pounding hard this year on Lent, Lenten suggestions, Lenten discipline, and Lenten Rules. Well, we are. We all make a lot of talk about Lent BEFORE Lent, and pleasantly tell our friends in other denominations that Lent is the time in the Episcopal Church for evangelism and the deepening of our spiritual lives, and many of us then proceed to do ABSOLUTELY NOTHING about it, except perhaps to hear some special Lenten preachers.

We to whom Lent is part and parcel of our Church Year Kalendar, part of our spiritual existence in fact, should take Lent as a period of improving some of our faults. Now, practically ALL of us are prone to the fault and (VERY OCCASIONALLY) the SIN of an unwise, gossipy and sometimes scandalous use of our tongues. We repeat

and ADD TO things we hear of our neighbors, and spread stuff that blackens reputations, causes distrust, and say things about people, which, if we were faced with them, would shrivel us up in a shame that we'd be years in forgetting.

It seems to us, just simple-minded souls in The Church as we are, that we'd really be doing something for Our Lord, for His Holy Church, for our neighbors, and God knows, for ourselves, if we'd use Lent as a training period for KEEPING OUR MOUTHS SHUT on all matters which would reflect unkindly, unpleasantly, and harmfully against ANY of our friends or neighbors, whether we enjoy them or not. Lent is a period for discipline. Can you think of any fault we have, needing more discipline than this one?

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Convocation met in the Church of the Good Shepherd, Ogden, January 30th and 31st. In spite of extremely bad weather, it had one of the most representative attendances in the history of the District. A number of Ute Indians travelled nearly 200 miles to represent St. Elizabeth's Mission, Randlett.

WOMAN'S AUXILIARY

Tuesday, February 1st, the Woman's Auxiliary of the District held its annual meeting, and its first election under the newly adopted constitution. Mrs. Otis J. Weeks of Ogden was elected District President for a term of three years. All the parishes, and more missions than in many years, were represented. After the business report, an address was given on the work of St. Margaret's House, Berkeley, by Mrs. J. Robert Nicholas, and on the United Thank Offering by Sister Daisy Kitchens, C.A., who is an auxiliary worker. The principal address of the day was given by Bishop Hunter, Coadjutor of Wyoming, who talked on evangelism.

ELECTIONS: Deputies, General Convention: Rev. H. Baxter Liebler, Hon. James A. Howell. Alternates: Rev. J. Burton Salter, Mr. Forrest Walden.

MILWAUKEE

Fr. Day Marks 40th Year as Priest

Fr. Marshall M. Day, editor of THE LIVING CHURCH Question Box, celebrated on February 2d the 40th anniversary of his ordination to the priesthood. Many members of Christ Church, Whitefish Bay, which is Fr. Day's parish, made their communions on that day as a spiritual gift to their rector.

Parishioners surprised Fr. Day on Sunday, January 30th, by presenting him with a check for well over \$500. Mr. Frederick Sammond, past senior warden and present mission treasurer of Christ Church, explained in a presentation speech at the chancel steps that the gift was a token of appreciation and gratitude for all that Fr. Day has done for his people.

"But there's a string attached to this check," said Mr. Sammond. "Fr. Day must use the money for himself and his family only, and not for the church."

Bishop Ivins of Milwaukee presented Fr. Day with a 15th century chalice from the Vatican Library. The Bishop and Fr. Day have been friends for half a century, ever since they attended Trinity school together in New York.

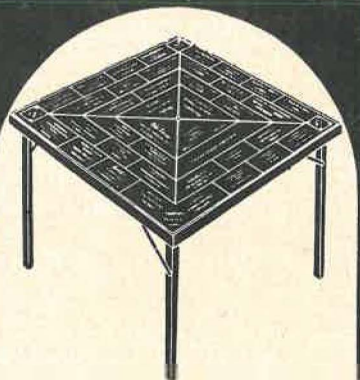
Fr. Day is honorary canon of All Saints' Cathedral, Milwaukee. He is also one of the examining chaplains of the diocese of Milwaukee, and was an editor of the *American Missal*.

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D E A T H S

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

C. Montgomery Budlong, Priest

The Rev. C. Montgomery Budlong, retired priest of the diocese of Long Island, died on December 19th at Hartford Hospital in Connecticut.

Since his retirement in 1935, as the result of ill health, Fr. Budlong served as chaplain of the two Episcopal Homes in Hartford, the Hartford Church Home and the Widows' Home. Fr. Budlong is survived by his wife, Mrs. Isabel Newman Budlong, and his brother, Bishop Budlong.

Born in Camden, N. Y., the son of the late Rev. Frank D. Budlong, he attended Shattuck Military School and Columbia University. While in New York, he was in charge of boys' and men's clubs in several parishes.

After serving in the mission field in the state of Washington for three years, Fr. Budlong came east to become rector of St. James' Church, Pulaski, N. Y. He

also served as rector of St. James', Fall River, Mass., and of Christ Church, Norwich, Conn.

The Rev. Malcolm J. Van Zandt officiated at the funeral service.

J. Lamb Doty, Priest

The Rev. J. Lamb Doty, retired priest of the district of Honolulu, died on January 23d in Honolulu at the age of 79 years, having succumbed to an attack of pneumonia. He had been an invalid for a number of years.

The Rev. Mr. Doty came to Hilo, Hawaii, in 1948 and was vicar of Holy Apostles' Church. While in Hilo, he founded the Order of the Good Samaritan in 1926. In 1927 he came to Honolulu, where he was rector of Epiphany Church. His memberships included the Rotary Club, the Masons, and the Mayflower Society Sons of the American Revolution.

Services were held in St. Clement's Church, Honolulu, on January 25th, with Bishop Kennedy of Honolulu officiating. The Rev. Mr. Doty is survived by his wife; two sons, Wallace and Edouard; four daughters, Mrs. Marion Maury, Mrs. Christine Hair, Mrs. W. Jijine, and Miss Marion Doty of Honolulu; a sister, Mrs. Adelaide Mosher of California; and a brother, William, in Hexham, England.

Henry E. Ridley, Priest

The Rev. Henry E. Ridley, retired priest of the diocese of Michigan, died at his home on January 14th, at the age of 73. He had been inactive for some months because of illness.

The Rev. Mr. Ridley was born in Clearville, Ontario, and received his early education in the public schools of Canada. He prepared for the ministry at the General Theological Seminary and was ordained to the diaconate in 1906 and to the priesthood in 1907 by the late Rt. Rev. Charles D. Williams.

After a brief period of service in St. Mark's Mission, Delray (now a part of Detroit), and Ascension Mission, Detroit, he was minister-in-charge of St. Hilda's Mission, River Rouge. When St. Mark's and Ascension were merged in 1923, the Rev. Mr. Ridley was called as rector and served there until his retirement in 1945.

The funeral service was held at the Church of the Ascension on January 18th. Bishop Emrich of the diocese conducted the service, assisted by the Rev. B. H. Crewe, D.D. and the Rev. Lawrence E. Midworth.

The Rev. Mr. Ridley is survived by his wife, Edith Lawson Ridley, and a daughter, Mrs. Elizabeth Wreford.

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NOTICES

DIED

FORRESTER—At Pictou, Nova Scotia, on February 5th, in her 87th year, Helen Victoria Donaldson, widow of the late William Fraser Forrester and dearly loved mother of Donald Fraser Forrester.

CLASSIFIED

CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—duplex, single and triplex. Write for prices and samples, MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

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CHANGES

Appointments Accepted

The Rev. George M. Alexander, formerly rector of Holy Trinity Church, Gainesville, Fla., will become rector of Trinity Church, Columbia, S. C., on February 15th.

The Rev. William Aubrey E. Arlin, formerly rector of St. David's Church, Scranton, Pa., is now rector of Trinity Church, Utica, N. Y.

The Rev. Franklyn H. Boardman, formerly at the Church of the Good Shepherd, Wareham, Mass., is now rector of Grace Church, Norwood, Mass.

The Rev. Eugene Bothelho, formerly assistant at the Episcopal City Mission, Milwaukee, is now working with the American Friends Service Unit at Overbrook Hospital, Cedar Grove, N. J.

The Rev. Whitney Church, formerly rector of St. John's Church, Bellefonte, Pa., is now rector of Christ Church, Bradenton, Fla.

The Rev. Murray W. Dewart, formerly rector of St. Andrew's Church, St. Johnsbury, Vt., is now rector of St. James' Church, Dundee, Ill. Address: 703 Washington St., Dundee, Ill.

The Rev. Albert H. Head is now rector of All Saints' Church, Williamsport, Pa., in addition to his duties as vicar of Trinity Church, Jersey Shore. Address: 1644 Scott St., Williamsport, Pa.

The Rev. Henry Johnston, Jr., formerly rector of St. Stephen's Church, Oxford, N. C., is now minister in charge of a new congregation in Richmond, Va., known as St. Matthew's Church, but having no official status as yet. The address of the Rev. Mr. Johnston is also listed incorrectly in *The Living Church Annual*. He should be addressed: 1102 Normandy Drive, Richmond 21, Va.

The Rev. Philip K. Kemp, formerly at Emmanuel Church, San Angelo, Tex., is now serving St. Mary's Church, Provo, Utah. Address: Box 574, Provo, Utah.

The Rev. Ernest A. Phillips, formerly rector of Luray Parish in the diocese of Virginia, will become rector of St. Mark's Church, Mystic, Conn., on February 15th. Address: 7 Pearl St.

The Rev. John Ahern Schultz, formerly chaplain of Valley Forge Military Academy, Wayne, Pa., will be rector of the Church of the Advent, Cape May, N. J., after February 15th. Address: 612 Franklin Ave.

The Rev. Dr. H. Robert Smith, associate rector of Emmanuel Church, Boston, will on April 1st become rector of St. John's Church, Gloucester, Mass. Address: 46 Middle St., Gloucester, Mass.

The Rev. Norman Stockett, Jr., formerly rector of St. Stephen's Church, Innis, La., is now priest in charge of Trinity Mission, De Ridder, La., and Bishop Polk Memorial Church, Leesville. Address: 311 Broad St., De Ridder, La.

The Rev. Robert K. Thomas, formerly curate at St. John's Church, Waterbury, Conn., will become rector of All Saints' Church, Bayside, Long Island, N. Y. on February 15th. Address: 214-35 Fortieth Ave., Bayside, N. Y.

The Rev. George A. A. Tocher, who was recently serving All Saints' Church, Portsmouth, Ohio, is now chaplain of the Convent of St. Helena, Versailles, Ky., chaplain and instructor at Margaret Hall School, Versailles, and vicar of the Church of the Advent, Cynthia. Address: Margaret Hall School, Versailles, Ky.

The Rev. Frederick John Warnecke, formerly rector of St. Mark's Church, Richmond, Va., and editor of the *Southern Churchman*, will become dean of Trinity Cathedral, Newark, N. J., on March 1st. Address: 511 Mount Prospect Ave., Newark 4, N. J.

The Rev. George B. Williams, formerly rector of St. Barnabas' Church, Berlin, N. H., is now vicar of Trinity Church, Waupun, Wis., and St. Mary's Church, Oakfield. Address: 315 E. Jefferson St., Waupun, Wis.

Changes of Address

Chaplain (Lt. Comdr.) Cyril Best, formerly addressed at the U. S. Naval Air Station, Norfolk 11, Va., should now be addressed: U. S. Naval Academy, c/o Chaplain's Office, Annapolis, Md.

The Rev. Guy F. Caruthers, D. D., vicar of the churches at Lykens, Williamstown, Newport, and Thompsonstown, Pa., has moved from Newport to Christ Church Rectory, Lykens, Pa.

The Rt. Rev. Thomas Jenkins, Assistant Bishop of Long Island and Retired Bishop of Nevada, should be addressed during February, March, and

April, at St. Thaddeus' Church, Aiken, S. C. He will be in charge of the parish during those months.

Chaplain (Col.) John C. W. Linsley, formerly addressed at HQ Air Materiel Command, Wright Field, Dayton, Ohio, should now be addressed: HQ Far East Air Forces, APO 925 c/o Postmaster, San Francisco.

The Rev. C. Stanley Long, D. D., retired priest of the diocese of Southern Virginia, formerly addressed at Route 1, Box 211, Los Gatos, Calif., should now be addressed: P. O. Box 132, Los Gatos, Calif.

The Rev. James S. Neill, retired priest of the diocese of Western Massachusetts, formerly addressed at 51 Franklin St., Lee, Mass., should now be addressed: P. O. Box 231, Venice, Fla.

Ordinations

Deacons

Mexico: Francisco Chaparro and Rodolfo Moreno were ordained deacons on January 21st by Bishop Salinas of Mexico at the Cathedral of San Jose de Gracia, Mexico City. The Rev. Mr. Chaparro was presented by the Rev. Samuel Ramirez, whom he will assist in Toluca, Mex. The Rev. Mr. Moreno was presented by the Rev. Leonardo Cespedes of Nopala, whom he will assist. The sermon was preached by the Rev. Melchor Saucedo. The Rev. Mr. Chaparro should be addressed: J. O. de Dominguez, No. 16, Toluca, Mex.; the Rev. Mr. Moreno, Nopala, Hgo., Mex.

New Jersey: Francis H. Glazebrook, Jr., was ordained deacon on December 26th by Bishop Gardner of New Jersey at St. George's-by-the-River, Rumson, N. J. A former Presbyterian minister, the Rev. Mr. Glazebrook has been studying at General Theological Seminary. He is now curate at St. Peter's Church, Morristown, N. J., in the diocese of Newark.

Degrees Conferred

The Rev. William Paul Barnds, D. D., rector of St. Matthew's Church, Lincoln, Neb., received the degree of Doctor of Philosophy from the University of Nebraska on January 29th. The subject of his dissertation was Man's Knowledge of God as set forth in the Philosophies of St. Thomas Aquinas and Frederick R. Tennant.

Chaplain (Major General) Luther D. Miller, D. D., LL. D., chief of chaplains of the Department of the Army, was awarded the honorary degree of Doctor of Humane Letters on January 30th at Franklin and Marshall College, Lancaster, Pa.

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THE LIVING CHURCH

Reading Unto Edification

(Continued from page 13)

cult reading, nor is it so simple that you can skim it. It is a useful handbook to anybody who wants not merely to browse through the Gospels but to study them.

A slim volume that every Churchman will be grateful for having read is Bishop Conkling's *Worship and Life*. Morehouse-Gorham. \$1.50. Have you ever wondered whether your own worship in God's Church is not somehow disconnected from God's will and His plan for you and His world? How can we prevent our worship from becoming simply a pious, pretty, comforting but essentially self-centered exercise in the sanctuary? That is every earnest Christian's question. Bishop Conkling's little

book may contain for you the answer God wants you to hear.

Since the "mighty acts" which we commemorate during Lent reach their culmination not on Good Friday but on Easter morning I want to recommend for everybody's Lenten reading one book which is concerned with the Easter Fact. This is called *And the Third Day . . . A Record of Hope and Fulfilment*. It is edited by Sir Herbert Grierson and published recently by Macmillan. It is probably the choicest Easter anthology ever compiled. The selections range through pre-Christian times from Isaiah and Job through Plato and Vergil; then come the Easter sections of the New Testament, followed by historic and current testimonies to the power and reality of the Resurrection. Dante and Dame Julia of Norwich, Lancelot Andrewes

and John Donne, Shakespeare and Sir Walter Scott, Marcel Proust and Robert Bridges: what a rich and various treasury this is! It is illustrated by excellent reproductions of masterpieces of Christian art. This is an elegant book to look at and a beautiful book to read; and the price—\$3.50—is a pleasant shock.

I cannot close this essay without apologizing to the many truly edifying books, whole libraries of them, that I have not mentioned. As soon as this is off to the printer I shall certainly recall some "must" that should have gone into this article and which, through my own fault, did not. All I can say is that I can heartily vouch for the handful of books I have mentioned. They will reward any diligent reader with real edification.



CHURCH SERVICES

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Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30; C Sat 7:30

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Rev. Robert Leonard Miller
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ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with instr, 11 Low
with hymns; Daily: 7, C Sat 7:30-8:30 & by appt

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Benediction 8; Confessions Sat 4-5, 8-9.

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7 ex
Mon & Sat 9:30; C Sat 4:30-5:30, 7-8

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10; C Sat 5. Close to Downtown Hotels.

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Cor. E. 12th Ave. & Lincoln St.
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,
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DETROIT, MICH.

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(Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt

KEY—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

HOLLYWOOD-BY-THE-SEA, FLA.

ST. JOHN'S Rev. Harold C. Williamson
17th Ave. at Buchanan
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HD 10

INDIANAPOLIS, IND.

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Sun 7:30 HC; 11 Morning Service & Ser

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lington, D.D., Rev. Richard Coombs, Rev. Robert E.
Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
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Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:
8:30 HC; Thurs & HD 11 HC

NEW YORK CITY (Con't)

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Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

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Rev. Philip T. Fifer, ThB.
Sun: Holy Eu 8 & 9; Sun S 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery S 11, Cho Ev 4;
Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs &
HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

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Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

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Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

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HD Low Mass 11

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Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

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Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

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EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B;
C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square Rev. Gerald F. Gilmore
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
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